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The Catholic Educational Association
BULLETIN

VOL. IV.

NOVEMBER, 1907.

No. 1.

REPORT
OF THE
PROCEEDINGS AND ADDRESSES
OF THE
FOURTH ANNUAL MEETING
MILWAUKEE, WIS.
JULY 8, 9, 10, 11, 1907.

PUBLISHED BY THE ASSOCIATION.

Office of the Secretary General, 1651 East Main Street, Columbus, Ohio.

THE CHURCH OF THE

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CONSTITUTION.

ARTICLE I.

NAME.

SECTION 1. The name of this Association shall be THE CATHOLIC EDUCATIONAL ASSOCIATION OF THE UNITED STATES.

ARTICLE II.

OBJECT.

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education, and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of coöperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III.

DEPARTMENTS.

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV.

OFFICERS.

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of departments in the Association; a Secretary General; a Treasurer General, and an Executive Board. The Executive Board shall consist of these officers and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V.

THE PRESIDENT GENERAL.

SECTION 1. The President General shall be elected annually by ballot in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the board, and whenever a majority of the board so desire.

ARTICLE VI.

THE VICE-PRESIDENTS GENERAL.

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be selected by the Association on nomination, the Secretary putting the question.

ARTICLE VII.

THE SECRETARY GENERAL.

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII.

THE TREASURER GENERAL.

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make an annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX.

THE EXECUTIVE BOARD.

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meeting of the Association which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the meetings of the Association.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General, and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X.

MEMBERSHIP.

SECTION I. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. The payment of annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several departments.

ARTICLE XI.

MEETINGS.

SECTION I. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII.

AMENDMENTS.

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII.

BY-LAWS.

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS.

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its body.

INTRODUCTION.

THE FOURTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION OF THE UNITED STATES, was held at Milwaukee, Wis., on July 9, 10, 11, 1907. The meeting was characterized by a spirit of deep earnestness, and was productive of much good. A constitution which had been tried for four years was adopted as the permanent constitution of the Association. The Association has had a slow, steady and substantial growth, and it has now a place of recognized importance in the Catholic life of America.

The position of the Church in the United States in the matter of education is one of peculiar advantage, and, in comparison with the position of the church in other countries, must be regarded as specially fortunate and providential. Under our form of government, the Church has had a prosperous and marvelous growth, which is a living evidence that the well-being of the Catholic Church is compatible with republican institutions. The Church has been free to follow her own spirit and traditions in education. She has had the control of her own children. She has developed a vast educational work in this country, which, under Providence, is the bulwark of her own strength and one of the safeguards of the institutions of our country. The work has been built up at the cost of great sacrifice, but a consideration of the conditions of Catholic education in other countries makes us feel that independence in the all important matter of Christian education is worth all that it costs.

We cannot be unmindful, however, that the splendid advantages which the Church in this country enjoys in the prosecution and development of her educational work, might easily be wrested from us. Our Catholic educational system is a precious inheritance which we receive from the past, and it should be handed over in its integrity to the future generations; but the mainte-

nance of our advantages and the preservation of our educational freedom require unceasing and prudent vigilance.

The existence of our system and its future prosperity are dependent on certain important conditions.

The education which we impart must, first of all, be thorough. Thoroughness of Catholic educational work implies a system grounded on Catholic principles, regulated by Catholic standards, and governed by Catholic ideals. The work done in our schools and colleges should be superior in quality. Our system must abide by the test of results, and while we must show results in secular branches equal to those in other schools, the results will be measured principally in moral character, devotion to our Catholic faith and uprightness of citizenship. Through these qualities our system will be able to withstand every criticism, and will take deeper and deeper root in the affections and loyalty of our Catholic people. The more evidence they see of thorough work, the more will they feel compensated for the sacrifices they have made, and be stimulated to generosity in support of their schools.

Secular educators, and those charged with the responsibility of administering the vast work of public instruction in the United States, naturally seek the solution of their problems and relief from their difficulties in public legislation. The legislation bearing on education enacted each year in the several states, has a direct and often an unfavorable effect on Catholic interests. In many cases the promoters of these measures are merely seeking the best means of improving their own conditions, and have no thought of the effect of the measures they favor on other educational interests. If they meet with no protest in the advancement of their schemes, they assume that there is no objection. There is, moreover, an undoubted influence in educational activity, often unconsciously operating, tending toward the elimination of all religious influence, the centralization of educational work, and the state monopoly of education.

It is a sacred duty of Catholic educators to maintain with persistent vigor the principle of liberty of education, and to safeguard the right of Catholic educational work to an equal standing before the law. This is not only a matter of our own self-

preservation, but a service we owe the republic. In pursuance of this duty we need the united support and influence of every Catholic educational institution and of every pastor, teacher and layman who has the welfare of Catholic education at heart. We need to stand as a united body, to keep the correct statement of our aims and our principles before the public, and to maintain our rights with courage and determination.

The future welfare of Catholic education is inseparably connected with the welfare of Catholic higher education. If there were no Catholic higher education in America, in a generation there would not be much Catholic educational work of any kind. If the Catholic college were to disappear, it is likely that the Catholic elementary school would soon follow. It is a matter of the most urgent importance to the whole educational system to strengthen and extend the work of our higher institutions of learning, and to develop to their full efficiency our system of Catholic academies, high schools, colleges and universities.

These considerations were dominant in the papers and discussions of the Fourth Annual Meeting. It is the purpose of the Catholic Educational Association to keep the common interests of Catholic education before the minds of all. It is the means by which all Catholic educators can unite their energies in a common cause, and these annual meetings of the Association are beginning to be looked upon as among the most hopeful signs of the Church in America.

MEETINGS OF THE EXECUTIVE BOARD.

WASHINGTON, D. C., November 14, 1906.

A meeting of the Executive Board of the Catholic Educational Association was held at the Catholic University of America, Washington, D. C., on Wednesday, November 14, 1906. The meeting was called to order at 11 a. m.

The minutes of the previous meeting were read and approved.

The Secretary stated that the annual report was in press and would soon be ready for distribution. He recommended that 2000 copies be printed.

He recommended that circulars be sent to priests and sisters inviting them to join the Association.

The report of the Secretary was adopted.

The report of the Treasurer was read and, on motion, adopted.

It was moved and seconded that the second annual meeting of the Association be held in Milwaukee. Carried.

It was also decided to hold the meeting on July 9, 10 11, if this should be agreeable to the wishes of Archbishop Messmer. Subjects for the annual meeting were discussed. The Board took a recess until 3 p. m.

A telegram of congratulation was sent to Bishop Walsh, of Portland.

A committee, consisting of Rt. Rev. Mgr. O'Connell, Very Rev. Jas. A. Burns and Rev. F. W. Howard, was appointed to make arrangements for the annual meeting and authorized to cooperate with the Milwaukee committee.

It was the opinion of the Executive Board that it is desirable to have a public meeting if found feasible. The question of

having a general meeting on the first evening was left to the committee on arrangements.

A letter from Very Rev. J. A. Connolly, V. G., was read.

In regard to resolutions, it was the sense of the board that there should be one Committee on Resolutions for the Association, to be named by the President General in meeting, and that each Department was free to frame its own resolutions.

At 4:45 p. m. the meeting adjourned.

MILWAUKEE, WIS., July 8, 1907.

A meeting of the Executive Board of the Catholic Educational Association was held at Marquette University on Monday, July 8, 1907, at 3 p. m. The meeting was opened with prayer. There were present the following members: Rt. Rev. D. J. O'Connell, D. D.; Very Rev. L. A. Delurey, O. S. A.; Rev. John A. Conway, S. J.; Very Rev. E. R. Dyer, S. S., D. D.; Very Rev. D. J. Flynn, LL. D.; Rev. Francis T. Moran, Very Rev. J. A. Connolly, V. G., and Rev. F. W. Howard.

The minutes of the last meeting were approved.

The committee on program presented the program of exercises that had been prepared, and on motion it was adopted as the order of the sessions of the annual meeting.

The Secretary's report was read.

REPORT OF THE SECRETARY GENERAL.

The Association has made substantial progress during the past year. It has come to be recognized as a powerful influence in bringing the various departments of our educational work into harmonious relations. There is a new interest in Catholic education, not only among Catholic educators, but among Catholic people as well. The Association is helping to form a good, sound educational opinion among Catholic educators, and is doing much to cultivate regard for Catholic standards in educational work and a devotion for Catholic ideals. In this will its chief good consist.

The Secretary's office has been the center through which the necessary mailing, correspondence and details of management

have been arranged. The Secretary takes this occasion to thank the President General for the interest, the promptness and the encouragement which has been shown in everything pertaining to the work of the Secretary's office.

During the past year 2000 reports were printed. Many circulars were sent out at various times, and a system of coöperation with priests in the various dioceses was introduced. Five thousand copies of Dr. McSweeney's paper were printed, 2000 copies of Father Conway's and a number of others.

Information in regard to the Association has been more widely circulated than before, and the movement shows a healthy and steady growth.

The Secretary recommends that the Publication Committee be continued, as it can be a valuable feature in the work of the Association. The work of this committee was arranged by correspondence during the past year.

In accordance with the instructions of the Executive Board, the Secretary has acted as collecting agent outside the time of annual meeting, and all receipts have been turned over to the Treasurer General.

A system of books and membership record are now kept in the Secretary's office.

The Secretary respectfully urges that there be a final action on the Constitution at this meeting. A draft of a constitution embodying the amendments made at various times is herewith presented. This draft has been submitted to Archbishop Messmer, and in its present form contains amendments suggested by him, and it has his approval.

The Secretary recommends that notice of annual dues be sent out in April, and also that during the coming year pamphlets bearing on education be sent out.

The lines of this work have been laid down, and the time has come for an advance.

F. W. HOWARD,
Secretary General.

The report of the Secretary General was accepted.

The Treasurer General presented his report, which was printed. He stated that the system which had been in operation during the past year had proved satisfactory and in his opinion was the best one for the needs of the Association.

A committee, consisting of Very Rev. J. A. Connolly, V. G., and Very Rev. D. J. Flynn, LL. D., was appointed to audit the accounts of the Treasurer General.

A recess was taken, and on reconvening the following report was submitted:

REPORT OF AUDITING COMMITTEE.

To the Executive Board of the Catholic Educational Association:

GENTLEMEN:—We, your committee appointed to audit the books of the Treasurer General, beg leave to state we have examined his books, compared them with his printed report and find them correct.

Respectfully submitted,

J. A. CONNOLLY, V. G.,

D. J. FLYNN,

Committee.

July 8, 1907.

It was ordered that a cablegram be sent to the Holy Father.

The draft of the Constitution was presented and considered in detail. After discussion some changes were made, with unanimous agreement. On motion, duly seconded, the following recommendation was made to the Association: The Executive Board, having carefully considered the question of the adoption of a permanent Constitution, unanimously recommend the present Constitution to the Association. We recommend that a committee be formed, composed of three members of the Association and three members from each Department; that these twelve members hold an open session at 3 p. m. in a room at the Gesu Auditorium and consider the various articles of this Constitution and give hearing to all that can be said, and make a report at the general meeting at 8 o'clock on Tuesday evening.

It was moved and seconded that the Board recommend that the President General be empowered to appoint a Nominating Committee and a Committee on Resolutions. Carried.

It was moved and seconded that the board ask that Cardinal Gibbons be elected Honorary President of the Association. Carried.

The meeting then adjourned.

MILWAUKEE, WIS., July 11, 1907.

The Executive Board met at Marquette University at 3 p. m. The following members were present: Rt. Rev. Mgr. D. J. O'Connell, D. D., Rev. W. J. Shanley, Rev. F. W. Howard, Rev. Francis T. Moran, Very Rev. E. R. Dyer, S. S., D. D., Very Rev. P. R. Heffron, D. D., Rev. M. V. Moore, C. M., Rev. John A. Conway, S. J., Very Rev. Martin A. Hehir, C. S. Sp., Very Rev. Dennis J. Flynn, LL.D., Rev. Philip R. McDevitt, Very Rev. J. A. Connolly, V. G., Rev. Peter C. Yorke, D. D.

The minutes of the previous meeting were read and approved. The President General stated that the first business was the election of the Secretary General for a period of three years.

A motion was made and seconded that a ballot be cast for Rev. F. W. Howard. The motion was carried.

On motion duly seconded, fifteen hundred dollars per year was fixed as the compensation for the Secretary. The motion was carried.

The Rev. F. W. Howard accepted the office, subject to the approval of his bishop, and stated that there would be no debts and no deficit.

The President General on motion, duly seconded, was authorized to appoint Committees on Finance, Publication and Program. The same committees appointed last year were reappointed.

On Finance: Rt. Rev. Mgr. Denis O'Connell, D. D., Very Rev. James A. Burns, C. S. C., Rev. Francis T. Moran.

On Publication: Rt. Rev. Mgr. Denis O'Connell, Very Rev. E. R. Dyer, S. S., D. D., Very Rev. James A. Burns, C. S. C.

On Program: Rt. Rev. Mgr. Denis O'Connell, Very Rev. James A. Burns, C. S. C., Rev. F. W. Howard.

The Committee on Program was authorized to have draft of outline program prepared for the next meeting of the Executive Board

The time for the next annual meeting was fixed for July 7, 8 and 9, 1908.

An invitation to hold the annual meeting at Baltimore was received. An invitation to hold the annual meeting at Notre Dame University was received. Other places were also considered, and after discussion, as there was no general agreement, it was decided, on motion duly seconded, to request the President General to give due consideration to the opinions expressed in the meeting, to consider the most suitable place, and to report at the next meeting of the Board.

A request that the Deaf-Mute Conference be established as a department of the Association was laid on the table.

The suggestion was made that it might be well to add another day to the time of the annual meeting. This was referred to the Committee on Program.

It was moved and seconded that the membership fee be fixed at \$2.00 for individual members. Carried.

A vote of thanks was tendered to Fathers Cassilly and Spalding for the care which they gave in preparing the excellent reports for the secular and religious press. The President General was requested to extend thanks at the public meeting to the press, for the attention given to the proceedings of the convention.

A request was received from the school department that copies of Rev. P. C. Yorke's paper be printed separately and circulated. This was referred to the Committee on Publication.

A request was received from the seminary department that the paper of Rev. F. X. Steinbrecher be printed separately and circulated. The request was referred to the Committee on Publication.

It was moved and seconded that the Committee on Finance be empowered to act as Committee on Membership. Carried.

It was moved and seconded that the present practice of ending the financial year on July 1, and the membership year on September 1, be continued. Carried.

It was moved and seconded that six members of the Executive Board shall constitute a quorum for the transaction of business, but that a less number may adjourn to another time and place. Carried.

It was moved and seconded that the next meeting of the Executive Board be held at the Catholic University of America, Washington, D. C., on Wednesday, November 20th, at 10 a. m. Carried. The meeting then adjourned.

F. W. HOWARD,
Secretary.

FINANCIAL REPORT OF CATHOLIC EDUCATIONAL ASSOCIATION.

TREASURER GENERAL'S REPORT.

CLEVELAND, OHIO, July 1, 1907.

RECEIPTS.

1906

July 24.	Balance received from Dean Mulligan, Treasurer General	\$206 84
July 31.	Cash received, dues, per Rev. F. W. Howard.....	198 00
Aug. 23.	" " " " Rev. F. W. Howard.....	2 00
Aug. 30.	" " " " Rev. F. W. Howard.....	2 00
Sept. 3.	" " " " Rev. F. W. Howard.....	29 00
Oct. 4.	" " " " Rev. F. W. Howard.....	14 50

1907

Jan. 3.	" " " " Rev. F. W. Howard.....	400 00
Jan. 8.	" " " " Rev. F. W. Howard.....	112 00
June 17.	" " " " Rev. F. W. Howard.....	391 19
June 25.	" " " " Rev. F. W. Howard.....	182 00

\$1,537 53

EXPENDITURES.

1906

Oct. 6.	By cash. S. Louise Patteson—	
	Order No. 1. Reporting Cleveland Convention	\$162 15
Oct. 15.	Rev. F. W. Howard—	
	Order No. 2. Cablegram to Holy Father..	\$ 9 99
	Order No. 3. Telegram to Archbishop Messmer	60
	Order No. 4. Program	24 00
	Order No. 5. Postage	1 90
	Order No. 6. Express	40
	Order No. 7. Catholic Universe.....	2 20
	Order No. 8. Stationery	4 00
	Order No. 9. Express	80
		43 89

TREASURER GENERAL'S REPORT.

13

Dec. 18.	By cash. Rev. F. W. Howard—		
	Order No. 4. Programme	24 00	
	Publication as per Mgr. O'Connell's letter, Dec. 14, 1906.....		200 00
1907			
Jan. 16.	By cash. Rev. F. W. Howard—		
	Order No. 10. Balance on Reports.....	\$140 62	
	Order No. 11. Postage	70 00	
	Order No. 12. Copying paper	1 00	
	Order No. 13. Envelopes	11 40	
			223 02
Jan. 21.	Order No. 14. Envelopes	\$ 6 22	
	Order No. 15. Balance on Reports Reprints	65 59	
	Order No. 16. Postage	30 00	
	Order No. 17. Secretary's expenses	200 00	
			301 81
June 6.	Order No. 18. By cash. Rev. Francis T. Moran, telegram from Washington to Archbishop Messmer, Nov. 11, 1906....	1 82	
June 6.	By cash. Rev. F. W. Howard—		
	Order No. 19. Letterheads, Columbus Ptg. Co.	2 50	
	Circulars, Columbus Ptg. Co.	10 00	
	Circulars, Columbus Ptg. Co.	1 00	
	Order No. 20. Envelopes, Central Ohio Paper House	7 35	
	Order No. 21. Postage, January to May...	124 00	
	Order No. 22. Two copies Catholic Direc- tory	2 82	
	Order No. 23. Circulars, Columbus Ptg. Co.	2 75	
	Order No. 24. Letter files	1 00	
	Order No. 25. Clasp envelopes, Central Ohio Paper House.....	5 41	
	Order No. 26. Express	55	
			159 20
June 6.	By cash. Rev. F. W. Howard—		
	Order No. 27. K. C. Harrigan, copies of memorial	20 00	
	Order No. 27. Postage	1 20	
	Order No. 28. Secretary's expenses	200 00	
			\$221 20

June 6.	By cash. Rev. J. F. Fenlon—	
	Order No. 29. Postage.....	2 30
July 26.	By cash. Rev. F. W. Howard—	
	Order No. 30. Columbus Printing Co.—	
May 25.	300 circulars to Religious Superiors	\$1 50
May 29.	1500 cards, College Department..	4 50
May 29.	600 circulars, College Department	3 25
May 29.	2000 circulars, Parish School Department	4 75
June 12.	40 circulars, Seminary Department	1 00
June 18.	250 circulars, Seminary Department	2 50
		<hr/>
		17 50
	Total	<hr/>
		\$1,331 07

SUMMARY.

July 1, 1907.	Total receipts to date.....	\$1,537 53
July 1, 1907.	Bills paid as per orders and vouchers attached	1,331 07
	Cash on hand in treasury.....	206 46
		<hr/>
		\$1,537 53

St. Patrick's Church.

FRANCIS T. MORAN,
Treasurer General.

The following itemized statement shows the money that has been received by the Secretary General and turned over to the Treasurer General of the Association:

RECEIPTS.

1906		
July 13.	Check for balance on hand from 1906. Per Rt. Rev. Mgr. O'Connell	\$206 84
July 13.	Brother Anthony	10 00
July 12.	St. Patrick's College, Columbus, Ohio.....	10 00
July 12.	V. Rev. J. A. Connolly, V. G.....	2 00
July 12.	Rev. R. W. Brown.....	2 00
July 12.	Rev. E. A. Kirby.....	2 00
July 12.	Rev. E. A. Lafontaine.....	2 00
July 12.	Rev. P. Keeley.....	2 00
July 16.	Rev. J. M. Denning.....	2 00
July 17.	St. Joseph's School, New York City.....	2 00
July 17.	Rev. G. H. Huntmann.....	2 00
July 17.	V. Rev. H. C. Wienker.....	2 00
July 17.	George Schmidt	2 00
July 17.	Adam Schmidt	2 00
July 17.	F. B. Cavanaugh.....	2 00
July 17.	Brother E. Victor.....	2 00

1906

July 17.	Rev. W. A. Kane.....	2 00
July 17.	V. Rev. B. J. Mulligan.....	2 00
July 17.	Ursuline Academy, Youngstown, O.....	2 00
July 17.	Rev. J. T. Dougherty.....	2 00
July 17.	Rev. J. A. McFadden.....	2 00
July 17.	Rev. W. D. Hickey.....	2 00
July 17.	Rev. Thomas Devlin.....	2 00
July 17.	Rev. W. J. Shanley.....	2 00
July 26.	Rev. N. J. Drohan.....	2 00
July 26.	Academy of Our Lady of Lourdes, Cleveland, O.....	5 00
July 26.	St. Rose of Lima School, Cleveland, O.....	2 00
July 26.	Immaculate Conception School, Toledo, O.....	2 00
July 26.	St. Agnes' School, Cleveland, O.....	2 00
July 26.	St. Mary's School, Elyria, O.....	2 00
July 26.	Notre Dame Academy, Toledo, O.....	5 00
July 26.	St. Joseph's Convent, West Park, O.....	5 00
July 26.	St. Lawrence School, Cleveland, O.....	2 00
July 26.	Ursuline College, Tiffin, O.....	5 00
July 26.	St. Mary's School, Akron, O.....	2 00
July 26.	St. Malachy's School, Cleveland, O.....	2 00
July 26.	St. John's Cathedral School, Cleveland, O.....	2 00
July 26.	St. Patrick's School, Cleveland, O.....	2 00
July 26.	St. Columba's School, Youngstown, O.....	2 00
July 26.	Ursuline Academy, Nottingham, O.....	5 00
July 26.	Ursuline Convent, Cleveland, O.....	5 00
July 26.	St. John Nepomucene's School, Cleveland, O.....	2 00
July 26.	School of Sacred Heart, Shelby, O.....	2 00
July 26.	St. Louis School, Toledo, O.....	2 00
July 26.	Immaculate Conception School, Wellsville, O.....	2 00
July 26.	Immaculate Conception School, Cleveland, O.....	2 00
July 26.	St. Boniface's School, Cleveland, O.....	2 00
July 26.	St. Elizabeth's School, Cleveland, O.....	2 00
July 26.	Holy Name School, Cleveland, O.....	2 00
July 26.	St. Ann's School, Fremont, O.....	2 00
July 26.	St. Joseph's School, Canton, O.....	2 00
July 26.	St. Anthony's School, Cleveland, O.....	2 00
July 26.	Notre Dame Convent, Cleveland, O.....	5 00
July 26.	St. Peter's School, Cleveland, O.....	2 00
July 26.	Sacred Heart School, Shelby Settlement, O.....	2 00
July 26.	Ursuline Academy, Toledo, O.....	5 00
July 26.	St. Stephen's School, Cleveland, O.....	2 00
July 26.	St. Joseph's School, Massillon, O.....	2 00
July 26.	Immaculate Conception School, Youngstown, O.....	2 00
July 26.	St. Augustine Sisters, Lakewood, O.....	2 00
July 26.	St. Vincent's Asylum, Cleveland, O.....	2 00
July 26.	St. Joseph's Asylum, Cleveland, O.....	2 00
July 26.	St. Mary's School, Massillon, O.....	2 00
July 26.	St. Augustine's School, Cleveland, O.....	2 00
July 26.	St. Edward's School, Cleveland, O.....	2 00
July 26.	St. Mary's School, Cleveland, O.....	2 00
July 26.	Josephinum, Columbus, O.....	20 00
July 26.	St. Gabriel's School, New York.....	2 00
July 26.	H. P. Conway, Chicago, Ill.....	2 00
July 26.	St. John's Cathedral School, Cleveland, O.....	2 00
July 26.	T. B. Lawler, Boston, Mass.....	2 00

1906

Aug. 10.	Rev. F. W. Howard.....	2 00
Aug. 10.	St. Columba's School, Youngstown, O.....	2 00
Aug. 31.	Most Rev. J. J. Glennon, D. D.....	25 00
Sept. 20.	Rt. Rev. Charles McCready, D. D.....	2 00
Sept. 20.	Very Rev. Anthony Lammel, D. D.....	2 00
Sept. 20.	Rev. John J. Kean.....	2 00
Sept. 20.	Rev. Nicholas J. Hughes.....	2 00
Sept. 20.	Rev. John A. Gleeson.....	2 00
Sept. 20.	Very Rev. Thomas S. McGovern, O. P.....	2 00
Sept. 27.	W. B. Howard.....	50
Sept. 30.	C. C. Pursell.....	2 00
Sept. 30.	Rev. W. J. Shanley, per Rev. F. T. Moran.....	4 00
Nov. 22.	Rev. A. Brunner, S. J.....	1 00
Dec. 31.	Rev. T. A. Thornton.....	1 00
Dec. 31.	Rt. Rev. M. Tierney, D. D.....	100 00

1907

Jan. 3.	Brother John Singer.....	2 00
Jan. 3.	Brother William Dapper.....	2 00
Jan. 3.	St. John's School, Cleveland, O.....	2 00
Jan. 3.	Brother Bernard Weppelman.....	2 00
Jan. 3.	Brother John A. Waldron.....	2 00
Jan. 5.	Very Rev. L. A. Delurey, O. S. A. Per Rev. F. T. Moran.....	400 00
Jan. 9.	Rev. R. J. Roche.....	2 00
Jan. 9.	Holy Rosary School, Milwaukee, Wis.....	2 00
Jan. 9.	Rev. William Haberstock.....	2 00
Jan. 9.	Rev. August B. Salick.....	2 00
Jan. 9.	Rev. N. D. Becker.....	2 00
Jan. 10.	Rev. John J. Farrell.....	2 00
Jan. 15.	Walter George Smith.....	2 00
Jan. 15.	St. Francis Seraph College, Cincinnati, O.....	10 00
Jan. 15.	Epiphany Apostolic College, Baltimore, Md.....	10 00
Jan. 15.	St. Mary's Institute, Dayton, O.....	10 00
Jan. 15.	Marist College, Atlanta, Ga.....	10 00
Jan. 15.	St. Joseph's College, Baltimore, Md.....	10 00
Jan. 15.	Manhattan College, New York City.....	10 00
Jan. 19.	Rev. Thomas J. O'Brien.....	2 00
Jan. 19.	Rev. John F. Fenlon.....	1 00
Jan. 21.	St. Francis Xavier College, New York City.....	10 00
Jan. 22.	Rt. Rev. James J. Hartley.....	10 00
Jan. 22.	Rev. J. H. O'Neil.....	2 00
Jan. 22.	Very Rev. John F. Schoenhoeft, D. D.....	2 00
Jan. 24.	Rev. William J. O'Callaghan.....	2 00
Jan. 24.	St. Stanislaus' Novitiate, Brooklyn, O.....	10 00
Jan. 25.	Rev. Thomas V. Tobin, Chattanooga, Tenn.....	2 00
Jan. 31.	Roman Catholic High School, Philadelphia, Pa.....	10 00
Jan. 31.	Brother Dennis.....	2 00
Feb. 5.	Mount St. Joseph's Convent, Philadelphia, Pa.....	2 00
Feb. 5.	Rev. Edward McSweeney, D. D.....	3 50
Feb. 8.	Krieg Bros.....	1 00
Feb. 8.	Rev. Hugh McGuire.....	2 00
Feb. 13.	Mt. St. Joseph's Convent, Philadelphia, Pa.....	1 00
Feb. 13.	St. Patrick's Seminary, Menlo Park, Cal.....	10 00
Feb. 13.	Rev. Francis H. Gavisk.....	4 00

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Feb. 16.	Refund of Sheppard Printing Co. for tabular work....	12 00
Feb. 20.	Cunningham, Curtis & Welch.....	1 00
Feb. 26.	Rev. Joseph B. Brock.....	2 00
Mar. 1.	Ursuline Academy.....	1 00
Mar. 5.	Rev. Edward J. Fitzgerald.....	2 00
Mar. 12.	Rev. Henry Brinkmeyer.....	2 00
Mar. 12.	Trinity College, Washington, D. C.....	10 00
Mar. 30.	Ursuline Convent, Brown Co., O.....	2 00
Mar. 30.	Benziger Bros.	64
Apr. 2.	Most Rev. Henry Moeller, D. D.....	15 00
Apr. 6.	Niagara University.....	10 00
Apr. 15.	Rev. Aloys Mergl.....	2 00
Apr. 17.	Louis Merkel.....	2 00
Apr. 17.	Rt. Rev. Thomas J. Conaty, D. D.....	10 00
Apr. 17.	Brother J. A. Waldron.....	6 00
Apr. 20.	Rev. Thomas Finn.....	4 00
Apr. 23.	Rev. Bernard McKiernan.....	1 95
May 4.	Rev. R. Kinahan.....	2 00
May 4.	Rev. George A. Lyons.....	2 00
May 4.	Rev. Thomas Park, C. S. Sp.....	2 00
May 4.	Most Rev. John M. Farley, D. D.....	50 00
May 4.	Rev. J. W. Berg.....	2 10
May 4.	Rev. E. F. Gibbons.....	2 00
May 4.	Rev. T. J. Delanty.....	2 00
May 4.	Rev. J. J. Graham.....	2 00
May 4.	Very Rev. F. A. O'Brien.....	2 00
May 4.	C. C. Pursell.....	2 00
May 4.	St. Fidelis College, Herman, Pa.....	10 00
May 4.	Very Rev. J. B. Bogaerts.....	2 00
May 4.	Rev. George Wilhelm.....	2 00
May 4.	F. J. Brahm.....	2 00
May 9.	Rev. J. Kuster.....	2 00
May 10.	St. Joseph's Academy, Dallas, Texas.....	2 00
May 13.	Loyola College, New Orleans, La.....	5 00
May 18.	St. Joseph's Convent, Milwaukee, Wis.....	2 00
May 18.	Brother Thomas.....	2 00
May 18.	Brother Michael.....	2 00
May 18.	Brother Jerome.....	2 00
May 18.	Brother Edmund.....	2 00
May 18.	Brother Henry.....	2 00
May 22.	Rev. George Barnemann.....	2 00
May 27.	Franciscan Fathers, Columbus, Neb.....	2 00
May 31.	Rev. A. D. Granger.....	2 00
June 4.	Rev. M. J. Considine.....	10 00
June 5.	Rev. Norbert Dieringer.....	2 00
June 7.	Mt. St. Mary's College, Emmitsburg, Md.....	10 00
June 11.	Rev. B. M. O'Boylan.....	2 00
June 15.	Rev. H. C. Hengell.....	2 00
June 15.	Mt. St. Mary's Seminary, Emmitsburg, Md.....	20 00
June 20.	Rev. Francis T. Moran.....	2 00
June 20.	St. Vincent's Abbey, Beatty, Pa.....	20 00
June 20.	Pontifical College, Josephinum, Columbus, Ohio.....	20 00
June 20.	St. Joseph's Seminary, Dunwoodie, N. Y.....	20 00
June 20.	St. Charles' Seminary, Overbrook, Pa.....	20 00
June 22.	St. Bonaventure's College, Allegany, N. Y.....	10 00

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June 22.	Canisius College, Buffalo, N. Y.....	10 00
June 22.	St. Vincent's College, Chicago, Ill.....	10 00
June 22.	Gonzaga College, Washington, D. C.....	10 00
June 24.	St. Charles' College, Ellicott City, Md.....	10 00
June 24.	St. Bede's College, Peru, Ill.....	10 00
June 24.	Conception Abbey, Conception, Mo.....	10 00
June 24.	Fordham University, Fordham, N. Y.....	10 00
June 24.	St. Joseph's College, Rensselaer, Ind.....	10 00
June 24.	Notre Dame University, Notre Dame, Ind.....	10 00
		<hr/>
		\$1,537 53
Remitted to Treasurer General.....		\$1,537 53

F. W. HOWARD,
Secretary General.

ARRANGEMENTS FOR THE FOURTH ANNUAL MEETING.

A most cordial invitation was received from Archbishop Messmer to hold the fourth annual meeting of the Catholic Educational Association at Milwaukee. This invitation was accepted with sincere appreciation by the Executive Board at the meeting on November 14, 1906.

On invitation of Archbishop Messmer, Rev. F. W. Howard attended a meeting of the pastors and teachers of Milwaukee in January, 1907. The Archbishop appointed a committee of teachers and pastors, with Rev. A. J. Burrowes, S. J., chairman, to make arrangements for the meeting. This committee formed sub-committees and divided the work. It was decided to hold the religious services at the Gesu Church and to hold the sessions of the conference at Marquette University, which was offered by the Jesuit fathers. The success of the meeting, which was the largest in point of attendance and most impressive in the interest shown, was due in great measure to the active interest of the Most Rev. Archbishop Messmer and the care of the committee on arrangements.

GENERAL MEETINGS OF THE CATHOLIC EDUCATIONAL ASSOCIATION.

PROCEEDINGS.

The fourth annual meeting of the Catholic Educational Association was held at Milwaukee, Wis., on July 9, 10, 11, 1907. Pontifical Mass was celebrated in the Gesu Church by His Grace, Most Rev. S. G. Messmer, D. D. At the conclusion of the Mass His Grace spoke to the delegates, as follows:

ADDRESS OF MOST REV. S. G. MESSMER, D. D.

The object of this great Association is to lead men to God and thus further the highest interests, the most important interests of man, whether in the life here below or for the life to come. And, dear members of this Association, it is indeed under the safest guidance and under a most powerful protection that you carry on this work—our Holy Catholic Church.

No safer guide for a work of this kind can be found, none can furnish more efficient help and assistance in carrying out this glorious work than our Holy Church. She is the Church of God, and it is her divine mission to bring man to God and God unto man. She brings not only the enlightenment of God's eternal truth, but also the strength and the power of His divine grace. She is thus enabled, divinely enabled, to raise up man's soul in the knowledge of the great things of God and His divine Providence that will inspire the Christian with right thought and purpose and to bestow upon him the spiritual strength and firmness of soul that will enable him to fight the great battle here below and to gain the crown of justice.

The Church of God is the great educator of man, and the Catholic Educational Association, doing its work under the guidance and with the assistance of that Church, is doing God's work. We say that education means the enlightenment of the mind.

What can bring greater enlightenment to the mind than God's own infallible, eternal truth? And to the Church has been given the divine mandate to teach this truth to all nations of the world and thus to educate man by bringing him into the light of divine revelation. This higher and greater light sheds its rays over all other knowledge and science, leading man up to the highest and most perfect knowledge of things, of which he is capable in this life.

But we say that true education is not a mere instruction of the mind; it does not consist merely in bestowing information on the mind, but its greatest object is the framing of the heart and the forming of character. This is a principle admitted by all in theory, though unfortunately it is very often lost sight of in practice. But all understand, and every sensible man must admit, that there is no education deserving the name "education" unless it educates what is the highest in man. His reason, after all, is one of the means bestowed on him by the Creator in order that he may be able to develop the highest and the greatest ideals; but far more important than this is the bestowing upon man of his own free will—that great, wonderful power by which man is made his own lord, by which he is given freedom and liberty of his own actions, and freedom to regulate his own conduct, even without interference of the Almighty. It is this great faculty of man that we must educate, and we must train him to use rightly this power given to him and in a way to accord with the wishes and with the desires and the commands of the Creator. That is the great work of education. And, again, this work was born under the guidance of the Church. She has been sent to teach the truth which has been revealed by Jesus Christ, the Son of God, for the purpose of training the very soul of man, above all his heart and free will.

Catholic education, then, is the only education that will give us the most perfect system, as well as the most perfect development, the highest degree of whatever deserves the name of education. And so I say it is a grand and noble work that you are engaged in, and every one should feel proud, not simply of the vocation that he may have as a teacher in the Catholic Church, but also of the honor bestowed upon him because of the fact that he

has been called to such a glorious work. And in the consideration of the greatness and the dignity of this great work, every Catholic teacher, whether he work in the higher or in the lower school, should find the inspiration that is necessary and the courage that he needs in order to comply faithfully with that great duty laid upon him by God.

If thus Catholic education is great and noble by its very nature, it grows in practical importance when we look back and see the great development of Catholic education in the United States, and on the other hand when we look into the future and see the tremendous opportunities that are offered us in this direction. Hence again I sincerely welcome the Catholic Educational Association, and I offer it my best and my most sincere wishes for success.

It is unnecessary to dwell on this subject any longer, for I presume this matter will be touched upon in your deliberations, and that, looking back on the growth and development of Catholic education here in the United States, you will not forget to deliberate upon the prospects of further development. This undoubtedly is the direct and important object that you have before you. Indeed, we hope and pray that this great, magnificent work may be brought to still further growth and perfection here in the United States. There is undoubtedly a great field for greater advancement. So far we have all been going our own ways, the one this way and the other another way. We have followed in our schools different systems and different methods; we have lacked that unity, that concentration of Catholic educational action all along the line, that would add so much greater efficiency and power to our work.

If I may make a suggestion to the members of the Association, it is this—that in your deliberations you do not lose sight of what I consider to be a very important point, the unity of Catholic education, the concentrating of our forces, uniformity in our systems and in our methods. I think we all should take hold very strongly of the idea that Catholic education in the United States is one; it must be one. There are different parts, different elements. There is the seminary, there is the college, and there is

the parochial school, but they are all working for the very same purpose and all concerned in the same great work of educating our rising generation. There ought to be unity in this whole system; one part ought to be connected with the other, one leading up to the other, so that notwithstanding the great variety, they are all well coördinated with one another in this great educational work. That is the beauty of the work we are undertaking and will be its strength and efficiency.

This, I hope, may gradually lead up to another important point and make our people, not only our own, but also our non-Catholic fellow citizens, understand that the Catholic system of education is no longer a mere private undertaking; that our schools are not to be classed as mere private schools, but that we are public schools in as true a sense as any public school of the land; that our schools are the schools of the people, the schools of the citizens of the land. The purpose of the school and the school system of any nation is to work with the great powers in education for the making of good, honest, efficient citizens. More than any other system will Catholic education attain this end and truly educate our people in a higher sense and to a greater degree for the good of the people and for the welfare of the nation. I believe that the more we are able to impress this idea upon our own and upon our non-Catholic fellow citizens, the greater will be our achievements in every direction. If all thus work for our schools and perfect the system of our Catholic education, we shall gain not only the hearty support of our own people, but also the hearty sympathy of every fair-minded, well-thinking—at least Christian—fellow citizen of the country.

Now, in closing these few remarks, I once more most heartily welcome you and wish you all the blessings of God. It was indeed most fitting that you should open this convention with the Holy Sacrifice of the Mass. I have offered it for this very intention, that God may bless your deliberations and that the great work that has to do so much for the honor of God and the good of our Holy Church and the welfare of our land may proceed and grow. With these hearty wishes I once more impart to all the

members of the Catholic Educational Association the episcopal blessing.

After receiving the Archbishop's blessing the members assembled in the Gesu Auditorium, where the first session was held.

GENERAL SESSION

TUESDAY, JULY 9, 11 A. M.

The meeting was called to order by the President General, Rt. Rev. Mgr. D. J. O'Connell, D. D. The meeting was opened with prayer by His Grace, Archbishop Quigley.

The President General spoke as follows:

Fellow Members of the Catholic Educational Association of the United States of America:

I am very glad to be with you all again after one year of separation and to congratulate you on the mighty success that has attended your labors during the past three or four years. You will remember in the beginning the condition of our educational system in the United States, when we began this work of organization, and we look with pleasure on the difference for the better which you observe today. Then it was isolation; today it is organization. Then it was separation; today it is unity.

I think the success that has attended the deliberations of this Convention has been brought about through the wisdom of the methods hitherto pursued. There were some in the beginning who thought these deliberations were useless unless the body was endowed with the power of making laws. Our deliberations and researches have convinced us that the time is not mature for laws, and that what educators require is information. We have advanced along the path of free, unlimited and courteous discussion, and by that discussion and that courtesy we are arriving at a knowledge of our condition. We have been able to arrive at a unity of feeling, a unity of understanding, and a unity of determination.

I am very glad to extend a hearty welcome to the new members of the Association, and I am particularly delighted to see present this morning so many members of the religious orders of

our good sisters. To them is confided the care of our parochial schools, and without our good sisters and their coöperation the work of our parochial schools would be an impossibility.

I beg leave to announce to you in the first place that we have an official program of the Convention. This we must all adhere to, and this, as far as I can, I must carry out. What we shall all aim at in a particular manner will be exactness in point of time. For the sake of debate and expression of opinion we must enforce the time limit in the reading of papers. That does not mean that any paper will thereby be curtailed in its publication. It simply means that the time limit will be applied to it in its reading, and if the author of the paper prefers he can state its substance in his own words and then pass on to deliberation.

The Executive Board held its business meeting yesterday afternoon. After four years of experience the Executive Board is of opinion that we have a time-tested Constitution to present for final adoption by the Association. It has passed through the thought and deliberation of committees, and finally in this city it has passed through the scrutiny of His Grace, Archbishop Messmer, who suggested the final touches, and the finishing out of the Constitution, which is to be, in opportune time, presented to you for your consideration, and, I hope, for your final adoption.

The President General then called for the reading of the minutes.

The proceedings of the last annual meeting were approved as printed in the report of the Cleveland meeting.

The Secretary presented the draft of the Constitution and read the following recommendation of the Executive Board:

We recommend that this Constitution be referred to a joint committee, this committee to be composed of three members of this Association, three members from the College Department, three members from the School Department and three members from the Seminary Department; this joint committee to meet in a room of this auditorium this afternoon at 3 o'clock and to hold an open session, in which all the provisions of this Constitution

shall be considered. Full debate will be allowed in the committee, and anybody present may offer any suggestion or change. This committee shall report at the general meeting this evening.

This recommendation was unanimously adopted, and the President General appointed Very Rev. E. R. Dyer, Rev. F. W. Howard and Very Rev. D. J. Flynn to serve on this committee from the Association.

The President was authorized to appoint a committee on resolutions to express the sentiments of the Association, it being understood that each Department was free to frame its own resolutions on matters of special interest.

The President was authorized to appoint a committee on nominations.

The President stated that the names of the members of the committees would be announced at the evening meeting.

The Executive Board recommended that His Eminence, Cardinal Gibbons, be named as Honorary President of the Association, and the recommendation was referred to the Committee on Nominations.

The Secretary read from a letter from Bishop Walsh:

"Please give my warmest regard to all old friends and new delegates. Please accept enclosed check for \$50 for the expenses of the Association."

The message was received with loud applause.

THE PRESIDENT GENERAL: We have with us today an arch-bishop who has come all the way from his see to be present at this meeting and to encourage us by his presence and by his zealous words; and I am sure you will all be delighted to hear one word from that great patron of education, the Archbishop of Chicago.

ADDRESS OF MOST REV. J. E. QUIGLEY, D. D.

It is not necessary that I should say that I am rejoiced to be here today. I have not come as far as the President would have you think. You all know that Milwaukee is a suburb of Chicago. I am here at the earnest invitation of the Archbishop of Mil-

waukee, and of this Association. I must confess that I gave very little attention to the work of this Association until I received the report of its last annual meeting, which I read very carefully. The impression made upon me by that report was that a great power for good exists in this Association, as the organ through which expression is given to the best thought of our educators upon the system of primary, secondary and higher education, which is slowly growing up into completion and perfection in the United States, under the direction of the Catholic Church.

A system of Catholic primary education is already well established throughout the country, and it is the pride of the Church, and the admiration of those outside of the Church. Through the instrumentality of our religious communities, of women particularly, and I am glad to see them so well represented here today—this primary system has been developed and perfected to a degree. It is now beyond question that it is possible to maintain a great system of primary education under Church control, independent of the state. Thank God for that.

Above this system of primary education, and resting upon it, has arisen a system of secondary education in high schools, academies, colleges and seminaries. Your Association is striving to bring this system of secondary education to the organization and perfection of the primary system, and as far as conditions have permitted, with success. Educationally we cannot grow faster than the conditions of such growth allow; but we are certainly keeping up to our possibilities. Above this secondary system of education, has been developed with infinite sacrifice a system of higher education in our Catholic universities. This complete and well rounded system of primary, secondary and higher education, from foundation to pinnacle, is Catholic. It is not in any of its parts an annex of appendage of any other system of education. It is throughout, exclusively and thoroughly Catholic.

What a noble achievement this is! How worthy of all the sacrifice and effort put forth in its accomplishment! Let us then continue to give our whole heart and soul to the work of maintaining, completing and perfecting this system of Catholic education established amongst us. Let us encourage our people to love

it and give it whole-hearted support. You, who are engaged in the work of Catholic education from the very highest motives, are devoted to the cause, but you must instill that same devotion and enthusiasm into the hearts of the people. This can be done by insisting constantly, in time and out of time, in the face of all opposition, upon the excellence of the system, upon its necessity for the preservation of the Church, and for the preservation of the country. Now that it has been brought by work, study and discussion to its present state of organization we must endeavor to keep it aloof from the interference of other systems. It is the only system of Christian education in the land, and it should be preserved from the contamination, which will inevitably follow contact or alliance with the un-Christian systems of education existing outside and roundabout it.

I congratulate the Association on the work accomplished, and I pray the blessing of God upon its future efforts, particularly upon the proceedings of this annual convention.

THE PRESIDENT GENERAL: We all most heartily thank His Grace of Chicago for the words of encouragement he has given us, and we appreciate very much the kind sentiments which he has expressed for the work of this Association, and we trust in future to carry his sympathy with us all along.

We have likewise with us another educator, a distinguished prelate of this province in which we are assembled. I know that you will all be delighted to hear a few words from Rt. Rev. Bishop Eis.

ADDRESS OF RT. REV. FREDERICK EIS, D. D.

I did not come here to make a speech, and, as the time is already up, I believe I will not expose myself to the risk of being called down by the President. I came from the far north to try to help keep you cool in these deliberations. (Laughter.) I supposed as there are "many men of many minds," these committees might get a little excited under the hot sun today, so my advice is to keep cool.

Now, there is just one remark I wish to make: I heartily approve all that has been said by the Most Reverend Archbishop

at Mass this morning, and by His Grace, Archbishop Quigley, of Chicago. They have already expressed my sentiments, but I would add that in my opinion it would be well for the priests and every one of us to encourage what we call free schools. By a "free school" we understand, not teaching without compensation, but according to the Council of Baltimore all members of the parish should contribute their share toward the support of our schools. It has been, in fact, a great drawback, as I know from my own experience in our parochial schools, that parents had to pay the tuition. That was, until heretofore, left in greater part to the parents themselves. Now, in the diocese where I come from, we have several so-called "free schools," and the plan works first rate. It is done in this way, and without any difficulty: The pew rent in these particular parishes is raised, so that it will cover at the same time the salary of the teachers, and by this and the entertainments we have now and then in our Catholic schools, especially towards the end of the school year, we can raise money enough, without any objection from the parishioner, to meet the expenses. There are several free schools in my diocese.

There is where the great drawback comes, as I say, because parents are very often too poor to pay tuition fees. Many also object to pay for educating the children of others. For this reason I think pastors and the members of the Association ought to consider this suggestion seriously. I wish the Association the best success.

THE PRESIDENT GENERAL: Everything comes to him who waits. We have heard from Chicago, we have heard from Marquette, and we are grateful for their counsels. Now, we have a message from the distant, lovely South, from a man who spent many years of his life in education. We have here the Archbishop of New Orleans, just arrived in the nick of time to say his gracious words. The Catholic Educational Association is waiting to hear a few words from Your Grace on education.

ADDRESS OF MOST REV. JAMES H. BLENK, D. D.

I am from the belated South. We are just struggling to the forefront of events and progress, especially along educational lines. I came here only to listen and generously drink in the wisdom that is stored up in the representatives of the more favored Northwest and the East. I had not the remotest idea of appearing before you this morning in the capacity of a speaker. The Rt. Rev. Mgr. O'Connell tells me that I must speak on education. I thought I had dropped into the room where some papers were to be read on Christian Doctrine, or the Educational Value of Christian Doctrine, but I find that, quite unawares, I have fallen into a trap, where people are requested to speak without any preparation or thought whatever.

Well, if it is on education, I have no hesitation in saying a very few words. So deep, so thorough is my personal interest in everything that represents Catholic education, from the beginning to its topmost crown and glory, the Catholic University, that I am beyond all expression delighted to see so many here, filled with the same enthusiasm, with the same determined purpose to make of Catholic education the success that will give us in the United States of America the standing, the influence and the power needed for the great glory of the country, for the effectiveness and efficiency of the Church and for the perpetuation of our glorious republic.

Of all the tasks that may be imposed on men, the highest, without doubt, to my mind, is that of Catholic education, the task of imparting to the young a knowledge of their Creator and of His magnificent handiwork, creation; and the task, at the same time, of instilling into them such firm, such determined, steady, energizing principles that they will in every word, deed and thought be representatives of the greatest, the mightiest, the sublimest Teacher, who is none other than our divine Lord and Master, Jesus Christ.

After announcements by the Secretary General the meeting adjourned.

GENERAL SESSION.

TUESDAY, JULY 9, 8 P. M.

The meeting was called to order by the President General.

The following committees were announced:

Committee on Resolutions.—The chairmen of the committees of resolutions of the three Departments and the President General.

Committee on Nominations.—Very Rev. E. R. Dyer, D. D.; Rev. John A. Conway, S. J., and Rev. P. R. McDevitt.

Rev. M. P., Dowling, S. J., the chairman of the joint committee on Constitution, made the following report:

Right Reverend Chairman and Members of the Association:

As chairman of the Committee on Constitution I desire to present a final report here tonight. We would not have you infer that this Constitution has been taken up and considered and determined upon since this morning. It has been in process of construction for nearly four years and has been submitted to various authorities for their opinion and consideration and approval, and if you are satisfied with our work, as I think you have reason to be, we will pass upon it finally tonight. I would request the Secretary, with your permission, to read the Constitution as drafted.

The Constitution was read by the Secretary of the committee, Rev. F. W. Howard.

At the conclusion of the reading Rev. M. P. Dowling said: In order not to take too much time from the interesting program that is before us tonight, this committee would consider it a favor if you would place your seal of approval upon our work by your unanimous acceptance of the Constitution presented to you tonight, and for that purpose we present the following resolution:

WHEREAS, This Constitution has been carefully considered by the Executive Board and received its unanimous approval; and,

WHEREAS, This Constitution has been approved by the Departments, through the committees appointed by them for the purpose of giving it consideration ; therefore, be it

Resolved, That this Constitution be adopted as the permanent Constitution of the Association.

Motion seconded.

THE PRESIDENT GENERAL: Gentlemen, you have heard the report of the joint committee on the Constitution, a report which, I might say, is the summary of four years of continuous labor. It has been moved and seconded to adopt the report of the committee. It is now before the house to adopt the report of the committee and accept this Constitution as the permanent Constitution of the Association.

Calls for the question.

CHAIRMAN: All in favor of that motion will signify their intention by saying "Aye;" contrary minded, "No."

The ayes have it; the motion is carried unanimously, and the Constitution is adopted. (Great applause.)

FATHER DOWLING: *Right Reverend Chairman and Members*: This committee has one more resolution to propose for your acceptance tonight. You are no doubt well aware that the Association has not yet incorporated, and now that we have adopted a Constitution it would seem proper to take immediate steps toward the incorporation of this Association, and for that purpose we present the following resolution:

This committee recommends that the Executive Board be empowered and directed to take the necessary steps to incorporate the Association along the lines of this Constitution.

A motion was made that the recommendation be adopted. The motion was seconded and carried by unanimous vote.

THE PRESIDENT GENERAL: I feel that the Association can be congratulated on the termination of such a happy work, concluded after care and labor, and I beg to return my sincere thanks to the committee for their labors in giving us finally a

Constitution under which I feel this Association can live and grow and prosper with firm unity and absolute liberty.

A telegram from Rt. Rev. Louis S. Walsh, D. D., of Portland, Me., expressing his good wishes, was received, and the Secretary General was directed to extend the thanks of the Association to the Right Reverend Bishop for the same, and to offer to him cordial felicitations on his elevation to the episcopacy.

A paper on "The Educational Status of Our Catholic Deaf-Mutes," was read by Rev. F. A. Moeller, S. J.

Rev. J. A. St. Laurent spoke on "Catholic Educational Work Among the Negroes," and Rev. Charles Warren Currier read a paper on "Our Indian Schools."

GENERAL SESSION.

WEDNESDAY, JULY 10, 8 P. M.

The President General opened the meeting with prayer.

Several papers on "Educational Legislation in Relation to Catholic Interests," were read.

GENERAL SESSION.

THURSDAY, JULY 11, 9 A. M.

The meeting was opened with prayer. The chairman of the Committee on Nominations, Very Rev. E. R. Dyer, made the following report:

As Honorary President of the Association, the committee presents His Eminence, James Cardinal Gibbons, Archbishop of Baltimore.

For President General, the committee presents the Rt. Rev. Mgr. Dennis J. O'Connell, D. D., Rector of the Catholic University of America.

For Vice-Presidents General, Rt. Rev. Mgr. John M. Mackey, Ph. D.; Very Rev. James A. Burns, C. S. C.; Rev. Walter J. Shanley.

For Treasurer General, Rev. Francis T. Moran.

Rev. John A. Conway was called to the chair.

THE CHAIRMAN: The chair is ready to receive any other nominations which may be offered besides those presented by the committee.

There being no other nominations it was moved and seconded that the Secretary cast a ballot for the names presented by the committee.

The motion was carried unanimously, and the chairman announced the officers as named in the report of the Committee on Nominations.

Rt. Rev. Mgr. D. J. O'Connell, in taking the chair, said:

Fellow Members of the Catholic Educational Association of America:

It is with considerable feeling and very sincere thanks that I return to this chair for the fourth time in answer to your gracious call. I beg to say that I accept heartily the honor you confer upon me, and that I shall do all in my power to discharge, as faithfully as I can, all the duties incumbent upon this chair.

In nominating and electing His Eminence, Cardinal Gibbons, of Baltimore, the Honorary President, we have done ourselves an honor. I congratulate the other officers who have received the testimonial of your confidence, and from what I know of them you could not have chosen better officials.

The meeting adjourned to meet again at 11:30 a. m.

GENERAL SESSION.

THURSDAY, JULY 11, 11:30 A. M.

The meeting was opened with prayer by His Grace, Archbishop Messmer.

THE PRESIDENT GENERAL: I wish to inform you that through His Grace, the Archbishop of Milwaukee, the Association sent to our Holy Father a message of our loyalty and devotion to the See of Peter, and we asked for his blessing on this Association. His Holiness has graciously replied, and I would invite the Association to stand while listening to the reply of the Holy Father.

The Secretary then read the message in Latin, and its translation, as follows:

"Archbishop Messmer, Milwaukee, Wis.:

"The Holy Father returns his thanks to you and to the Catholic Educational Association for the expression of homage and grants his apostolic benediction with all his heart.

"CARDINAL MERRY DEL VAL."

Chairman Hartnett, of the Committee on Resolutions, presented the following report of the committee:

The Committee on Resolutions presents the following for your adoption:

The Catholic Educational Association is the expression of the unity of principle that underlies all Catholic educational work and of the unity and spirit of coöperation that exist among those whose lives are devoted to this sacred calling. We rejoice at the splendid spirit of zeal and harmony displayed in the fourth annual meeting of our Association, and the work that has been accomplished shows what may be done in the future by the growth of this spirit of coöperation and sympathy in thought and action.

We congratulate the members of the Association on the devotion to Catholic ideals which has been so manifest in the papers and discussions of all the departments of the Association.

The fathers of this Republic believed that religion, morality and knowledge are essential to good government and the happiness of mankind. We hold as a principle that good citizenship has its secure foundation in an education at once moral and religious.

One of the happy results of this meeting is a growing consciousness of the community of interest in the cause of education that unites the pastors in charge of our schools and those engaged in the work of higher education.

We submit that the cordial thanks of the Catholic Educational Association be tendered to His Grace, the Most Rev. Archbishop of Milwaukee, S. G. Messmer, D. D., for the generous welcome he has accorded us, for the genuine inspiration he has

given us through his magnetic words and for the profound and unflagging interest which he has taken in the deliberations of our Convention.

That we likewise extend our sincere thanks to the reverend clergy and to the citizens of Milwaukee and especially to the Reverend Fathers of Marquette College for the accommodations which they supplied us by opening to our Convention the splendid halls of the new Marquette University.

That we profoundly thank the Most Reverend Archbishops of New York, Chicago, New Orleans and the Right Reverend Bishop of Marquette for the encouragement which they lent us through their distinguished presence and through their cheering words and wise counsel.

WHEREAS, Many Catholic young men and women, as appears from statistics presented to the Association, are now attending non-Catholic schools and academies, where the dangers to faith and morals are even greater than in non-Catholic elementary schools; be it

Resolved, That it is the sacred duty of Catholics to encourage and support Catholic education in Catholic colleges and academies, as they have so nobly done in building up and supporting their parochial schools.

The resolutions were unanimously adopted.

THE PRESIDENT GENERAL: Fellow members of the Catholic Educational Association of America, we draw near the end of this fourth annual Convention, which in a few moments more will pass into memory, to take its place in history.

What has been the characteristic mark of the fourth annual Convention? I think it is this, a closer spirit of unity in the cause of education and a greater advance in the spirit of organization. We come here from all parts of the country, we represent all sections of the clergy, we represent almost all the nations under heaven, and with all these differences, in the glorious cause of Catholic education we are all essentially and indivisibly one.

Before we adjourn, subject to the call of the Executive Board, I wish to repeat our thanks to His Grace of Milwaukee, who from the beginning to the end has been the father of this

Convention. He has come here to grace our closing exercises by his presence, and we would beg of him to dismiss us all with the happiness of his blessing.

After receiving the blessing of His Grace, Archbishop Messmer, the meeting adjourned, subject to the call of the Executive Board.

THURSDAY, JULY 11, 8 P. M.

The proceedings of the Fourth Annual Meeting of the Catholic Educational Association came to a close with a public meeting at the Alhambra theatre. A large audience was present and the following program was presented:

OVERTURE *Suppe*

BRUNKHORST'S ORCHESTRA.

"AMERICA"

"BELLS THEY ARE RINGING" *Webber*

SOLOISTS—MRS. OTTO A. SINGENBERGER.

MISS CATHERINE CLARKE.

MR. M. A. SEEBOTH.

MR. ANTHONY OLINGER.

ADDRESS—By the President, RT. REV. D. J. O'CONNELL, D. D.

TRIO—Selection from ROSSINI'S MASS

MISS CATHERINE CLARKE.

MESSRS. HARRY MEURER AND ALFRED MEURER.

MR. ALEXANDER MCFADYEN, Accompanist.

SELECTION—"FROM SEVEN LAST WORDS" *Dubois*

SOLO, CHORUS AND ORCHESTRA.

MR. HARRY MEURER, Tenor.

MR. ANTHONY OLINGER, Baritone.

ADDRESS—"IDEALS OF EDUCATION"

PROF. JAMES C. MONAGHAN.

"SONG OF MAY" *Max Jos. Beer*

CHORUS AND ORCHESTRA.

CLOSING SONG—"GOD OF MIGHT"

The Musical Numbers are rendered by the Catholic Choral Club,
under the direction of Prof. J. L. Jung.

F. W. HOWARD,

Secretary General.

EDUCATIONAL STATUS OF THE CATHOLIC DEAF IN THE UNITED STATES.

REV. F. A. MOELLER, S. J., ST. IGNATIUS COLLEGE, CHICAGO, ILL.

A cripple, one day, happened to be overlooked by his mother who was dealing out bon-bons to her more able-bodied children, and he remarked: "Where do I come in for a share?"

The condition of our Catholic deaf children is similar to that of the cripple. In our zeal for souls and the preservation of faith and morals, we have provided asylums for widows and orphans, homes for wayward boys and girls, excellent parochial schools and colleges—all this for our more fortunate children. We have listened to the earnest pleadings of those who are gifted with hearing, but have failed to notice the pleadings of our silent little ones who, standing outside of the gate of our Catholic institutions which are closed against them, say to us, "Where do we come in for a share in your generosity?"

The educational status of our Catholic deaf is indeed a sad one and needs the stimulus of the Catholic Educational Association to improve it. We, the workers in the cause of the Catholic deaf-mute education, are glad to have this opportunity of giving publicity to the needs of Catholic educational facilities for the deaf, and we thank the Rt. Rev. Mgr. O'Connell for the kind invitation extended to us to hold a conference simultaneously with the Convention of the Catholic Educational Association. It is the first time, I dare say, that the voice of the deaf has been heard and that their right to a Catholic education has been publicly recognized.

In order to get a clearer idea of the educational status of our Catholic deaf, it will be necessary to discuss figures furnished by the United States census, (1900); the American Annals for the Deaf (January, 1907), and the Catholic Directory (1907).

Eliminating persons who are merely hard of hearing and neglecting the ability of the deaf to speak or not, there are in Continental United States, 89,287 persons with seriously impaired powers of hearing. Out of this number, 51,871, it is estimated, became deaf under the age of twenty and 37,416 in adult life, that is, after the age of twenty.

The question of interest to us is: How many of these deaf persons are Catholics? There are no statistics showing the number of Catholic deaf in the United States; but, assuming conditions and causes to be the same for Catholics and non-Catholics, we can figure out a pretty correct answer to the question.

According to the United States census of 1900, the total population of Continental United States is about 76,000,000 and there are 1175 deaf to the 1,000,000 population. The Catholic Directory reports that there are about 13,000,000 Catholics, that is 17 per cent. of the entire population, in Continental United States. Consequently, there must be thirteen times 1175, that is 15,275 Catholic deaf persons in Continental United States. There are 682 deaf persons to the 1,000,000 population, who became so from childhood under the age of twenty, and 492 to the 1,000,000 population, who became deaf in adult life. From this it follows that there are 8,872 Catholics who became deaf under the age of twenty, and 6,403 who became deaf in adult life.

The total number of Catholic deaf in the United States, estimated to be, according to our figures, 15,275, we believe is below the true number; yet, it represents a Catholic deaf population greater than the population of the city of Alton and there are eight dioceses which have each a smaller Catholic population. The 8,872 Catholic deaf who lost their hearing under the age of twenty represent a number greater than the combined number of orphans in the dioceses of Baltimore, New York, Philadelphia and Chicago, and exceed the total Catholic population in each of four dioceses.

We have figured results on the supposition that conditions and causes are the same for Catholic and non-Catholic deaf. We do not think that they are the same, since deafness is much among the poor and, "The poor we have always with us." Deafness is

caused largely by disease and accidents. One-half the deaf, says the United States census (1900), lost their hearing before they were eleven years old. Now, it may be safely supposed that, owing to lack of proper care, timely medical aid and suitable nourishment, many children of the poor become deaf. About 59 per cent. of deafness is due to scarlet fever, catarrh, colds, brain fever and meningitis alone.

It cannot be objected that deafness is largely due to consanguineous marriages and that there are few such among Catholics. Only 4.5 per cent. of the deaf have parents who are cousins to each other; 84.6 have parents who are not cousins and of 10.9 we have no report.

In discussing the educational status of the deaf in the United States, we are principally concerned with the 8,872 who became deaf under the age of twenty, that is, during the age at which deaf pupils are admissible to state institutions for the deaf; but, as regards the 6,403 adults, we cannot neglect them, since the education of our hearing and speaking Catholics is never completed but is continued through life by admonitions, counsels, sermons, instructions, missions, etc.

Out of the total number of 132 schools for the deaf, there are four Catholic schools in the State of New York and nine in the remaining portion of the United States, making in all thirteen Catholic schools. The attendance November, 1906, was as follows:

St. Joseph's School for the Deaf, Oakland, Cal.....	39
Ephpheta School for the Deaf, Chicago, Ill.....	72
Institute of the Holy Rosary, Chincuba, La.....	37
St. Francis Xavier School, Baltimore, Md.....	35
Boston School for the Deaf, Boston, Mass.....	93
Mater Boni Consilii School, St. Louis, Mo.....	40
St. Joseph's Institute, Longwood, Mo.....	20
Notre Dame School, Cincinnati, Ohio.....	12
St. John's Institute, St. Francis, Wis.....	71
St. Joseph's Schools, Westchester, Fordham, Brooklyn, New York	417
Le Couteulx, St. Mary's School, Buffalo, N. Y.....	176
Total number of deaf pupils in Catholic Schools.....	1002

It will be noticed that in four schools in the State of New York which has a deaf population of about 10,000, 593 Catholic deaf children are cared for; and, that in nine schools scattered through the remaining portion of the United States from New York to the Pacific and from Alaska to the Gulf, where there is a deaf population eight times as great as that of the State of New York, only 409 Catholic deaf pupils are provided for.

The total number of deaf pupils, November, 1906, in 132 schools was 11,648. Subtracting from this number the 1002 in the twelve Catholic schools there remain in non-Catholic schools 10,646.

How many of the 10,646 pupils in non-Catholic schools are Catholics? Figuring 17 per cent. as Catholics, we find 1809 pupils in non-Catholic schools—a number truly worth looking after; but, that number must be far below the mark. The total number of Catholic deaf children in Catholic and non-Catholic schools is 2801. If all the states were as generous as New York in caring for the Catholic deaf, we should have 4664 Catholic deaf pupils in Catholic schools.

With the exception of the New York institutions for the deaf, the other Catholic institutions are almost entirely dependent upon the charity of religious sisterhoods. Good work is being done by those devoted sisters; but, as they carry on their schools with no state aid and with little or no ecclesiastical support, often even without encouragement, their schools are struggling for existence and the number of deaf pupils is very small. The pupils are for the most part girls while the less fortunate deaf boys who, more than their afflicted sisters, must face the dangers that threaten faith and morals, are obliged to attend public or state schools; or, if they are allowed to share the blessings of a Catholic education in the sisters' schools they are told at the critical age of fourteen, when their education is far from being completed, that they must go elsewhere. Thousands of deaf-mute boys would be saved to God and the Church, if there were in the United States a Brotherhood devoting itself to the education of the deaf.

I may here remark that the deaf boys outnumber the girls. The boys seem always to be in the majority except when bon-bons are distributed. That deaf boys are more numerous than deaf girls is, no doubt, due to the fact, that in childhood the boy is more neglected and also neglects himself. About 300 cases out of the total number of deaf were caused by swimming and diving.

That the education of our Catholic deaf-mutes has been overlooked in this country must be evident to all. It is a fact which non-Catholic ministers and that large number of deaf-mutes who have lost the faith of their Catholic parents attest. While we have been asleep, the enemy has been active, and the education of the deaf, which was begun by the Catholic Church, has been monopolized in this country by our separated brethren, notably by those of the Methodist Episcopal Church. "Wolves in sheep's clothing have entered the fold, not sparing the flock," and today three, perhaps four, of our Catholic deaf are Protestant ministers for the deaf.

In Chicago and its suburbs we have found, up to date, 517 deaf of Catholic parents. About 225 of these are children and only about 80 adults, former pupils, with few exceptions, of the Ephpheta School are practical Catholics. Nearly 200 have lost their faith at Jacksonville, Ill., and the National School for the Deaf in Washington, D. C.

At deaf-mute conventions and at state institutions for the deaf the enemies of our faith are busy.

During the month of August, 1905, the deaf of the Empire State held their twenty-sixth convention at Elmira, New York. The Episcopalian ministers as usual used the opportunity to put themselves in evidence and, by way of a side show, held a convention of their own at which, according to the New York Deaf-Mutes Journal, ways and means were talked up for the purpose of uniting all the deaf in the Episcopal Church. Banquets on such occasions are invariably placed on Fridays. Last week the deaf held their National Convention at Norfolk, and, of course, the banquet was on Friday.

When we attended the National Convention of the Deaf during the St. Louis Exposition, we met there over 600 intelligent

deaf delegates from all parts of the world. We noticed on that occasion the following: 1, The activity of Protestant ministers; 2, The predominance of Catholics. It seemed to us, from our conversation with the delegates, that at least one-third of the number were of Catholic parents. 3, The surprise caused to the deaf when a Catholic priest interested himself in their deliberations. 4, The sincere welcome accorded to us. No one received a greater ovation than we, when we responded to a call to address the convention. It was the first time that a Catholic priest had attended their convention and the deaf-mutes expressed their sincere appreciation. 5, The most active and intelligent among them were, for the most part, such as had lost their Catholic faith at the National Schools for the Deaf.

When at the St. Louis convention of principals of deaf-mute institutions, we dared to complain of the proselytizing going on in state institutions for the deaf, one of the first to leap to his feet and resent being told what should be done for Catholics was the superintendent of the Indiana School for the Deaf. Yet, in the catalogue of that institution we find rule 17, page 42: "The institution in non-sectarian, but thorough moral and religious instruction will be given, especially on the Sabbath, the nature of it being general and such as is accepted by all churches and creeds." Notwithstanding the boast of non-sectarianism, by which, as experience shows, is meant any religion but the Catholic religion, a leader of the Christian Endeavor Society occupies a place among the instructors. In that same institution, as a personal matter, of course, with the superintendent, the graduates are presented at commencement exercises with bibles, not, of course, the Catholic version, with a date of graduation inscribed, and honored with the superintendent's autograph.

The rule governing the Indiana institution is one which is generally observed in all state institutions for the deaf, and, even in institutions where the superintendents are inclined to be fair-minded, the poor deaf child is made to believe that one religion is as good as another. Naturally enough, when he leaves the state institution, he prefers that religion which calls for little sacrifice and where the moral code is less stringent.

The State School for the Deaf at Jacksonville, Ill., was under the late Mr. Gillet, nothing but a Methodist Episcopal propaganda for the space of over thirty-seven years, from which eight or nine superintendents, trained along the lines of Mr. Gillet's religious views, became superintendents of other state institutions. Several missions for the deaf were established by him and, among others, one in Chicago, at the head of which is a Methodist Episcopal minister who lost his Catholic faith at the Jacksonville school and at Gallaudet's College, Washington, D. C.

By sermons, lectures and anti-Catholic literature, our deaf are beguiled of the priceless heritage of faith and imbued with false ideas concerning the Catholic Church. When they return home from such institutions I have known them to take their breakfast before Holy Communion and to express their contempt for the religion of their Catholic parents by smashing the crucifix. When some time ago a child of Catholic parents that had been obliged to attend a state school was on its return taken to mass on Sunday, it refused to enter the church because, as it said, people in those Catholic churches have fleas.

Still, it must be said that some superintendents and teachers in those schools seem to be sincere after their own manner of thinking, and, when called to an account for their doings, will frankly tell us that they are simply doing what Catholics are either unable or unwilling to undertake. A few are willing to give to Catholic priests the same rights that are given to Protestant ministers, if only Catholic priests will claim their right; but, even where equal rights are given to Catholic priests and Protestant ministers, we can easily understand that if such institutions are not sufficiently able to safeguard the faith and morals of our hearing children, they are less able to do so in the case of our deaf children who are so handicapped.

We have Catholic educational institutions for orphans for whom the guiding voice of Christian parents is silent; but, for the deaf the whole world is silent. The blind suffer a terrible physical affliction; but, while the world is dark to them, the bright light of faith that cometh by hearing, may illumine their imprisoned souls. The widow needs to be comforted in her poverty; but,

through the faculty of hearing her soul may become immensely rich in spiritual goods and, in her last moments, the gentle voice of the angels of the poor can whisper to her the sweet consolations of faith. Wayward children are brought back by the gentle voice of the Sisters of the Good Shepherd to the path of virtue which they deserted when, abusing the faculty of hearing, they refused to listen to the voice of parents or guardians; but, where shall the deaf find a guide or receive the light and consolations of faith or be kept in the path of virtue and be called back to it, if he has deserted it?

That the deaf may enjoy these blessings equally with hearing children, they must have Catholic educational facilities—boarding schools where they may be trained to habits of virtue and piety, and where they may breathe, as it were, a Catholic atmosphere under the guidance of conscientious Catholic teachers and priests capable of instructing them.

Not only must our Catholic educational influence extend to deaf children, but also to that large number of the adult deaf who are scattered throughout the United States, especially in our large cities, and who are in constant danger of being led into non-Catholic meetings and associations. There should be in every state, at least in every large city, a Catholic center or mission for the deaf having attached to it a missionary who will look after their spiritual interests and defend them against the wolves in sheep's clothing who, calling themselves priests, travel through hamlets, villages and towns of the country and entice the Catholic deaf to their meetings.

There is no greater proof of the necessity of Catholic schools and colleges and the good they accomplish for the preservation of faith and morals than the sad religious condition which the Catholic deaf present because they are deprived of Catholic educational facilities. Owing to a lack of schools for the deaf, I dare say that out of 15,000 Catholic deaf there are not 5,000 who have kept the faith.

Far be it from me to attribute the sad educational condition of the deaf to a lack of zeal on the part of those who have been entrusted with the care of souls. The thousands of educational in-

stitutions that mark the progress of faith through the land and which compete favorably with public and millionaire endowed institutions, are a proof of their heroic zeal. That the deaf have been overlooked in their educational plans is due to the fact that the educational needs of the deaf have never been sufficiently brought to the attention of those in whose power it is to improve it.

As Catholic educators we have accomplished wonders; but it cannot be said that we have done all things well. In order that it may be said of us as it was said of our Divine Lord, "He hath done all things well," we must, like our Divine Lord, extend our zeal to the deaf-mutes also.

We may not be able to make the deaf hear our voice, but we can, by Catholic education, cause them to hear the voice of God. We may not be able to cause them to speak to us, although in the present state of deaf-mute education it is possible with great patience to make many of them speak more or less perfectly, still, if we cannot cause the dumb to speak to us we can, by a Catholic education, cause them to speak to God who is the Father not only of widows and orphans, but of the deaf as well.

DISCUSSION.

REV. J. H. ROCKWELL: Mr. Chairman, I don't know that I should like to ask any questions of Father Moeller, but if it is not out of order I should like to take the liberty to extend a few words of congratulation.

I have had considerable experience myself with deaf-mutes for eleven years; there has seldom a Sunday passed on which I have not preached to them myself, and I wish to corroborate everything Father Moeller has said, and to say that he has put it pretty mildly in regard to numbers. I think he has understated it. I think the numbers exceed what Father Moeller has said, and their condition in the non-Catholic schools is certainly very sad; and it is true that in nearly all cases if a deaf-mute attends a non-Catholic school, it is morally certain that the faith of that child is gone forever. The reason is that often, with the best will in the world on the part of the educators in those institutions—we find that many of them are broad-minded, liberal men, they say they want to do the best they can for the children—as I say, with the best will in the world they cannot impart the religious training to those children, and the chaplains who may have charge, cannot undertake the education of those children, because they need the constant patient work of teachers for

years and years in order that the religious principles, and religious formation may be imbibed by their hearts and souls. And I have heard the sisters in New York say that after they had taught their children for ten years, and supposed they understood everything perfectly, some day some new point would come up of Catholicity, and that the child is at sea, does not understand it. That is not always the case, but it often happens, and this proves that constant application is necessary for those children, that they may drink in their faith; and I find in my present association with the deaf-mutes in Boston, that they are very ignorant of their faith, know almost nothing about it. There was no Catholic institution there until within the last four years, and at present the sisters are certainly doing wonderful work, the sisters of St. Joseph, and they deserve the highest praise. But before that, these children went to schools in various parts of the country where no religion was taught, and where, after a year—it is a notorious fact that after one year they come home and do the very things that Father Moeller said, profaned the crucifix which hung on the wall; they came home and treated that disrespectfully; and the same way with the scapular, after being to school a short time they would tear the scapular off, treat it with disrespect, because that disrespectful attitude was encouraged by those persons in the atmosphere in which they were living.

I cite these little instances in corroboration of what Father Moeller has said, and I wish to say my word of exhortation to all here present to take an interest in that work, for it certainly is a work which has been very much neglected. There has been a little growth within the last years, but it has been very slow, and we ought to remember that if you come across a deaf-mute in a Catholic family, see to it, in the name of God, that that child is sent to a Catholic school; and if you have not the money, or the child's family has not the money, go out and beg it, because it is absolutely necessary to save the child's soul that it should attend a Catholic school.

REV. F. A. MOELLER: I brought with me three different persons from Chicago, a little boy about eleven years old, who never heard a sound in his life. He was born deaf, but we have by patience taught him how to speak, and I will ask him to recite for you the Our Father. Then I also brought a young lady here, who lost her hearing at the age of six or seven. She has retained something of her hearing—knows what sound is—she will speak a little piece for you. And I also brought here with me the famous Clarence Selby. He is an author and poet, he wrote two books, and I will show you how it is possible to communicate with him. We are proud of Clarence Selby, because he is the product of the Catholic Church. He shows you what can be done if we have the opportunity. This Clarence Selby was taken when the institution in New York refused to admit him because he was both deaf and blind; and a sister in Buffalo.

took him and spent her time with him, and made him what he is. If he had the backing he would be the equal of Helen Kellar. There is no text he doesn't know; he is well informed on all subjects. He learned it from the Sisters Dositheia, who has been here this afternoon, and attended this conference.

CATHOLIC EDUCATIONAL WORK AMONG THE NEGROES.

REV. J. A. ST. LAURENT, RECTOR OF EPIPHANY APOSTOLIC
COLLEGE, BALTIMORE, MD.

I regret very much that Father Keller is not here.

I have been engaged in negro work for the past sixteen years, but I am not an enthusiast in reference to results or expectations. The race is rising, the Church is making headway among the Afro-Americans, and the missionary has good foundations on which to rest his hopes; beyond the range of these positive statements, I cannot commit myself.

At the close of the civil war there were about three millions of negroes in the United States; now they exceed ten millions. Needless for me to go into the reasons of this phenomenal increase.

The negro is not a ward, but a factor of the energy and prosperity of the American Nation. Go South, and you will see the lazy negro at work on the trains, in the hotels, in the homes, and in the fields. Some are idling their time away, but the vast majority are working. You will also notice there is a continual leakage of the black population; the direction of the stream is northward. Thousands leave the South annually, and come to our northern cities, not to escape labor, but in the hope of bettering their condition. However, not all those who would leave, can do so; sometimes intimidation is used with great effect, and they are thus reminded that they are here to stay.

The negro was penniless after the war. Now he pays taxes on something like four hundred million dollars' worth of property. He owns banks, hotels, stores and farms. In the State of Virginia alone, he owns in his own name twenty-six thousand

farms. The cotton crop, you know, amounts to hundreds of millions of dollars, and to this you may add the sugar cane, the rice and the tobacco crops. They are all cultivated by the negro, and not only represent his labor, but also his earnings, and, in many cases, the yield of his own plantation.

To gain a correct knowledge of the negroes, one must live among them, and be in sympathy with them. They cannot be fairly studied at long range. One should also remember that the old time negro is not an exponent of his race. He clings to the children of the old masters, or is found about the houses of the rich. He is eminently faithful, but without racial ideals. Quite different is the young generation born since the war. It is aspiring and it is from its newspapers, its pulpits and its lodges, that one will learn the aspirations of the negro race, as well as its thoughts and its feelings. When by close intercourse and sympathy you have won the negro's confidence, you will learn what he thinks, how he looks upon the white man, his conception of God, and many other interesting facts. To him, God is just, and in due time will remember the negro and settle with his oppressors.

How does the negro look upon the Catholic Church? There is the educated, and the ignorant negro. Millions of them are still very ignorant. About two hundred thousand, or two per cent. of them, are Catholics, and between two and three millions belong to the various sects, chiefly the Baptists and the Methodists. The majority of the negroes who are not church members are satisfied with purely emotional religion, or profess none at all. The sects can boast of over thirty thousand places of worship, besides many charitable institutions, and schools of great religious influence. And, by the way, I have often been asked: "Will the negroes support a Catholic priest if he comes to work among them?" I can answer that they support their ministers whose number is legion, and it may be not illogical to infer that if these ministers were Catholic priests, they would be, if not as well, at least sufficiently remunerated.

The educated negro looks upon the Catholic Church as a curiosity. As he drifts to the cities, and enters the various pro-

fessions or avocations which lead to notoriety and bring wealth, he gradually dispenses with religion. And now we must get out of our minds that the negro is a tame, gullible being. He is very sharp; his skin is colored, but behind that skin there is a world of thought and feeling. He does not always reveal his thoughts, but his silence should not be mistaken for ignorance or approbation. There is a good deal of the inevitable in his environment. This he understands and makes the best of the situation. He believes that the Catholic Church is a powerful organization. He admires her ideals, but believes that her standard of life is unattainable by the majority of his people. As for himself, he makes no effort to enter it. A great deal has been said and printed about the negro, how he loves the priest, how faithful and grateful he is, and how he will come to church, but I put it down as my sincere conviction that for the majority of the negroes, religious aspiration, at its best, yields to political aspiration. They are mostly urged by the needs of the present life. They do not care for the golden slippers they are to wear in heaven, so long as they have no shoes to wear whilst on earth. To talk to them of the beauties of the Catholic Church, and of her spiritual powers, is like teaching mathematics to distracted children.

I have often talked this matter over with representative negroes of the various professions. Their attitude is well expressed in the words which a very able negro addressed to me one evening: "Well, your Church thinks me good enough to receive the sacraments, but your Church cannot make my ballot count, and this is why I do not enter it." The ballot stands for legislation, and through legislation will come all those reforms which he considers necessary for his full development and happiness. There are able and eminent leaders among them, notably President Washington, of Tuskegee, Ala., and Prof. Dubois, of Atlanta, Ga.

The latter has, I believe, the larger and more influential following. He advocates complete emancipation through the use of the ballot. President Washington expects the same final results through the industrial schools. He advises his people to own the soil; for the soil yields the crop, the crop brings the money, and

the money will gradually establish better relations between them and the white man. The influence of these two leaders upon their race is immeasurable. Both of them have great respect for the Catholic Church, but the bulk of the non-Catholic negroes place little reliance upon an institution which seems to concern itself so little about the many restrictions and discriminations which they have to bear. They may educate themselves, and build homes, and pay their taxes, and abide by the law, and go to church, yes, but still have to ride in "jim crow" cars, sit apart in the church, and have a white man for priest. It is felt that the thoughts, feelings and aspirations of the race cannot live in an atmosphere so charged with the spirit of white supremacy. These remarks may not be very encouraging, and may seem to involve concessions to those who would see nothing but failure in negro work. I am not a man without hope, but I think a little discretion should be used in treating a subject which is so often presented in a theoretical way. What can the Church do for the negroes? There are several views on this subject. First of all, there is the failure view. Let me illustrate. A priest told me once: "Thirty years ago I operated a colored school, and I have been thinking what that school has cost up to the present moment. The building, salary for teachers, repairs and so on, represent an investment of about sixty thousand dollars. The net product of that school to-day is thirty souls; the cost, \$2000 a piece." The good priest was not discouraged, but his experience may serve as an example to those who incline to pessimism in their appreciation of the efforts which are made in behalf of the negroes. Now let me give you a Protestant view. There are two classes of white people down South. First, those who are not affected with "negrophobia." They are kind to the negro, although they believe themselves his superior by every title, and the negro loves, respects and esteems them. The others have to compete with the negro for a living, and they are affected with "negrophobia."

Now this class the missionary does not fear, because it is daily losing ground, and the other, he thanks God for its existence, for it is a great help to the Church. St. Paul tells us that the power of working miracles was given for the benefit of those

whose minds could not grasp the truth. Now there are down South many good people who believe that the negro can neither be Christianized nor humanized. And when they see the Catholic Church take him up, making of him a lover of truth and a living example of Christian virtue, they look upon this transformation as a miracle and are thereby inclined to come into the Church.

And so, here, I am glad to repeat the words of Bishop Curtis, because they express my own convictions, that "working for the negroes is indirectly working for the conversion of the whites of the South," and therefore the negro work is of no small importance. It is also a patriotic work because these people are here as an integral part of the nation and will become worse if we do not help make them better. The tendency of nature is downward. We should then by all means at hand try to lift them up.

They are very anxious about education. The establishing of a school should be the first effort of the Catholic missionary. But what do they understand by education? Their ambition ranges from the primary school to the university. The industrial school—I think this is the subject which Father Keller was to treat to-night—popular as it is, does not satisfy them. In the report of the Bureau of Education for 1890 we find that out of the 1200 graduates of seventeen colored industrial schools of first rank only fifteen are found engaged in the trades they were taught at school. The others are teachers, ministers and members of the various professions. They are not so much averse to manual labor as desirous of something better, and so long as manual labor is considered as degrading we cannot blame them very much for imagining that external polish, speaking elegantly and wearing fine clothes will raise them in the estimation of the white man. They seek by preference the professions, first, because they imply complete education; then, because they mean distinction, honor and ready cash. Those who go to the industrial schools by far the larger number add a normal training and engage in teaching or enter the professions. They pay in part for their training at school and stint themselves afterwards to reimburse their parents or their patrons. I am not trying to disparage the industrial schools for the negroes, but I declare that there is a sense in

which they positively hate them, and that is the sense which is attached to such schools by those who would see in them the limit of negro aspiration and of his capacity for education. Seen in that light, they regard them as another trick of the white man who expects to derive more profit out of their skilled labor, and they have but feelings of contempt for such of their race as lend support to the scheme. Let us put ourselves in their place and ask ourselves how we should feel if, after great advance in education, in citizenship and in business, we had to look upon ourselves as forever doomed to inferiority and servitude.

However, this sectional view of industrial education does not affect its good results. Industrial schools are filled to overflowing and turning out excellent work. They should be encouraged among the blacks, and time will prove the wisdom of Washington's doctrine. But, above all, there is the education which the Church alone can impart, the building up of character. The Church could not do much for the negro before the war. In most places she had no access, and since the war she has been very busy here up North. That we all know. The bulk of the Catholic negro population is found in the States of Louisiana and Maryland. Elsewhere very little has been done for the negro. Speaking now for the St. Joseph Society, whose object is the evangelization of the negroes of America, I beg to say that its desire is not to monopolize the field, but to contribute its share of success, small as it may be, in the performance of so gigantic a task. There is room for thousands of missionaries, and, whilst they delay coming, the Protestants reap abundant harvests. In the meantime the Josephites, scattered over nine States, patiently erect their little schools, from which they select the seed which is to grow into congregations, and of these their successors will have good reason to be proud.

Their method of work justifies itself by its excellent results. It is a pity that they are so few. But what more can we expect of an organization which dates from 1888? St. Joseph Society is the answer to the appeal of the Third Plenary Council of Baltimore. It was born of the charity of the faithful of America, and to this unflinching charity it owes its continued existence and suc-

cess. It has a seminary and college in Baltimore, in which its missionaries are trained, a large industrial school at Clayton, Del., a college for negro catechists, partly erected, at Montgomery, Ala., several small industrial schools for girls, and orphan asylums and churches in nine States.

All this may be called small work when compared with the extent of the task which awaits the zeal of America's apostles, but it is a beginning which deserves encouragement.

I am glad that the Catholic Educational Association has interested itself in educational work among the negroes, and I trust it will use its influence in creating sentiment in favor of this work.

DISCUSSION.

REV. A. BIEVER, S. J.: Though I cannot claim the experience that the Rev. Speaker claims, still I have spent about thirty-two years in Dixie land, and worked among the darkies. I was in charge of Father Keller's church in Galveston for one year, and have been chaplain for three years of the colored sisters and their orphan asylum in New Orleans, and I believe that the picture drawn is too discouraging. The darkies can be made Catholics, and I do not think it is so very difficult. Of course, the task requires self-sacrifice, devotion, and calls for the establishment of the school, which at times is impossible, on account of the ill-will of the white folks in the districts where the Fathers want to erect these schools. Father Keller's results among the negroes, when I was in Galveston, were the talk of the whole city.

Many parishes in Louisiana minister to large and devout colored congregations, and claim, I understand, a fair number of converts; and if we can get the schools I believe we will have the darkey for the Catholic Church. I have heard many say that the only friend of the colored man is the Catholic Church. And the only power that will lift up the darkey from the state of degradation to which he has fallen, is the Catholic Church. The good-will, generosity and devotedness that the Josephites show in their work for the colored people throughout the South will bring many of them into the Catholic Church.

REV. H. S. MARING, S. J.: I, too, come from Louisiana and have had a good deal of experience with the negro both in the church and in visiting their schools, taught by the Ladies of the Sacred Heart, as they are generally called, and by the Sisters of the Holy Family, a colored congregation. The latter have a large orphanage in New Orleans for colored girls and another for colored boys, in which from forty to fifty are taken care of. They have no more because the money required for putting up

larger buildings is not at hand. They have schools in eight or nine places in Louisiana, I think; some in Arkansas and some in Texas, and are doing good work among the negroes.

Our way of treating the negro in Louisiana is somewhat different from what is done in other places. We consider him, as far as he is a church member, equal to the white man. He comes to our churches. He comes to the same Communion-table as the white man does and kneels beside him. There is generally no attempt made to make him go after the white man; all approach at the same time.

In the church in New Orleans, of which I am pastor, the place of honor, I am told, is given to the negroes, because they frequently kneel in the space between the communion railing and the pews. We treat them, as far as they come to church, as we treat the white people. They do not like to have a separate church. If you give them a separate church, they imagine that they are not thought good enough to go with the white people and that you apply the "Jim Crow" laws to them, which, of course, they do not like.

Hence, I think the way they are being treated, especially in country parishes, where frequently you have as many colored as white people, is the right one. It is true there is a certain separation. For instance, in two big churches that I know, the front pews are reserved for the whites and the rear pews for the negroes. And they do not aspire to anything more; they would not think of kneeling in the pews destined for the whites. They are perfectly content to have their own place in the church.

In this way, I think, the work of the church among the colored race in Louisiana is carried on and carried on well and is producing great fruit for the service of God.

OUR INDIAN SCHOOLS.

REV. CHARLES WARREN CURRIER, PH. D.

Indian education, as we understand it today, means nothing, more nor less, than elementary instruction and manual training. There can be no question of higher learning. The Indian is in a period of transition; he has scarcely thrown off his blanket for the clothing of civilization, and it is necessary to prepare his eyes gradually for the reception of the full glare of the sun.

In that portion of Spanish America, where the early colonizers met the red man in a semi-civilized condition, they

soon began to educate him, and a number of the aborigines, or of their descendants, reached a state of high intellectuality. In our latitudes, the missionary had to content himself generally with instructing the natives in the principles of the Christian Faith. There was no united action on the part of the Church in the United States, until late in the century, or about the time the Bureau of Catholic Indian Missions came into existence. The history of Catholic Indian education since then, is, to a great extent, the history of the Bureau. I deem it important in this paper to give an outline of that history; for though the Catholic public, both ecclesiastic and lay, may have, from time to time, followed the various Indian questions, that were agitated in the newspapers, the sequel of events, and the relations of cause and effect, are but imperfectly known.

The all-important questions today in regard to Catholic Indian education are not how can we render our Indian schools better, but in what manner can we establish those that we possess upon a solid basis, and how will we be enabled to reach the thousands of Indian children that are deprived of the benefits of a Catholic education.

On December 5, 1870, President Grant, in his message to Congress, wrote as follows:

"Indian agencies, being civil offices, I determined to give all the agencies to such religious denominations as had heretofore established missionaries among the Indians, and perhaps to some other denominations who would undertake the work on the same terms, i. e., as missionary work."

These words inaugurated the "Peace Policy" which was an organized attempt to civilize the Indians by means of the various Christian denominations. Up to this time, there had been but few schools among the Indians not conducted by some religious society, although the system of extending government aid to schools for Indians dates back almost to the first attempt of the government to labor for the civilization of the tribes within our borders.

Under the "Peace Policy" the government called to its aid the several religious denominations of the country, and confided

the civil administration of each Indian agency to the care of a particular religious denomination, which nominated to the Secretary of the Interior a person or agent, who was appointed to the office upon such recommendation, and when such agent ceased to enjoy the confidence of the denomination nominating him, his dismissal was called for and another was, in his stead, designated. It was, moreover, the wish of the government, that the agent and his employes should, as far as practicable, be members of the religious denomination to which the agency was assigned. This policy was the nearest approach to the union of Church and State our country has ever made. The end proved its designation to be a misnomer.

Congress made large appropriations for Indian schools, and the churches were encouraged to engage in school work; but no single school was conducted under formal contract. The teachers and all employes of the schools, though appointed by the religious denominations, were salaried by the government.

It was further the intention of the government, as the President announced, to place each Indian agency under the charge of that religious denomination which had been, thus far, laboring among the Indians at the respective agencies.

At the moment when this policy was inaugurated, the Indians, pagan as well as Christian, were distributed among seventy-two agencies, with a total Indian population of about 295,000. Of this number, something over 100,000 were Catholics or of Catholic ancestry, as Mgr. Stephan writes, while the missionaries of all other denominations together claimed only 15,000. Catholic missionaries were in almost complete religious possession of thirty-eight agencies, where they had been the first to establish themselves. According to the program of the "Peace Policy," these agencies should have been given to the Catholic Church. Had this been done the policy might have remained one of peace; instead, it became the policy of religious persecution. It would have been better for the honor of our government, if those who had the execution of the policy in their hands, had openly avowed their proselytizing intentions, instead of hiding behind the mask of humanitarianism. As it was, only eight agencies

were assigned to the Catholics, while of those given to the Protestants, some had for centuries been exclusively Catholic. It thus happened that Catholic Indians, to the number of 80,000, passed from Catholic to Protestant control. Thus, from the very outset, the policy announced by the President was frustrated, or the lie was given to it.

To head off the evil effects of this cause, the bishops who had Indians within their jurisdiction determined to unite, and, in 1874, they appointed through Archbishop Bayley, of Baltimore, the late General Charles Ewing as Commissioner to represent them before the United States government. Several members of the Catholic Union in New York and elsewhere offered to contribute an annual sum to bear the expenses of the Commission.

A few years later, in 1879, the Bureau of Catholic Indian Missions was created with the Very Rev. L. B. A. Brouillet as Director. Among the objects for which the Bureau was brought into existence, the cause of Indian education was prominent.

The late Mgr. Stephan, in a pamphlet entitled "The Bureau of Catholic Indian Missions, 1874-1895," writes that, among other things, this institution was founded "to secure the establishment of suitable schools for Indian boys and girls; to procure for the Indians moral and practical Indian teachers, with adequate compensation for their services; to develop a general interest in Indian education, and to secure means with which to erect school buildings in all cases possible."

In 1881 the Bureau was incorporated under the general incorporation law of the United States, for a period of twenty years. Among the articles of incorporation we read:

"The object for which said society is formed is to educate the Indians living within the borders of the United States in the doctrines and moral laws of the Catholic Church, to instruct said Indians in the branches of a common English education, and to teach them the simple pursuits and trades of civilized life, to devise ways and means for the prosecution of such general education, and to receive and administer all trusts of whatever nature that may be referred to it for the education of Indians."

The office of Commissioner still continued. General Ewing died on October 14, 1883, and he was succeeded by Captain John Mullan, of Washington. Some months later, Father Brouillet departed this life, and the Rev. J. A. Stephan was appointed to succeed him.

The Third Plenary Council of Baltimore formally recognized the Bureau as an institution of the Church, and placed it under a committee of five prelates, with the Most Rev. James Gibbons, Archbishop of Baltimore, at the head. In 1893 the number of prelates was increased to seven. The following year, 1894, the committee of prelates was dissolved, and the old Bureau was superseded by a new corporation, chartered in perpetuity by an act of the General Assembly of Maryland under the title of "The Bureau of Catholic Indian Missions," with the Archbishops of Baltimore, New York and Philadelphia as incorporators.

We read in the Act of Incorporation "that the objects of this corporation are to educate the American Indian and colored races throughout the State of Maryland, and beyond its borders in any of the states or territories of the United States, directly, and also indirectly, by the training of their teachers and others, especially to train their youth to become self-sustaining men and women, using such methods of instruction in the principles of religion and human knowledge as may be best adapted to their purposes; also to visit the sick and the poor of these races, and to act as the guardian of such of their orphans and minor children as may be committed to their care."

It will be seen that, according to the Act of Incorporation, the activity of the Bureau was to extend to the colored race; but, true to the spirit of its origin, it has devoted itself exclusively to the Indian.

Until 1887, its support was derived entirely from donations and bequests, but since that year its expenses have been met from the allotment made to it yearly from the annual collection for the Negro and Indian missions. The present Director of the Bureau is the Rev. Wm. H. Ketcham.

The "Peace Policy" remained in force from 1870 to 1882, and during that period the Bureau contributed its share to the

work of Indian education. In 1873, the Catholic missionaries and sisters had charge of two boarding and five day schools among the Indians, conducted under the supervision of the Indian agents, in buildings owned by the government, which paid them for their services salaries aggregating \$8,000. This was the only aid they were receiving from the government.

In 1887, desirous of extending its educational work, the Bureau entered into negotiations with the Commissioner of Indian Affairs, offering to provide buildings, furniture, etc., and to furnish board, lodging, tuition, clothing, etc., to the pupils if, in exchange, the government would allow a fixed annual per capita compensation. The proposition was accepted, and several contracts were entered into, the government allowing from \$100 to \$150 for boarding schools, and \$30 for day schools.

The government having invited other religious denominations to enter upon the same method, the contract school system began. All the Secretaries of the Interior, down to the year 1894, were quite satisfied with this system, and praised the religious schools highly. Stimulated to greater activity, and by means of generous contributions from private individuals, Catholics soon established fifty-eight Indian schools, and obtained by contract with the government over 3,500 pupils. In 1877, when the contract school system began, they had eleven schools, eight of which were boarding institutions. Year by year the work went on increasing until, in 1885, the figure had reached a total of twenty-four schools, all boarding establishments but one. The number of pupils was 1,213, for whom they received from the government the sum of \$113,614. The beneficent results of the system had thus been steady, while the Peace Policy having gone out of existence, the Church, unhampered in its operations, was enabled to carry on the work of education with greater freedom than heretofore. In that year, however, an adverse current set in. The Secretary of the Interior expressed the determination to discontinue the contract system, and limit the expenditure of funds to the schools conducted exclusively by the government. This was the first indication of the storm that was to burst some years later.

At that time the danger was averted by the friends of the Bureau in the House and the Senate who, at the request of Father Stephan, prevailed upon the Secretary, not only to continue the system, but to grant new contracts. Thus the work went on and, in 1895, there were in operation thirty-six boarding and fifteen day schools. The highest number of schools had been attained in 1890, when there were forty-three boarding and seventeen day schools, one boarding and one day school being in Alaska. The government allotments reached their high-water mark in 1892, when they amounted to \$397,756.

Until 1883, in virtue of the Peace Policy, several agency or government schools were under the control of the Bureau, but, on the termination of that policy, they returned to the government, and the Bureau retained only the contract schools. The allotments of the government, though large, were insufficient for the increasing sphere of Catholic educational activity, and to meet the ever widening needs, Mgr. Stephan appealed to Miss Drexel, now Mother Katharine, nor was the appeal made in vain. In ten years, until 1895, she contributed nearly \$1,000,000; and to the present date her benefactions have continued in the same proportion.

Meanwhile the storm had been brewing. Upon the advent of the Harrison administration, the Commissioner of Indian Affairs announced his opposition to the contract schools. This was the outcome of a cry that had been agitating the country for some time. Even those that had hitherto applauded the contract school system now began to denounce it as a menace to the state. Had the Catholic Church not been receiving the lion's share of the government contracts, and doing the greatest amount of work, there would, probably, have been no opposition. In the following administration the authorities declared their intention to withdraw government aid from the private schools at the rate of an annual twenty per cent. reduction until the system should be abolished. Government schools were to be gradually substituted for those of a private character. The cutting down of the appropriations began in 1895. Two years later, on June 7, 1897, Congress passed an act to the effect that "It is hereby declared to be

the settled policy of the government to hereafter make no appropriation whatever for education in any sectarian school."

In 1900 all appropriations ceased, in consequence of the annual reduction.

Not content with thus having completely secularized the Indian schools, those who had succeeded in this work set on foot a movement to induce Congress to pass a law to compel the attendance of pupils at the government schools. In his report for 1898, the Commissioner admits that it had been suggested, that a provision should be incorporated in the appropriation law for that year, authorizing the Commissioner to transfer, without the consent of their parents, advanced pupils from the various Indian schools to other and larger schools situated in other states and territories, but that the suggestion failed to meet the approval of Congress.

By a decision, known as the Browning ruling, the Commissioner had practically taken matters into his own hands. This decision is contained in a letter to the United States Indian Agent at Pine Ridge, S. D., dated September 30, 1896. In this letter the Hon. D. M. Browning, then Commissioner of Indian Affairs, writes:

"I am in receipt of your letter of the 21st inst., in which you submit the following question for the consideration and decision of this office: Whether the parents of Indian children have the right to decide where their children shall attend school? In reply you are advised that it is your duty first to build up and maintain the government day schools, as indicated in your letter, and *the Indian parents have no right to designate which school their children shall attend.*"

This ruling was maintained by Mr. Browning's successor who instructed Indian agents, and bonded superintendents of schools, that if any pupil of any reservation boarding or day school left the school without permission, such pupil was to be returned to his school, and if the parent of the absent pupil dared to harbor him, the agency police and the school employes were instructed to arrest the parent, and take him before the agent for "suitable punishment." It was at this juncture, that His Emi-

nence Cardinal Gibbons formulated a petition to Congress in his name, and that of the Archbishops of the United States, dated December 5, 1898, requesting that the question of the contract school system be re-opened. Absolutely no action was taken on this petition.

In 1901, President McKinley directed that the Browning ruling should be abrogated; it was, however, not until eight months had passed, that this order went into effect, in virtue of a circular of the Commissioner of Indian Affairs, dated January 17, 1902.

With the extinction of the contract system, it became incumbent on the Bureau to look around for means of support, if the schools were at all to be carried on. In 1900 the government allotments ceased completely. We were then in possession of twenty-four boarding and two day schools that were receiving aid from the government.

In 1895 Mgr. Stephan wrote: "It follows if the Honorable Secretary's ideas prevail, that at the end of five years our Catholic Indian schools will be obliged to depend entirely upon their own resources for support, which virtually means their destruction." He adds the following data: "The collection for Indians and Negroes for the past eight years has averaged less than \$70,000 per annum. The average annual allocation to the Indian missions, through the hands of the Most Reverend and Right Reverend Ordinaries has amounted to about \$22,000. There is needed for the support of our Indian schools more than \$300,000 annually. ¹ It is therefore apparent, if government aid is withdrawn, that these schools must necessarily, for want of means, be abandoned."

Fortunately, the prophecy has not been completely fulfilled. A few day schools and seven boarding schools outside of Indian reservations had been dropped. The others were kept up by dint of heroic effort. For the first years, the sources of income were the donations of Mother Katharine, a portion of the annual Negro and Indian collection, and the proceeds of the Society for the Preservation of the Faith among Indian Children, which had been established in 1901. For two years the Rev. Dr. Ganss con-

tributed his efforts toward propagating it, a work which the writer now continues. In 1904, \$98,000 were added to this income by the government from the Indian tribal funds, by which eight schools were supported, in answer to petitions made by a certain number of Indians. The fact that the President had granted these funds excited a storm of opposition which found its echo in Congress. The tribal funds are of two kinds, trust funds and treaty funds. The President has decided that from the end of the fiscal year 1905-06, only trust funds may be employed for that purpose. The result of this is that at present only three schools, two among the Osages and one among the Menominees, receive any government support.

A glance at a few figures will give an idea of the work that is doing, and of the work that remains to be done.

There are in existence twenty-five boarding and training schools for Indians outside of Indian reservations, which belong to the United States government, in which the pupils are carried as far as the seventh grade, according to the regulations. The number of pupils in these schools is about 9,279. There are ninety-one government reservation boarding schools with about 11,000 pupils. Further there are 140 government day schools, in which about 4,476 pupils are educated. In round numbers, there are nearly 25,000 Indian children receiving their education in government schools. These schools are under the supervision of Indian agents appointed by the President, or bonded superintendents, who have received their appointment through the civil service. More than 5,000 Catholic children are educated in these schools.

There was a time, when the fact of a child receiving his education in a government school meant extreme danger to his faith. Frequently the spirit of proselytizing was rife, the child was obliged to attend Protestant service, and the entire atmosphere in which he lived was poisonous, as far as his faith was concerned. As late as 1902, Father Ketcham complains bitterly of this state of affairs. Through the efforts of the Bureau, and the fair-mindedness of Mr. Leupp, at present Commissioner of Indian Affairs, there has of late been a change for the better. Re-

ligious instruction is given, and mass is said in a considerable number of government boarding schools, both on and outside of the reservations, and in some of the day schools.

We have thus, undoubtedly, made some progress; but the gravest danger still remains. The schools are far from the seat of government, and it is quite possible for the superintendent and the teachers to create difficulties for the priest and exercise injurious influence upon Catholic pupils. I am sorry to say, that examples of this kind are not wanting, as Father Ketcham shows in his report for 1906. Even under the most favorable conditions, it must be admitted, that the atmosphere of a government boarding school cannot fail to be injurious to Catholic children, removed as they are from parental influence, and under the direction of persons indifferent or even hostile to the Church. This state of affairs appears sad indeed, when we reflect, that there are many more than 5,000 Catholic pupils in the government schools, and only about 2,546 in our own schools. And yet the consensus of opinion among the Indian missionaries is, that Indian missionary work is centered in the schools, and that to abandon the schools, is to abandon the missions. This may well lead to the question, as to whether the Catholic people of the United States are doing their full duty toward the aborigines within our own territory.

What are we doing? What can we do? Two weighty questions these. The total Indian population of the United States amounts to 291,581. It is supposed that of these about 110,000 are pagans, 100,000 Catholic. The remainder may be regarded as belonging to various Protestant bodies. About 27,500 children frequent the government and Catholic schools. Of these the government educates somewhat less than 25,000 and in our schools there are little more than 2,500. Of all the children frequenting school from 7,000 to 8,000 are Catholics. The government educates over 5,000; we have the remainder distributed as follows: We have forty-four boarding schools, with 2,383 pupils, and ten day schools with an attendance of 165. Besides these 2,500 children, there are 100 who attend boarding schools which are not Indian.

In our schools the children receive an elementary English education which is not carried beyond the fifth grade. Our boarding schools are all manual training schools, in which the boys are taught agriculture, shoemaking, the carpenter and other trades; and the girls, gardening and dairy work, sewing, lace-making and domestic economy. If, in manual training, the government is better equipped than we are, it is because it has more means at its disposal; while, in the ordinary elementary education, we need not fear competition. Our schools are mostly superintended by a priest, and, in a few instances, by a sister. The teachers, with some exceptions, are religious men and women. There are about seventy-six priests, seventy-eight brothers, three hundred and fifty-three sisters, and eighty-four lay teachers employed in Catholic Indian education, not counting the ten day schools. The religious teachers are Jesuits, Benedictines, Franciscans and Lamennais Brothers among the men. Several secular priests are also engaged in this work. The female religious teachers are Sisters of St. Ann, Franciscans, Sisters of Charity of Providence, Sisters of St. Joseph, Benedictine Nuns, Gray Nuns, Sisters of Mercy, School Sisters of Notre Dame, Ursuline Sisters, Sisters of Divine Providence, Dominican Sisters, Sisters of Loretto and Sisters of the Blessed Sacrament.

In these schools the children receive tuition, board and clothing. Add to this the erection and repairing of buildings, and the support of the teachers, and it will be seen that the cost of educating these two thousand five hundred children, scattered over such an extent of territory, and in so many different schools, must necessarily be great. The expense would be much smaller, if it were possible for day schools to take the place of boarding institutions; but, owing to the scattered condition of the population on large reservations, this is impossible. It is estimated that an Indian child can be educated, boarded and clothed for seventy dollars a year; and, consequently, 2,548 children would require an annual outlay of \$178,360. Last year the Bureau expended for Indian schools \$176,392.72. These funds had been gathered from the following sources: Mother Katharine Drexel gave \$86,882.85. From the tribal funds were received \$44,339.17.

The allotment from the Lenten collection was \$26,270.70. The income from the Preservation Society was \$17,900. Besides her donations through the Bureau, Mother Katharine sent directly to some of the schools \$32,077.25. She also supplied the entire support of two schools. It will thus be seen that without her aid it would be impossible to meet the requirements of the schools.

At the present time, the indebtedness of the Bureau to the schools is about \$31,000. Our greatest anxiety is for the future, not for the present. Some day, the donations of Mother Katharine must necessarily cease, and the schools will, in consequence, suffer great loss, as they possess no reserve fund. It is, then, our duty to do all in our power, first, to establish the existing schools upon a solid basis, and, secondly, to extend our educational facilities to those Catholic Indian children who are now deprived of the benefits of a Catholic training.

With the present tendency of the government to allot the Indian lands in severalty, the tribal relations will gradually cease, and the Indians will become citizens. In course of time, the problem will be solved by the complete amalgamation of the Indians and whites, and exclusively Indian schools will no longer be needed. It is, however, our duty to prepare the Indians gradually for this change, by a thorough Catholic and American education, so that they may be able to take their place beside their fellow citizens and co-religionists, as useful members of Church and State.

EDUCATIONAL LEGISLATION IN OHIO IN RELATION TO CATHOLIC INTERESTS.

REV. F. HEIERMANN, S. J., PRESIDENT OF ST. JOHN'S COLLEGE,
TOLEDO, OHIO.

In the State of Ohio a new school code is in effect since April 16, 1906. This new code, which was prepared by the Ohio Teachers' Association, made a radical change in the school laws of Ohio. As far as elementary schools are concerned two pro-

visions especially are considered to militate against the liberty and independence of private education, guaranteed by the Constitution of Ohio, Art. 1, Sec. 7 (Bill of Rights). The provision of Sec. 4022-6 requires of private schools monthly reports on attendance of their pupils. The section (4022-2) referring to employment of children under sixteen years of age, states that "an age and schooling certificate shall be approved only by the superintendent of schools or by a person authorized by him." If by this phrase, the superintendent of public schools is understood, the law seems to restrict proper liberty in educational matters.

Worthy of careful consideration are those sections in the school code which treat about dependent and delinquent children. The Juvenile Court laws, in the opinion of those interested in our children, need revision and improvement. The new provisions regarding public libraries (Chapter VIII), which provisions cover nearly forty pages, should not be overlooked as they exemplify the intimate relation between the public schools and public libraries.

In 1906 a bill was introduced in the Ohio Legislature purporting to make free text-books compulsory. It is well known that this bill failed through the united efforts of Catholics and non-Catholics who oppose state paternalism in education.

Regarding higher education the laws of Ohio are few and vague. In the advanced sheets of the Fifty-fifth Annual Report of the State Commissioner of Common Schools (pp. 22,23), attention is called to the granting of a college charter:

"There is need of some legislation in Ohio that will fix a higher standard for the granting of a charter to a college, university, or other educational institution that has the legal right to confer degrees. * * * It would seem as if (according to the present law) all that is really needed in order that a so-called college may have the legal right to confer all the degrees usually conferred by collegiate institutions is that it shall have a board of trustees and real or personal property to the value of \$5,000, a schedule of which shall have been filed with the secretary of the state.

"It would seem as if the better colleges of the state, of which we have a goodly number, would unite for self protection in an effort to secure such legislation as would fix the minimum requirements for a college charter a good deal above the present standard. There should at least be required a certain number of professors, a reasonable endowment and a curriculum that would meet the approval of the state department of education."

From this suggestion it is evident that some definite legislation affecting colleges and universities will soon be enacted.

Regarding the preliminary studies for medicine the State Medical Board, and for the law, the Supreme Court, have justly adopted rules which contemplate the raising and improving of professional studies and of the professions. When these rulings were adopted those colleges which held membership in a certain association were granted the privilege of having their matriculates, i. e., their freshmen and graduates admitted to the medical colleges and to the examination for the bar without further examination in the preliminary branches. These branches are of high school grade not of college grade. No Catholic college had at the time membership in this association. Applications for admission into this association were postponed from year to year; neither was a reason given for this postponement which seemed to amount to a refusal. Graduates of two Catholic colleges who had studied law and were ready for the examination to the bar were not allowed to take the examination because their preliminary studies had been pursued in institutions that had not obtained membership in this association. This condition of affairs was, of course, entirely intolerable. The Supreme Court acted very promptly when these matters were explained by Catholic laymen, graduates from Catholic colleges, and remedied this striking injustice.

The Medical Board will, it is thought, offer no difficulties to graduates of the collegiate department of the Catholic colleges. But the Catholic college rightly claims for the matriculates the same privileges which are granted to the non-Catholic colleges if the requirements for entrance and graduation are of an equal standard. Although the proof for this has been furnished the

Medical Board has not as yet acted upon a petition, signed by one hundred doctors and forwarded to the Board in June, 1906.

To bring about state supervision in matters of higher education several bodies or associations have been active for years. Some wish to place this power in the State University; others propose to increase the jurisdiction of the Commissioner of Common Schools; others advocate a State Board of Education.

We notice that the Ohio Teachers' Association in their Fifty-ninth Annual Session, held June 25-27, 1906, adopted the following resolution: "It is the conviction of this body that the time has come for giving such additional functions and powers to the state system of schools as shall enable it to unify and direct the work of public education in Ohio in some of its vital aspects. As one important step towards this end, a State Board of Education or similar body shall be established, which body should be empowered, among other things, to determine what are the fundamentals in the course of study, what shall be the order and sequence of studies and what eliminations and substitutions are required."—The Ohio Educational Monthly, July, 1907, p. 443.

Present legislation tends towards centralization. The trend of the age is centralization of education. This legislation is generally brought about through legislative committees of associations. These associations often assume a quasi-official character by appointing public officials as ex-officio members in their societies. Nevertheless these societies are only voluntary associations. The hint given by the Commissioner of Common Schools plainly indicates that the colleges must get together to protect their rights.

In the work of coming legislation it is hoped the colleges and all who make the laws will be inspired by genuine patriotism. The Constitution of Ohio provides, Art. 1, Sec. 7 (Bill of Rights): "Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship and to encourage schools and the means of instruction."

This includes exemption from taxation; this exemption is not an exception, but the rule. To encourage education does not mean to control education. Liberty of education, independence of education is a right which we must safeguard as American citizens. It would be entirely against the spirit of American liberty to crush voluntary enterprise in education, or so to hamper it as to make private education gradually impossible. We believe in liberty of education in all its departments and, whilst we willingly grant that the state must see to the proper education of the professions, no institution must be refused any recognition that is granted to other institutions conducted on an equal standard. This emphasizes the absolute necessity of union and co-operation of the private institutions.

Regarding educational legislation, then, our aim is to protect and safeguard liberty and independence of education. For to destroy liberty of education would mean by and by to destroy all liberty of conscience. To suppress or destroy liberty of education, no matter whether this suppression is carried on by the state or federal control, would destroy the bulwark of American liberty. In proof of this let me quote in conclusion some authorities who are above suspicion in this matter.

Says HERBERT SPENCER: "If the mental wants of the rising generation ought to be satisfied by the state, why not their physical ones? The reasoning which is held to establish the rights to intellectual food will equally establish the right to material food; nay it will do more, will prove that children should be altogether cared for by the government." (See Rev. James Conway, S. J., "The Respective Rights of Family, State and Church in Regard to Education." New York, 1890.)

STUART MILL does not hesitate to call state education an insupportable despotism in as much as it forms the opinions and sentiments of the people in such a way that the state may lead them whither it pleases.

DR. CAUER, a Protestant German specialist on education, says that state education leads to "Chinaism." "The idea that the state can by positive interference promote the efficiency of an intellectual power such as education * * * is the root of all

evil. This idea must be removed. Decentralization of education must be our first and last demand." (Staat und Erziehung, p. 69, ff. 1.)

In 1891 the Governor of Pennsylvania sent a bill back to the Legislature which concerned general compulsory attendance. Whilst he did not deny that special attendance might be required in special cases, he uttered a principle which we can safely adopt and follow in practice: "*Free attendance upon free schools seems to most benefit a free people.*"

EDUCATIONAL LEGISLATION OF PENNSYLVANIA IN RELATION TO CATHOLIC INTERESTS.

JOHN J. SULLIVAN, ESQ.

It is not easy to state accurately the present condition of Pennsylvania legislation in all its bearings. Like most other states, Pennsylvania is at present suffering from the epidemic of law-making that has overrun the entire country. Hundreds of new statutes were passed by the Pennsylvania Legislature of 1907. Some of these acts will probably be held unconstitutional. Others will probably be found defective, because, in the hot haste of creating new statutes, the existing law is often forgotten, and the result is confusion.

Quite a number of the Acts of Assembly just passed in Pennsylvania relate to our school system. These acts have been studied in the preparation of this address, but there is a possibility that the writer has not correctly grasped their meaning. Statutes which are railroaded through a modern legislature often require the painstaking study and interpretation of our learned and conscientious courts before the ordinary citizen can be sure of what they mean.

This paper will be divided into three parts. In the first part an outline will be sketched of the Pennsylvania public school system. In the second part a few words will be said about the non-sectarian institutions of higher learning in our state. In the third

part the question of religious education in the public schools will be briefly treated.

The Constitution of Pennsylvania provides for a superintendent of public instruction, who shall have general supervision of the school system throughout the commonwealth. This official is appointed by the governor, with the advice and consent of two-thirds of all the members of the state senate, for the term of four years. The superintendent of public instruction decides disputes arising among the directors of any school district, as well as disputes between adjoining districts. He has the power to remove any county superintendent for neglect of duty, incompetence or immorality, and to appoint a temporary substitute. He acts also in an advisory capacity towards the school district officers and citizens generally, explaining, when requested, questions of school law and management. He signs all orders on the state treasurer for payment of such sums to the treasurers of the various school districts as they may be entitled to receive from the state. In addition to certain other duties, he has the duty of preparing an annual report.

The state superintendent's report submitted November 23, 1906, includes the reports of the county superintendents and those of the city and borough superintendents, together with considerable statistical information. The number of school districts in the state is given as 2,572. Male teachers number 7,874; female, 25,357. The average monthly salary of a male teacher is \$53.16; of a female teacher, \$39.41. The average length of the school year is seven and seven-tenths months. The whole number of pupils in the public schools is 1,229,046. The average number of pupils in daily attendance is 938,866.

In this report the state superintendent refers to the contradictory legislation which has caused great trouble in some counties. Statutes have been passed making attendance at schools compulsory, and forbidding the employment of children who have not reached a certain age. On the other hand, the compulsory vaccination statute forbids unvaccinated children from going to school at all. There are some children who cannot be successfully vaccinated, others whose bodily condition makes it

undesirable to attempt vaccination, and still more whose parents foolishly refuse to let their children be vaccinated. The anti-vaccination agitation in some ignorant country districts has resulted in emptying entire school houses, for parents cannot be forced to have their children vaccinated. This agitation will probably die out.

On May 29, 1907, the Legislature passed two statutes making the compulsory education law more stringent. Children between eight and sixteen years must be sent to a day school, unless excused by the school board for mental, physical or other urgent reasons. This act does not apply to children living more than two miles away from the nearest school, nor to those who are regularly taught the common branches of learning in the English language, either at private schools or by teachers at home. Another exception is made in favor of children between fourteen and sixteen years, who can intelligently read and write English, and are regularly engaged in any useful employment or service. Employers must not take any children between fourteen and sixteen years unless they have a certificate of proficiency in study. If a child is absent three days in any school term without proper excuse, the public or private school teacher must report the absence, and the parent or guardian of the child is regarded as blameworthy. For every neglect of duty imposed by the statute, the offending teacher, parent or guardian is fined \$2.00 on the first conviction, and \$5.00 on each subsequent conviction. The offender failing to pay the fine may be sentenced to jail for two days on first conviction and for five days on each subsequent conviction. Before any parent may be convicted he must be given three days' prior notice, to enable him to place the child at school and so escape all penalty. This notice is given only once to any parent. An employer who violates the act may be fined \$10 for the first offence and \$30 for each subsequent offence. Provision is made for the appointment of attendance officers who have power without any warrant to enter factories and other places of employment, and take charge of children illegally employed there. They may also take disorderly and truant children into custody. Any child who should, under the law, be at school may be placed

by the attendance officer at the nearest public school, unless the parents prefer to provide tuition for him at a private school. In-corrigible children may be put in reform schools. Before this is done the parents have a right to be heard in protest. Some of the advocates of this paternalistic legislation are disposed to carry the thing beyond bounds, and to trespass on the parents' rights in the matter. Thus far, however, the compulsory education law and similar statutes have been fairly wise in themselves, and wisely administered. It is believed that if the legislature or the executive go too far, we could depend upon our courts to uphold the Constitution and so save us from that dangerous form of tyranny which disguises itself as socialistic benevolence.

Under the state superintendent are the county superintendents. Every third year the school directors of each county select their county superintendent. A county superintendent is expected to have literary and scientific acquirements as well as skill and experience in the art of teaching. He serves for three years. It is his duty to see that in every district there shall be taught reading, spelling, writing, English grammar, geography, arithmetic, physiology, hygiene and a system of humane education which shall include kind treatment of birds and animals. The county superintendent must examine into the qualifications of candidates for the teaching profession, and issue certificates to those who are properly qualified. He may annul any certificate for proper reasons, upon giving ten days' prior written notice to the teacher holding it, and to the directors of the district in which the teacher is employed. The courts are not disposed to interfere with the decisions of the superintendent. He is expected to visit the schools in his county, and to see that the courses of studies in the various schools are kept uniform, so that a given grade in one school will be like the same grade in another school, so far as practicable. His office is at the county seat. He is not allowed to hold any salaried position as teacher in the public schools. Every year he must call a meeting of the school directors in his county for the discussion of questions pertaining to school administration.

Many years ago it was found desirable in large communities to have a local superintendent, the county superintendent being unable to give such communities the special attention which they require. Accordingly, the school directors of any city, borough or township having a population of over 5,000, may elect a local superintendent to serve for three years. This local superintendent, within the limits of his jurisdiction, performs the duties otherwise cast upon the county superintendent. He is not subject to the county superintendent's authority, except that he must coöperate in the matter of holding the annual meeting of teachers of which the county superintendent has charge. Even in this respect, some cities and boroughs are independent of the county superintendent, for any city or borough which has elected a local superintendent and which employs not less than fifty teachers may hold its annual teachers' meetings by itself. In large cities like Philadelphia it is necessary to provide for still other administrative officers, so that the work of supervising may be properly performed.

The territorial unit in the system of public school education is the school district. The act of May 8, 1854, provides that every township, borough and city shall constitute a school district. A board of directors regulates the affairs of each district. In Philadelphia and some other large cities there are also subordinate boards of directors who look after the interests of the respective sections for which they are elected. The school districts of the state are divided into four classes. Philadelphia, which has a population of over 1,000,000, constitutes a school district of the first class. Cities containing a population between 100,000 and 1,000,000 constitute school districts of the second class. Cities containing a population under 100,000 constitute school districts of the third class. Boroughs and townships constitute school districts of the fourth class. School directors are annually elected by the citizens of their respective districts. Women are eligible to any official position under the school laws. The directors must meet at least once in every three months. They are expected to establish a sufficient number of common schools for the education of all applicants between six and twenty-one years of age. At

present there are insufficient accommodations for school children in the large cities, while in many country districts the accommodations are altogether beyond what is needed. The city of Philadelphia is about to borrow millions of dollars in order to remedy its inadequate educational facilities. Despite the fact that 40,000 children are taught there in the Catholic parochial schools, the public schools are badly overcrowded. In some parts of Philadelphia it is necessary to have two sets of pupils alternate in using the school rooms.

Children are expected to attend school within the district where they live, but recently statutes have been passed to break down these arbitrary barriers if it is more convenient for children to reach a school which lies outside their district. It is unlawful for any distinction to be made in public schools by reason of the race or color of any pupil.

There are a number of normal schools for training teachers throughout the state. Attached to every normal school is a model school of practice, where the budding teachers may gain actual experience. The small colleges throughout the state also supply hundreds of teachers to the public schools, but very few come from the large universities. One reason for this may be that the salaries offered in the public schools do not appeal to university graduates. Each district usually provides a very large part of the money needed for maintaining its common schools and high schools, but the state aids in the matter by making certain appropriations. A few weeks ago the State Legislature provided that common school teachers holding provisional certificates in districts which receive state appropriations must be paid not less than \$40 per month, while those holding permanent certificates must be paid not less than \$50 per month.

Coming now to the subject of higher education in Pennsylvania, we need not describe the various universities, colleges, seminaries, medical, dental and law schools, of which there are in all several score. A statute passed in 1895 has been the means of preventing the formation of a number of small, irresponsible diploma factories with which the state was threatened. This

statute created a college and university council, consisting of twelve members, namely, the governor, the attorney general and the superintendent of public instruction, and nine others who are appointed by the governor, with the consent of the senate, for a term of four years. Of the nine, three are selected from the presiding officers of undenominational colleges or universities, three from the presiding officers of denominational colleges or universities, and the remaining three from the officials connected with the common schools. To this council is referred any application for incorporating a college, university or theological seminary which is to have power to confer degrees in art, science, philosophy, literature, law, medicine or theology. If the proposed standards of admission and instruction are satisfactory, and if there seems to be a reasonable need for incorporating the proposed institution, the council approves the application, and if it commends itself to the local court, it is granted. If the council disapproves of the application, the charter will not be granted. No institution can be chartered with the power to confer degrees unless it has assets amounting to half a million dollars invested in buildings, apparatus and endowments for the exclusive purpose of promoting instruction, and unless the faculty consists of at least six regular professors who devote all their time to the instruction of its classes. No baccalaureate degree in art, science, philosophy or literature may be conferred upon any student who has not completed a four year course. The standard of admission to these four year courses is subject to the council's approval.

The third and final part of this address relates to the law of Pennsylvania so far as it bears on religious education. The State Constitution provides that no money raised for the support of public schools of the Commonwealth shall be appropriated to or used for the support of any sectarian schools. This provision was never, perhaps, more prominently before the public than during the time of the trouble at Gallitzin. Gallitzin is a town in the western part of Pennsylvania. Almost all the people are Catholics, and in the early nineties the local school board ap-

pointed six Sisters of St. Joseph to teach in the public school. Some non-Catholic citizens took legal action to prevent the sisters from teaching, alleging that they used their positions to make proselytes. It was found that this charge was false, and the courts, after considerable litigation, decided that the wearing of the religious garb by the sisters was not unlawful. The Supreme Court held the fact that the sisters' garb showed them to be Catholics made no difference, and pointed out that the Constitution declares: "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience; no human authority can in any case whatever control or interfere with the rights of conscience." It appeared, however, that after the regular hours the school room was used by the teachers in giving Catholic religious instruction to children of Catholic parents, with the consent of the parents. This the court forbade, because it was a use of the school property for sectarian purposes. An injunction was granted some years later against a similar use of two school houses in another county. One of these school houses had been occupied on Sundays by the United Evangelical Association. The other had been used by the New Mennonite Congregation.

The upshot of the decision in favor of the sisters at Gallitzin was that the Legislature in 1895 passed a statute forbidding any teacher while engaged in the performance of his duty to wear any dress, emblem or insignia indicating the fact that the teacher belongs to any religious order, sect or denomination. Any teacher violating the act is disqualified for one year from teaching in the school where the offence is committed. In case of a second offence, the disqualification becomes permanent. Provision is also made by the statute for fining the school directors who allow the religious garb or emblem to be worn by a teacher.

The reading of the Protestant Bible in schools caused considerable litigation in Lackawanna county, Pennsylvania, some ten years ago. The principal of a public school was accused of conducting a religious exercise at the opening hour according to the Methodist form of worship, and of reading alternately with the pupils, a portion of the King James Bible. In 1895 the local

court granted an injunction to restrain sectarian exercises. The judge referred to the State Constitution which asserts: "No man can, of right, be compelled to attend, erect or support any place of worship, or to attend any meeting against his consent; and no preference shall ever be given by law, to any religious establishments or modes of worship." Three years later the same case came up again, the accused principal having denied that he conducted religious services in the school house, while admitting that the Bible was read there, and that certain hymns had been sung. The court discussed the matter of reading the Bible in school at great length, and decided that it was lawful. A decision to the same effect had previously been made in another dispute which arose in a different county. The Lackawanna court stated that Christianity, which is the religion of the Bible, and the Bible itself, occupy a unique position in the history of Pennsylvania. The following paragraphs are quoted from the opinion in this case, for they trace the judicial attitude towards religion as manifested from time to time:

"In the year 1700 it was enacted that whoever should speak loosely and profanely of Almighty God or the Scriptures of Truth was to be fined five pounds and imprisoned five days. In 1824 this statute was before the Supreme Court in the case of *Updegraph vs. The Commonwealth*. The court said in part: 'Christianity was one of the considerations of the royal charter and the very basis of its great founder, William Penn; not Christianity founded on any particular tenets, but Christianity with liberty of conscience to all men. William Penn and Lord Baltimore were the first legislators who passed laws in favor of liberty of conscience. Even the reformers were as furious against contumacious errors as they were loud in asserting the liberty of conscience. Christianity is part of the common law of this state. It is not proclaimed by the commanding voice of any human superior, but exercised in the calm and mild accents of customary law. Its foundations are broad and strong and deep; they are laid in the authority, the interest, the affection of the people.'

"This broad declaration has been modified in subsequent cases. In the case of *Harvey vs. Boies*, which arose in 1829, Justice Gibson uses this language: 'Christianity has been indefinitely said to be a part of the law of the land. The law undoubtedly avails itself of the obligations of Christianity as instruments to accomplish the purposes of justice. Christianity is indeed recognized as the predominant religion of the country, and for that reason not only its institutions, but the feelings of its professors are guarded against insult from reviling or scoffing at its doctrines; so far it is the subject of special favor. But further the law does not protect it.'

"Again, in the case of *Mohney vs. Cook*, decided in 1855, Justice Lowrie says: 'The declaration that Christianity is a part of the law of the land is a summary description of an existing and very obvious condition of our institutions. We are a Christian people, in so far as we have entered into the spirit of Christian institutions and become imbued with the sentiments and principles of Christianity, and we cannot be imbued with them and yet prevent them from entering into and influencing, more or less, all our social institutions, customs and relations, as well as all our individual modes of thinking and acting. It is involved in our social nature, that even those among us who reject Christianity cannot possibly get clear of its influence or reject those sentiments, customs and principles which it has spread among the people, so that, like the air we breathe, they have become the common stock of the whole country and essential elements of its life.'"

Let us quote word for word the language used by the Lackawanna court in refusing to enjoin the reading of the King James Bible:

"However far one case may modify the other, they all recognize the one general underlying principle that the laws and institutions of this state are built on the foundation of reverence for Christianity. Other illustrations of this principle are furnished by customs, laws and decisions relating to other matters, such as the opening of state legislatures and congress with prayer; the custom, not now compulsory, of swearing by the Holy Book; the

recognition of the Christian Sabbath to the exclusion of any other; the prohibition of worldly labor on the Christian Sabbath; the refusal of the courts to excuse jurors and parties on days by them considered sacred; the making of Good Friday a legal holiday; the exemption of church property from taxation; the various forms of oaths administered in courts, and many other such instances of the recognition of Christianity in our jurisprudence. And in a state where Christianity seems to pervade its laws, customs and institutions to such a universal extent, can it be said for a moment that the reading of the Bible in the public schools, without comment, is sectarian instruction, or that such an act violates the rights of conscience or is in derogation of any constitutional principle? We decidedly think not.

"We do not understand," said the court, "how the reading of the Bible in the public schools can be termed sectarian instruction. The Bible is not a sectarian book. On its broad foundation Christianity rests. Without it there is no Christianity. This proposition is recognized by every division of Christendom throughout the whole world. It is not the book of any sect. Our attention is called to the fact that there are two versions of the Holy Scriptures, the Douay and the King James version, and that they differ in many particulars. The study of these difference is interesting to the theologian and the Bible scholar. We have noted over fifty points of difference, some minor and some important, but they do not concern us. The Bible in either version is substantially and essentially the same book."

Thus ends the long quotation from the Lackawanna court's opinion. The court mentioned decisions to the same effect in Maine, Massachusetts, Iowa, Illinois, Nevada and Ohio. In Wisconsin, on the contrary, the law is against scripture reading in public schools.

Another feature of the Lackawanna case was that after the scripture reading, about ten minutes more were devoted to singing. The song book in use was entitled "Happy Hours." It contained miscellaneous songs, including a few hymns, such as "St. Thomas," "Dennis" and "Duke Street." These hymns were often selected by the school principal, and he sometimes selected other

Protestant hymns which were not in the book. The Lackawanna court did not state the law specifically on this question of hymn singing, but it would appear that the court regarded the singing as lawful and proper, for no injunction was granted to restrain it.

Perhaps the latest case on this topic reported in Pennsylvania is a suit brought by one McNamara against the school directors of Williamstown Borough. McNamara wanted to have the school board compelled to admit pupils who kept out of school until after the Bible reading, with which the day's work was begun, had been finished. The court refused to interfere in the matter, saying that it related to the management and discipline of the schools which is committed by law to the school board's judgment.

In concluding this hasty review of some of the Pennsylvania statutes and cases concerning education, it may be remarked that they help to show the necessity of maintaining and spreading our parochial school system. They show also that in order to compete with the public schools, we should bend our efforts to systematizing and coördinating the parish schools, and establishing uniform grades and studies. The maintenance of first class Catholic high schools is of great value in this direction. Unfortunately, there are some counties in Pennsylvania, as in almost all the other states, where even the founding of Catholic mission chapels is just beginning. In view, however, of the prevalent spirit of church extension which is increasing every day, we look forward to the time when a complete Catholic school system shall be established in every county, and when every parish shall constitute a Catholic school district.

Upon the whole, we have much to be pleased with in Pennsylvania. The courts are not inclined to interfere in ecclesiastical questions. When disputes arise, they are almost always allowed to be settled by the proper church officials, in accordance with church regulations, and thus better discipline can be maintained than would be possible if every disgruntled person were encouraged to air his grievance in the law courts. Another matter for congratulation is that the Commonwealth of Pennsylvania does not attempt to secure a monopoly in the educational field. While

considerable money is appropriated to several colleges and universities, yet, speaking in a broad sense, it may be said that Pennsylvania does not attempt to provide more than a high school education for its youth. Contrast this with the condition of affairs in some of the western states where millions of dollars are collected from the people in order to support state universities. Philadelphia Catholics often make the criticism that they are being taxed to keep up public schools, although they send their children to Catholic schools, and although, if the Catholic schools were abandoned, the public schools would be hopelessly overwhelmed with applicants. In the case of elementary schools, this criticism is usually met by the answer that the state has a right to insist that all children be given an elementary education, and that it becomes necessary to tax all for the benefit of the public schools. The criticism which Catholics make has far greater force when it is levelled against the maintenance of huge state colleges and state universities with taxes collected in large part from Catholic citizens who would prefer to send their own children to Catholic institutions of higher learning.

While the State of Pennsylvania is in some respects more conservative than many of our Commonwealths, yet we have not altogether escaped the influences of the movement towards the undue expansion of governmental activity which has recently passed over the country. Ten days ago the president of our State Bar Association referred in his annual address to the fact that the Pennsylvania legislature had voted for making appropriations amounting in all to \$70,000,000, although the revenue to pay this sum was only \$50,000,000. Before the same Association Judge Gray, of Delaware, spoke of the attempt which was made some years ago to place the matter of education in the hands of a federal department at Washington, and vigorously condemned such attempts of the national government to dominate over matters which we should let remain under the control of local authorities, or which should be kept entirely free from governmental interference and left to the choice of the individual citizen.

There is danger when the ruling power enlarges its functions that it will go too far. But while these dangers exist and while

a tendency is noticed in some quarters to crowd out private schools, yet we have no fear but that, with the increased numbers and increased prosperity of our Catholic citizens, the parochial schools and the Catholic high schools and colleges and universities will in the near future occupy even a more important place than at present. And we believe that they will serve the needs of our country far better than the public schools, for they will supplement the inducements to good citizenship which patriotism furnishes with the sanction of divine ordinance. They will instill into our children and into the children of the immigrants who are coming to us from Europe those principles of right living and that respect for order and authority which no amount of legislating can ever supply.

EDUCATIONAL LEGISLATION IN NEW YORK IN RELATION TO CATHOLIC INTERESTS.

REV. JOSEPH F. SMITH, SUPERINTENDENT OF PARISH SCHOOLS,
NEW YORK CITY.

A learned writer in the American Catholic Quarterly, July, 1906, in concluding an exhaustive paper on what he aptly describes as the "Educational Fact," declares that in these United States there is a national alliance, a hidden central force, that has been and is still slowly, cautiously and progressively directing its patient, tireless and determined efforts towards rooting out of our schools every vestige of religious training. The result of this constant, progressive, methodical influence is that all religion, except the reading of the Bible, has been eliminated from nearly every state-controlled school in the Union.

This unknown power has successfully influenced the educational legislation of New York State. In colonial times, under the Dutch and the English and also in the post-Revolutionary periods, all the schools were essentially religious. The gradual exclusion of religious teaching from the schools of New York State began with the formation of the Public School Society in 1805. Strangely enough, as it grew stronger, the first act of

opposition on the part of this Free School Society was directed against the establishment of a Baptist school in the neighborhood of the old Cathedral in New York City. In the forties Bishop Hughes made a famous stand against this rapidly growing society, first by requesting a division of the school fund among Catholic schools; and secondly, by demanding the exclusion from the free schools of any books that contained statements prejudicial to Catholic interests or teaching. His first demand was refused but his second was granted.

At various times, notably in 1869, '70 and '71, the legislature granted a certain per capita allowance to Catholic schools. But finally this strong concerted alliance against religious schools reached its desired goal when in the Constitutional Convention held in Albany in 1894, the following amendment to the Constitution was passed by a large majority:

Article IX, Section 4, reads as follows: "Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination and inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Catholics in New York State made most strenuous opposition to the enactment of this clause, but, in the face of overwhelming odds, and in order to save that section which still permitted state aid to be given to sectarian charitable institutions, their objections were finally withdrawn. I am informed by a non-Catholic, one who ought to know, for he was chairman of one of the principal committees of this convention, that we Catholics made a serious tactical mistake; that had we persevered in our contention the aforementioned provision would never have marred the statutes of the Empire State. Be that as it may, the matter cannot be seriously discussed until 1914; and, on the well known principle that it is easier to keep a law off the books than to repeal it after it has been entered on the statutes, it will be most difficult, if not impossible, to obtain a revision.

Since this enactment in 1894 every compromise, such as the famous "Poughkeepsie Plan," has been abolished by appeal to the State Superintendent of Education. Finally, only last year, in the celebrated "Lima Case," the Court of Appeals decided that sisters wearing the religious garb could not teach in the public schools of the state.

Until 1904 there were two distinct departments of education, the Regents and the State Superintendent of Education; the former favorable and the latter seemingly hostile to Catholic interests. Owing to the conflict between the two bureaus, and owing also, as the present State Commissioner of Education, Draper, declares in his report of 1905, to the belief that certain denominational men were too prominent in the Regents (because their chancellor was Bishop Doane, of Albany, and another member was at times either a Catholic bishop or priest) and that all the denominations could not be satisfactorily represented, the "Unification Act" was passed in 1904, consolidating the two bureaus and placing all education in the hands of a Board of eleven Regents, the chief executive officer of which, appointed by them, became the commissioner of education. The Committee on Catholic Interests of the Diocese of New York, requested and obtained the appointment of a learned and prominent Catholic lawyer on the newly constructed board. Apart from what has already been declared to be prejudicial, it is my belief that the State of New York is not antagonistic to Catholic educational interests.

The State of New York does not of itself build colleges, academies or schools, but encourages all. It will not devote any of its funds, "other than for examination and inspection," to any educational institution under denominational control, but it will grant charters, rights, etc., to any such institution that may fulfill the state's educational requirements.

The State of New York is careful not to legislate directly regarding Catholic schools. It does not prescribe studies nor the length of our course, but we must voluntarily comply with its requirements if we wish to take advantage of its examinations and degrees. It prescribes the celebration of Arbor Day and Flag

Day, text-books of physiology that treat extensively of the dangers of alcohol and narcotics, but it does not extend this legislation to the Catholic schools. Still, of course, we comply with all these regulations. This state includes our schools only in such laws as the compulsory education law, the child labor law, the rapid dismissal or fire drill and the biennial school census laws, and all these for reasons that are obvious, that is, because these laws concern the health, comfort and safety of the little ones.

The present attitude of the New York State officials is to grant us anything we ask within the letter of the law. Some schools, chartered by the Regents, receive a certain amount, based upon attendance, for examination and inspection. Our parochial school children, beginning with this year, have been accorded the privilege of taking the Regents' examination in central Catholic schools and this at a saving of great expense and inconvenience. Last year at the solicitation of some Catholic societies the Regents designated English History as the History of Great Britain and Ireland and promised to include in their examination papers one or two questions on the history of the Emerald Isle. Until three years ago the State Superintendent of Education refused to print the statistics of Catholic schools in his official report. It will be interesting to record here that in the report of the year 1905 our elementary schools were credited with a total registration in the state of 172,517.

The City Superintendent of Schools of New York City is unwilling to include in his report the number of children attending Catholic schools, but in the biennial school census taken last February, under his supervision, the census of children attending Catholic schools in the greater city was taken separately and amounted to 89,762.

Two years ago the Board of Estimate of New York City voted a per capita allowance of \$15, in addition to the amount given for support, for the education of all the children of the city now being taught in charitable institutions.

The Board of Education has lately announced that it will furnish free of charge upon request, either the Catholic or the Protestant version of the Bible to be read in the public schools.

Recently the water tax on our schools, and this year that on our churches, has been remitted.

The State Department of Education two years ago established a summer institute at the Champlain Summer School, in which twenty-three instructors, paid by the state, lectured for the benefit of the students.

And so we might continue citing similar instances of the favorable attitude of the state towards Catholic interests, but this would make us overstep the time limit of this paper.

We may conclude our paper, then, by summarizing the situation in New York and by deducing certain practical conclusions therefrom.

1. The State of New York has bound itself by a constitutional amendment (not again revisable until 1914) not to devote any of its school fund to any institution of learning, wholly or in part, under the control or direction of any religious denomination.

2. From instances already recited and from others that we have not time here to record, the state is undoubtedly willing to grant any concession not in conflict with the above-mentioned section of the Constitution.

3. The state does not interfere with us in any way, nor does it enact any legislation for our Catholic schools save that which the health, safety and reasonable minimum education of the child demand.

4. We have in our state a Catholic Committee on Legislation, consisting of four clergymen from the Archdiocese of New York and two priests from each of the other dioceses. This committee has done excellent work in protecting Catholic educational interests before the legislature. We strongly commend the formation of a similar committee in every state of the Union.

5. A close study of educational conditions existing in our state since 1897 has convinced us that we have entered upon a new era. The people at large, thinking men of various denominations, and public officials, have begun to feel the absolute need of religious teaching in the public schools. They feel that we have not only forsaken the guiding principles of our forefathers

in this land (for all their schools were essentially religious) but that we have retrograded from the principles of morality that antedate Christianity. They all realize the extent and the excellence of the work being done by our Catholic schools; they no longer question our motives and, therefore, they are willing to help rather than put obstacles in our way.

I believe that each diocese should publish a year-book—an annual report, giving complete statistics of its schools, their number, location, their teachers, pupils, equipment, expenses, the success achieved in state and city examinations, and that this report should be distributed broadcast. This will serve to acquaint the state, the people at large, with our activity and with the extent and the excellence of our system; and so will they be more sympathetic and more inclined than ever to appreciate, to extol and perhaps, finally, justly to help a system that means so much for God and country.

THE RELATION OF EDUCATIONAL LEGISLATION IN ILLINOIS TO CATHOLIC INTERESTS.

MICHAEL F. GIRTEN, ESQ., CHICAGO, ILL.

Your invitation to deliver this paper could and should have been sent to some man abler and better known in public affairs than your humble servant. However, having accepted, I submit the following, trusting that it in some measure, at least, comes near to what is expected.

My acquaintance with educational legislation began about 1896, when I became somewhat actively interested in the Illinois Vereinsbund (Illinois Federation of German Catholic Societies, organized 1893), and in the past few years with the American Federation of Catholic Societies. The Illinois Vereinsbund, since its organization, has had, for one of its principal objects, the watching of our Legislature and to this end appoints a Committee on Legislation, which keeps close track of the educational bills presented at each session of our Legislature. The men compos-

ing this committee are specially selected and that they are intelligent and able to perform their duties, witness their surprisingly uniform success in getting a respectful hearing (except in 1901) on the various bills before the respective committees. Of course, our committee has at all times had much aid from other men and organizations; still it has this distinction, it is the one practical medium attending to this labor. Whenever we presented our reasons, proving them to be just and fair, when opposing educational bills, and when opposing other bills we proved that they would really be class legislation, we received fair and square consideration in most instances. I regret, however, to report that in 1901 a member of the committee caused some friction with certain legislators, the result thereof making it necessary to show our numerical strength by sending petitions of protest (containing 150,000 signatures) to the Legislature.

A bill of minor importance which had slipped through was vetoed by Governor Richard Yates, largely on account of hundreds of telegrams sent him from clergymen and prominent laymen throughout the state.

One of the underlying principles of the Vereinsbund, the Federation, and in fact all Catholic organizations, is fair play to all. The fair and genuine American attitude of a square deal for everybody, as shown our committee on every occasion, proves clearly that our legislatures of 1903, 1905 and 1907 were not controlled by fanatics and I feel safe in believing that some of the bills we have been called on to oppose were not intended as attacks on Catholic interests. I am convinced that the authors and friends of these bills were actuated solely by an honest endeavor to bring the public school up to what they think is a "perfect" free school system, of course, without a thought of how these bills might affect our interests.

Among the bills which we consider obnoxious and which are usually presented at each session we find:

The free text-book bill;

The free transportation bill;

The consolidation of school districts and free transportation bill.

Our statutes now provide for furnishing free text-books to poor children. Thus we obviate this prime reason for furnishing free books and need only dwell on the other reasons why furnishing free text-books by the state is wrong, *per se*, and especially unjust to parents whose children attend private or parochial schools. To quote them here is unnecessary.

The "free transportation bill" usually shows little life, but the "consolidation of school districts and free transportation bill" has many active and persistent promoters. This bill does not affect villages or cities. Granted that it is akin to paternalism and socialism, yet, gentlemen, we live in a practical age and when conditions demand this law, it is not alone unwise but unfair to oppose it, even though some of our more timid or conservative brethren regard it as a stepping-stone to other things. Especially if a bill should be presented which is fair to all the districts, it is my humble opinion that we should not make any objection, rather give them a chance to work it out, since the promoters of this measure can easily demonstrate that the consolidation plus free transportation will result in better schooling and a lower school tax. The "consolidation" bills thus far introduced did not provide that each school district must vote in favor of consolidation. Such a bill, if enacted, would enable a populous district to annex surrounding districts containing a smaller population, whether they were willing or not. Our committee suggested the drafting of a bill containing a provision that each district must vote in favor of consolidation.

Another bill introduced this year which fortunately died in committee, provided for the reading of the Bible in the public schools "without sectarian comment." This bill was certainly of vital importance to us. In opposing this bill we had with us not only our old allies, the Lutherans, but also the Hebrews, and for once the Free Thinkers.

We also had a hand in forcing the repeal of the "flag law" a few years ago.

One more word, and it is to the credit of the Illinois Legislature, when I state that there has not been any concerted effort in Illinois to pass educational laws antagonistic to Catholic interests

since 1901. True enough, we are by no means in calm waters, and it is apparent that we must be alert and vigilant. However, I can assure this august assembly that we have the right man in the right place on our legislation committee in Illinois to guard and protect our principles and our rights. That there is need of this is evidenced by the loud voices heard now and then demanding the taxation of church and school property, yet why should we be pessimists and look at the dark and dismal side only, thereby resolving ourselves into what Bishop McFaul would call "a grievance society?" Let us rather stick to the text "Sufficient unto the day is the evil thereof," and meet our adversaries, as citizens of equal rights, with our reasons and evidence, and often it is not difficult to convince most of them that we are right. We want no privileges and ask for fair play to all. If necessary to demand our rights and fight for them (the latter spirit is, however, not written in our program) the laity of Illinois is willing and ready at any time to come to the front, guided and aided by our episcopate and noble clergy. That this may be necessary I have no fears, for it were stranger than anything writ in sacred or profane history if among a people as intelligent, fair and broad-minded as ours in Illinois, injustice or oppression should triumph. We will not be idle bystanders but ever on the watch, trusting and praying that only brighter days full of sunshine and good will shall greet our sentinels.

When I was preparing this paper I thought I would write to Mr. J. W. Freund, Secretary of Widows' and Orphans' Fund, Springfield, Illinois, who has been on this committee twelve years, to see if I was a little more optimistic than I should be. He did not know what I was preparing—I simply wrote him for suggestions. His reply is as follows:

"Now, about your legislation. While in my experience, covering a period of twelve years, many attempts have been made to pass bills which we considered detrimental to our interests, I can honestly and truthfully say, that none of them were inspired by a spirit of fanaticism. I am thoroughly convinced that none of the many school measures which we consider offensive were introduced with a purpose of hurting our interests or reducing

the effectiveness of our parochial schools. The authors of those bills were honestly endeavoring to improve the public school system, regardless, of course, of how these measures might affect private schools. Superintendent Bayliss, for instance, who was an ardent supporter of the 'consolidation' and 'free ride' bills had nothing but words of praise for our parochial schools, and seemed to be of the honest opinion that the measure would not hurt the Catholics, but would immensely benefit the public schools.

"Of other measures that we successfully fought I can mention an attempt some years ago to pass a bill which would tax all property with the exception of edifices directly and solely used for holding religious services. That would have made all our schools and other parochial property taxable. But it cannot be said that this measure was directed against Catholic interests, since all other denominations would have suffered alike.

"Two years ago we successfully protested against a bill which would have compelled the trustees of all charitable institutions to give bond and report all their actions and proceedings to a court of record.

"We also had a hand in forcing the repeal of the 'flag law' a few years ago. Our contention was, that the object of the law, i. e., to inspire respect for the flag, was a good one, but that it was apt to produce the opposite effect, and that the tattered and torn rags which would be fluttering from most of the school houses were not calculated to increase the respect for the flag. Besides that, we claimed that our schools were private institutions, and that the state had no more right to compel us to display flags from their tops, than it would have to compel every citizen to float the national colors from the top of his private residence.

"I cannot think of any other bills, excepting the 'Bible reading bill,' which you already mentioned.

"As a whole it cannot be said that any measure has been introduced since I am watching legislation, that could be attributed to an anti-Catholic, nor even an anti-religious feeling. We certainly have nothing to complain of in the State of Illinois. There may be small factions supporting these measures with a desire

to hurt Catholic interests. For instance, the Chicago Turngemeinde and the Free Thinking element had committees here on several occasions who worked tooth and nail for the passage of free text-book bills. I have reasons to believe that their motives were not entirely clean. But their influence did not seem to go very far, and I do not think they made any efforts in the last two sessions, evidently having given up hopes of accomplishing their objects.

"We can truthfully say that we have received fair treatment from the five last General Assemblies at least. Probably the large percentage of Catholic legislators had something to do with this. Two years ago we took a quiet canvass, and found that there were thirty-nine representatives and six senators who professed the Catholic faith. I was told that the percentage in the last assembly was even greater, although I never attempted to verify this report. If this force was organized it might hold the balance of power and form an important factor. But such a thing has never been attempted, and I do not think it should be as long as there is no extremely urgent reason for it."

EDUCATIONAL LEGISLATION IN CALIFORNIA IN RELATION TO CATHOLIC INTERESTS.

REV. P. C. YORKE, D. D.

I did not understand that I was to prepare a paper on this subject. However, as I am on the program, I have taken down as the speakers went along, the various points that they have touched, and from my memory, without quoting chapter and verse, I think I will be able to give you under each head, a general but fairly correct idea of how California treats these subjects.

Now, the idea of public education in California is practically the same as the idea of public education in Illinois and Ohio; that is to say, that the public school system is declared to be non-sectarian, and the use of public money is forbidden in California to any school in which sectarian doctrines are taught.

There is no attempt made to define what is meant by sectarianism; but the general idea is, as it is throughout the country, that there is to be no religion whatsoever taught in the public schools.

We have, of course, had several outbreaks of the form of *dementia Americana* known as Bible reading, usually coming from enthusiastic young ladies fresh from Sunday school teaching who secure positions in the school department, and who imagine it is their duty to infect the children with the microbes from the King James version; and this goes on from time to time in isolated communities and sometimes in large cities. But wherever attention has been called to it, the state, county or city superintendent has put a quick end to it. Once or twice there have been county superintendents who have been rather recalcitrant in this matter, and in the last two years the city attorney has given an opinion in which he states that Bible reading in the public schools is entirely prohibited by the Constitution of the State of California.

Now, the public school system is divided in the usual way, into the common schools, the high schools and the university, together with a liberal provision for normal schools. The common schools are just like the common schools here; the high schools are much the same.

The university is a very peculiar institution in California, inasmuch as it is coördinate with the legislative and the executive authority, as the act which created it was adopted into our new Constitution. So, therefore, it stands and cannot be amended or altered in any way, except by amending or altering the Constitution; and a great many provisions which you will find in acts which you will not find in the Constitution, have had the effect of constitutional provisions. So that the university is pretty well protected against any legislation hostile to its interests.

The University of California is governed in the usual new American way, by a kind of "Little Father"; that is to say, the regents hire a president and give him autocratic power. He has a douma made up of his college professors, called the senate. The regents themselves are mostly men of business, a few professional men, and their chief occupation is looking after real

estate, counting money and things of that kind. They take no interest or part in the educational side of the work; and the plan is bound to work very well.

It seems that in some institutions in former times it was almost necessary to enforce martial law; but for the last eight or nine years in California they have had peace; though before that, where the eighteen or nineteen regents attempted to carry on the entire government of the institutions, there was nothing but trouble and continual warfare. However, since they agreed on the one-man power, there has been peace, and a large extension of the functions of the university.

The university is completely non-sectarian. While there has been from time to time a good deal of complaint about professors speaking in the schools against religion, yet wherever those complaints have been brought to the proper quarters they have been met with a certain satisfaction; but, as you understand, it is a university of the ordinary secular type, and has all the disadvantages that these universities have, and perhaps more.

There is one feature of the California school law that will surprise you, and that is that we are taxed. Up to a few years ago everything in California was taxed. Even the corpses in the cemetery are taxed yet. The pews in the church, and the ground under the church, were taxed. This scheme was introduced after the Kearney riots, when the Constitution was changed in favor of the so-called "sand-lot" party. It was in part a reprisal on the attitude of ecclesiastics and in part the result of hatred of corporations, and an almost insane desire to bring everyone and everything to a common plane, and everything was taxed.

A few years ago a movement began on the part of Protestant churches, which were suffering exceedingly from taxation, and aided by Catholics, this resulted in a constitutional amendment by which churches, church buildings and land sufficient for their uses were relieved from taxation, if these buildings are used purely for religious purposes. This has been of great relief in the cities where the land under the churches is very valuable.

But no effort was made to have the taxes removed from the schools, though Stanford University, which as some of you are

perhaps unaware, is a private university, at that time got a constitutional amendment through, relieving it from public taxation, and a great many thought then and I think still that it was a capital mistake in policy to sacrifice our schools for the sake of a few rich parishes that were well able to take care of themselves.

But taxation is not quite as bad as it looks, because the State of California is extremely generous to the orphans and half orphans, as we call them. Orphans and half orphans get a rather generous donation from the state, and as the state has no orphan asylums of its own, this donation goes on the principle of the Indian contract schools, to denominational institutions which feed and clothe, house and educate, the orphans.

The orphan asylums are entirely under the control of the church or church bodies, and they are very successful in taking care of the little ones.

The only fear we need have of legislation in California against the orphans comes from the scientific charity sharps. I do not know if you know anything about scientific charity, but the trouble in this country is not state paternalism, but a lot of people who think that the Almighty has put into their hands the running, not only of the world, but the planetary system; who are bristling with scientific points on how to bring up other people's children. You must fear them; and if there is salary at the end of the string, there is not a legislature from here to Florida that they won't pester as often as that legislature meets.

With regard to child labor, there is no difficulty whatsoever, as certificates, signed either by the pastor or principals of the schools, are received as justification for allowing children under a certain age to work.

With regard to delinquent children, I do not think there is any trouble. I am not very sure of this, but I think that we have in our juvenile courts arrangements by which Catholic children are sent to Catholic institutions. I have never heard of any trouble in that matter.

Public libraries in California are not all under the same law. Some are controlled by city charters and some by general law. In some of them the trustees are elected and in some appointed.

I must say that in the management of public libraries we do not make full use of the opportunities before us. I have found that one great trouble is that where we ask for books and find that they are not in the library, when we think they should be, instead of making a request that the library authorities purchase those books, we are altogether too careless in the matter and let it go by default. If we had good committees to see that proper books were put in public libraries, we would get more value for our taxes than we do.

There is an attempt made by the state to produce its own text-books. With regard to the free text-book bill, we have that forced upon us every two years when the Legislature meets; but there is a very strong sentiment against it there, and there is very little difficulty in killing the bill whenever it appears, because as one of the speakers already remarked, we have a provision that gives free text-books to indigent children, and the sting is taken out of the refusal.

We have no free transportation, but in some of the larger cities the car companies give school children's rates. Our usual rate for a car ride is five cents, and the school children's tickets are sold in books for two and one-half cents a ticket. In the city of San Francisco all the sisters ride free upon street cars.

The legislation for charters for colleges is not very pertinent, because all our Catholic colleges in California have been already chartered by special act of the Legislature. I do not know if there is any general act on the subject. I think if you want a special charter you have to get a general act of the Legislature. But my time is up.

What the precise relations are between the colleges, law schools and medical schools, I do not know; but I had occasion to inquire with regard to the law schools in San Francisco, and I find that the certificate of St. Mary's College of the Christian Brothers, entitles a student to enter the law school without further examination, and I think that is general throughout California.

I have spoken, I think, on all the points brought up here, and the only thing I would add in conclusion is a thought that is

applicable to the things that were spoken here last night, namely, with regard to the Indians and dependent children and in regard to state institutions and public schools and universities, and that is, we should emphasize the fact that we are citizens of the United States the same as others, that we pay our taxes and are entitled to whatever we want to get out of them. We may not want service from them, but if we do, we should get service as broad, deep and high as anybody else gets; and above all things we should not, under any circumstances, if it were only for the sake of our self-respect, permit ourselves to take second place, or be sent to the second table in any institution that is supported by public funds.

DISCUSSION.

THE PRESIDENT-GENERAL: We have present this evening to honor our meeting the archbishop of this diocese, and likewise the archbishop of New Orleans. Of course, I do not pretend to have any jurisdiction over the archdiocese of Milwaukee in order to make laws for His Grace, and what is true for Milwaukee is likewise true for His Grace of New Orleans; and the longer the one or the other speaks the more we will all be delighted.

MOST REV. S. G. MESSMER, D. D., OF MILWAUKEE: I really have nothing in particular to say. It would be useless to repeat the remarks that I made when I had the pleasure of welcoming you to our city. I desire, however, to give expression once more to the great pleasure I feel in having been honored, with our city, my clergy, and my Catholic people of the city, by the Association in coming here, and to express my great satisfaction at hearing from all sides that the convention is a very successful one.

I do believe that the work that the Association has to do is a most important work, and that the Association is the body to do it. I believe it is the thing that has been wanted for many years for us, in order to develop more fully the Catholic system of education on all its different lines. It needed some central body that would take charge of it, that would discuss its different manifold phases, that would try by its discussions and the papers read to devise means by which it could be furthered and its interests advanced.

I need not say that the bishops and archbishops of the country—I have no doubt I may speak for them all—follow with the greatest interest the work that you are doing. I, for one, will certainly give my whole assistance to the success of the Association.

We Catholics certainly are doing our work, our share in the department of popular education. We are trying to furnish the state with all the

education that it has a right to demand, and I believe there is no worker in any way concerned in the Catholic educational field, who would hesitate for a moment to admit that the state had certain rights in looking out for a proper educational training of its future citizens. We do not deny that. We do even more, for we furnish what is alone worthy and deserving the name of education, because besides secular education we furnish gratis religious education, without which secular education is of no avail.

I hope that the work so auspiciously carried on here in Milwaukee will progress, and will find further development with every year's convention that your Association will hold.

MOST REV. JAMES H. BLENK, D. D., OF NEW ORLEANS: I have now been in the diocese of New Orleans for one year. On July 1st, 1906, I took possession, and the cause in behalf of which I have worked with special persistence is the cause of education. I have, from every pulpit in New Orleans, insisted on the fact that the foundation for the Church is the school. Without a good, well-disciplined, perfectly conducted, properly managed school, you cannot have a good parish, and a real active, beneficent, saving Church.

We have established there what you, more favored citizens of the United States have had long before us, a diocesan school board. I do not know whether what has been done in New Orleans is exceptional, but I have appointed on that school board an equal number of religious, of secular clergy, and of laymen, because I believe that if laymen are to give their full support to any work they should know what is done and how it is done, so that they may give it their undivided support.

I have said this, not to speak about New Orleans, but with the purpose of making you understand the very deep interest that I am taking in this great movement which has been carried on to a great advance this year in the city of Milwaukee, and my prayer is that it may develop into such a power, into such efficiency, and into such thoroughness, that as the years go on not only all the bishops and archbishops and the priests and the Catholic laity of the United States will fix their eyes upon the doings of this convention, but that from the president down to the lowliest citizen, they will look to the workings of this Association always with the security that something great, something really helpful to the country will be accomplished; that progress will be achieved; that a higher plane and level in education will be reached through the enlightened, zealous and determined efforts of this Educational Association.

REV. FRANCIS CASSILLY, S. J.: Judge Girten has eloquently told us this evening about school legislation in Illinois. He has outlined what the German societies have nobly accomplished in the way of preventing vicious school legislation in the State of Illinois. All honor to them for it! From the connection that I have had with this work, I have found

that there is very little organized action among the Catholics of the United States, at least outside of the German societies.

If any person is interested in defeating proposed legislation, which he deems antagonistic to Catholic schools or other Catholic interests, he does not know to whom to appeal. No person likes to be a pioneer in the work, to take the initiative, and an individual is powerless, unless he has an organization at his back.

We Catholics have the numbers and the influence to protect our own interests, but we shall never succeed unless we organize for this purpose. There are numbers of Catholic societies, but what are they doing for the interests of the Church, and for the spread of Catholic principles? If you read the chronicle of the doings of Catholic societies, you will find that they seem to employ their energies on entertainments, on minstrel shows, receptions, excursions and other frivolous pursuits, which are of little profit to anybody. As some one has said, our Catholic societies seem to be in danger of degenerating into useless if not noxious associations.

There is an immense reservoir of activity in our Catholic laymen, and why is it that we do not get more work out of them for the good of the Church and of society? Laymen are all willing to work for a good cause, but somehow we ecclesiastics seem to have concentrated all the activity in our own hands. We do not develop the laymen. I do not mean to say that the laymen should work on their own responsibility, with nobody to guide or direct them. By no means. Their efforts should always be under the guidance of the Church authorities, and this guidance and direction the laymen will always gladly accept.

There is a field for Catholic lay activity in every direction, not only in the line of preventing hostile legislation, but in promoting good laws, and spreading true morality throughout our country. We are endeavoring to promote the observance of the laws, to lessen the evils of drink, to prevent "graft" and other social and moral evils. To our shame be it said, that nearly all concerted effort in this direction comes from the Protestants. Let our Catholic laymen be awake and doing, for on their efforts, in great part, will depend the future well-being of the Church and society in our country. ..

MOST REV. S. G. MESSMER, D. D.: With the permission of your chairman I desire to say one word in connection with the remarks made by Father Cassilly. I have been requested by the National Secretary of the Catholic Federation which will meet in annual convention next Sunday and the following two days, at Indianapolis, to extend a hearty invitation to the gentlemen, the members of the Catholic Educational Association, to attend, and I desire to do this right here.

I wish to say that the thoughts developed by Father Cassilly outline the work the Federation intends to do. It was started for this very purpose. There are two great objects that we wish to attain, the promo-

tion of as well as the protection and defense of Catholic interests by lay activity.

It is the intention and has been from the beginning of the foundation of the Federation, to bring out the great power latent in our Catholic laity, to make them come forward and take their places in the ranks of the church militant.

And I believe that we are fully justified by the results so far obtained. The movement is growing. I believe the idea is being better and more fully understood than it was in the beginning, although there are some misapprehensions and a great many misunderstandings even to this day.

One of the main objects of our Federation is the promotion and the protection of Catholic education. You are probably acquainted with the fact that we have taken up several sides of this great school question in our discussions at our annual conventions, and I know that all connected with the Federation will be only too glad to see a large representation of the Catholic Educational Association at our coming convention. So once more, a hearty invitation to you all.

REV. J. T. McDERMOTT: The Holy Ghost, I think it is in the second chapter of the Apocalypse, says: "Write to the Angel of Ephesus. Write thus: I know thou hast suffered, thou hast had patience, thou hast labored, thou hast not fainted in the way, but, Angel of Ephesus, I have something against thee."

It would seem to me that throughout the excellencies of the paper there was a tone slightly optimistic. I am not a musician, therefore I may be wrong in speaking of tones; but it seems to me so, and this is my reason: The papers stand by themselves, and the best eulogy on a good paper is a critical word humbly offered.

The papers dealt with facts, isolated facts, distinguished by the boundaries of states.

Now, gentlemen, this is a great question confronting us; it is a struggle, it is a battle; and no great question was ever solved on the ground of facts. Beneath the facts you must look. The fact in itself is unintelligible; it means something; it becomes a thing intelligible, it is a sensible thing becoming intelligible, only when I look beneath the surface and grasp the underlying idea, the principle. Hence, to meet this question of education, the fact is very secondary. It is the principle that you and I must study and ponder. This principle is the fundamental principle of justice enunciated or intimated in the closing sentences of Dr. Yorke's splendid paper. It is this principle that we must tell our people, that each parent, each father with a dinner pail in his hand, with his face begrimed, with his little child beside him, may stand before a governor, before a mayor, before a legislature, and say, this is

my child first and last; it is a piece of marble from which you are to chisel a grand citizen. But I have the right to say how it is to be done. You have the privilege, aye, you have the duty to pay for the making of this citizen. That is your privilege, that is your right, because you receive the goods. It is a matter of fundamental justice.

THE CATHOLIC EDUCATIONAL ASSOCIATION.

RT. REV. D. J. O'CONNELL, D. D.,

Address Delivered at Public Meeting, July 11.

Ladies and Gentlemen of Milwaukee:

Before you will have the pleasure of listening to the address of Professor Monaghan, I wish to say a few words to you in the matter of the Catholic Educational Association of America. For the past few days you have been entertaining us with all kindness, and before we leave I suppose naturally you would like to know something of your guests.

Well, what is this Catholic Educational Association of America? The simplest thing in the world. It is an effort to improve the educational system of the Catholic Church in America, by means of organization. As Catholics, we are about the largest educating body in America; we devote millions to that purpose, and more, we devote lives; and the thought has come to us at last that it might be well to make an inventory of our business and to systematize our work. And that is the object of the Catholic Educational Association of America—to organize into one all the parts of our educational system, and by organizing to strengthen, improve and to adapt.

The Association is divided into three parts, corresponding with the three parts of our education, namely, into the parish school department, the college and university department and the seminary department.

Each of these departments holds its sessions apart, studies and tries to solve the problems peculiar to itself; and out of the combined labors of these different departments come the re-

sults from which we expect the greater improvement and elevation of our Catholic system.

Now, I really do believe that sometimes you will find some persons in some remote communities who are convinced that Catholic educators cannot come together to speak of education without becoming aggressive, without making assault upon other systems. I can assure you that, as far as I know, and as I sincerely believe, in all the deliberations of the fourth convention of the Catholic Educational Association of America, and in all the deliberations of the conventions that preceded it, I have not heard such words of an aggressive character.

We realize with a sense of pride that we have an educational system of our own that has come down to us across the ages, tested, proved, venerable, sacred.

We find we have a system tried by the ages, crowned by its work, and though old, not rigid, but like the powers of nature, still plastic and as capable of adaptation to the needs of America today as it was to the needs of the Roman empire of old.

We have a system that underlies all the other educational systems in Europe and America. Know, dear friends, that we have no need, no desire to assail anything, and it is our prayer, our ambition, to apply to America the system of education that was promulgated first in Palestine.

Our aim is by education to bring out of the soul of the child the latent image of God, as powerfully, as vividly as we can, to the end that every man and woman may, through this education of the soul, become indeed a child of God.

In this I think we agree with all our fellow citizens, and in this, too, dear friends, I think all our fellow citizens agree with us, that a child with education but without godliness is unfortunate.

I do not think, and I never can convince myself, that there is a family in broad America that does not wish its children to be adorned with virtue. I do not think there is a home in this broad land that would wish to see a young man without

integrity, nor a young woman without virtue. No, indeed! I believe all our fellow citizens agree with us, and that every father and every mother wish to have a pure and Christian home.

If we disagree at all, wherein would come the disagreement? The fathers of our country founded a noble republic, but the basis on which they rested their hopes for moral and religious training has not proved stable. For we are all agreed that every citizen should be upright, every woman should be noble; we disagree about the means; and it is our conviction and our choice to continue teaching religion in the schools to-day as we have taught religion in the schools for twenty centuries.

I know there is a wave of scepticism now rolling over society. I know that wave blasts and withers everything it touches. It takes the joy out of every life, the warmth out of every heart, the hope out of every bosom. Loss of faith never created anything, and the only thing that makes us strong and hopeful and brave is to believe; and it is by believing that we become something greater and higher and nobler than ourselves. By sense and by science we can analyze and become acquainted with phenomena, but we enter the great realm beyond the material only through the narrow gateway of belief.

I wish to thank you, and through you I desire to thank, not in mere ceremonious phrase, but with real sincerity, the charming people of the city of Milwaukee, for the courteous, warm hospitality extended to us during our stay in their city. From the beginning we felt at home in your hospitable city, and nowhere in any department, at any time, from any quarter, or any person, did we receive the manifestation of anything except cordial hospitality.

With your permission, I pass to the discharge of a most pleasant official duty. We held our last meeting this evening in the halls of Marquette University, and there it was decided in our resolutions that the thanks of the Association should be extended to the press of Milwaukee and to its polite and courteous representatives.

IDEALS IN EDUCATION

PROFESSOR JAMES C. MONAGHAN.

If I had not been born in Massachusetts and in Boston, I think I would like to have been born in Milwaukee. I do not know whether you feel flattered when I say so, but I invariably refer to Milwaukee as the Boston of the West. The same fondness for education, the same love of literature that is supposed to characterize Boston, "the hub of the universe," mark the city of Milwaukee. A citizen still of Wisconsin, although I have been living four years in the city of Washington, I can say to-night to the guests that are within our gates that not only is Wisconsin in the large doing good work along the lines of education, but the city of Milwaukee in particular has done and is doing more for education along every line than any city of its size in the republic. If I was not afraid of the accusation of boasting I would say that it is doing more for education along all lines, and those the right lines, than any city of its size in the world; but they always say that we Americans are a bit prone to boasting; so I will limit myself by saying what I regard as the ideals of education.

In the first place, what is an ideal? A very good definition would be an exaggerated ego, a large edition of one's self. Some one has said, and rather wittily, that of old, God made man in His own image; in recent years men make God in their own image! And they form their ideals in that way.

Definitions are dangerous. A lawyer in Boston once had a witness on the stand, and made up his mind that he was going to get him to define the meaning of the word "miracle." And the counsel propounded this question: "Supposing a man went down Tremont street and went up into the third story of a building, dropped out on the sidewalk on his neck, bounded on his feet and walked away unhurt, what would you call that?" The fellow replied, "An accident." The next question: "Supposing the same man went up Tremont street into the same building, fell out of the same third-story window,

struck on his neck and bounded up on his feet and walked away unhurt, what would you call that?" The witness replied, "A coincidence." Although somewhat disheartened by these two answers, the lawyer felt bound to have him, and again he asked, "Supposing the same man went to the third floor of the same building, fell out of the same window, dropped on his neck, bounded up on his feet and walked away uninjured; what would you call that?" Answer: "A bad habit."

So I have learned the danger of attempting anything like definitions.

I will simply say, in passing, that an ideal is a standard. Emerson said once:

"Hitch your wagon to a star."

That was not a bad idea for our people.

What do you mean by education? Well, again we have quite a series of definitions. Goethe, after Shakespeare perhaps the greatest intellect of the modern world, defined it as "Ehrfurcht"—reverence, respect—aye, more than respect and reverence! There is no word in our language that expresses "Ehrfurcht." The German will always tell you that there is no word in English to express the meaning of *Gemuth*, or *Gemüthlichkeit*; and so there is no word to express *Ehrfurcht*. But Goethe, with that large mind of his, left no one in doubt as to his meaning, for in *Wilhelm Meister* he tells the story of how the teachers took the students out into the fields, "out into the fields near God," and the first class had to hold their heads erect, turn their eyes on high and learn reverence for God. That was first and fundamental. And any education that fails in that which is fundamental fails in everything.

And then for the second class the schoolmaster said: "Turn your eyes to earth, that bounteous mother from whose bosom springs the sustenance of life."

You may tell me he got that idea from the Greeks. I do not care where he got it; he gave it to us, and he has already said:

"Alles gutes ist schon gedacht und gesagt worden. Man braucht die nur wieder gut zu sagen." "All that is good has

already been thought and said. Let us think it and say it well again." And then the third class was told by the teacher to keep their eyes straight ahead, showing reverence for their neighbors. Another form of expressing the golden rule, "Do unto others as you would be done by."

This was Goethe's ideal of education; and let me say, the German empire has tried to live largely up to that high standard and ideal.

Nicholas Murray Butler, the president of Columbia University, says that education consists in entering into our inheritances; and I suppose that when we are once put in the possession of our inheritances, we have what he might consider an ideal education.

These inheritances of ours are the literary, the scientific, the institutional, the religious and the æsthetic.

Take the Latin language, learn it and unlock the vast treasure house of Latin literature.

Take the golden key of the Greek language, and unlock the treasure house of Æschylus, of Sophocles, of Euripides, and of the preceding and subsequent master minds of the literary world of Greece, and enter into your inheritances.

And so with the treasure house of Grecian science, containing all that the world of Greece has done, from Aristotle, who propounded and expounded the logical methods of deduction and induction, down to the Neoplatonists. Take the keys of the school, and unlock this vast treasure house, and make yourselves masters of your inheritances.

Proceed likewise all along the line through the institutions of the laws of Greece, from Lycurgus to Solon and the rest; then the mighty laws of the Roman Empire; then through all that there was in institutions in the mediaeval ages—in England, including Magna Charta and the Bill of Rights, and the laws of England as modified by the laws of Rome—those are our institutional inheritances. Enter into them.

Add to this the wealth of religious law that has come down to us from Greece through Rome. Make us the masters of

these inheritances, and once in possession of them, it does seem as if the education should be ideal.

The ideal teacher, according to a Harvard professor who taught fifty years, is one who possesses vicariousness, the power to put himself in the scholar's or student's place, to get outside of himself so as to see things as others see them. Second, he must go into the class room full of his subject, or possessing a vast mass of well digested material. He must not lie in word or deed. Students detest a liar and easily detect one. Third, he must have the power to vitalize his subject, to correlate it to life, to make it glow, to interest his classes in it, to make them see that it is not alone co-ordinated knowledge that is needed, but correlated knowledge. Then, fourth, he must eliminate himself. He must be above the pettiness that punishes for spite. If he wants love and respect he must earn them, command them by character, not demand them as due to his office of teaching. Many more things there may be, but these the best teacher, the ideal teacher, will have.

A great Frenchman gives us another ideal of education, viz., a training of the mind (not unlike Goethe's principle) first of all to love God and to serve God; and secondly, to serve humanity; and third, to serve the state; fourth, to serve your family, and last of all yourself.

There is no settled form of expression, and I did not dare enter upon definitions, but I give you some of the sublime utterances of masters with reference to what ideals in education are and have been.

I am not going to take the time to-night to cover a second line of thought in connection with the ideals of education, which deals with the ideals of the Egyptians, whose narrow views limited education to the nobles and the priests; nor will I now develop in any detail the ideals of Greece in the development of the individual, or of Rome in the development of the ideal of the home with its fundamental principle *patria potestas*, the power of the father, the magnificence of the home and the idea connected with it; nor shall I curiously pursue through all time the different national ideals.

I simply emphasize these three leading ideals.

Most idealists in the past who have dealt with the subject of education have emphasized the principle of politics. It was the dominant thought in Greece, and particularly in Aristotle; it is again growing to be the dominant idea in the modern world.

No proper theory or principle of education can eliminate politics. But do not be alarmed—I am not going to tell you anything about the tariff! Politics, however, permeates the entire life of the people of the United States, and we should begin early in the education of the child to inculcate in his mind the fundamental principles of politics, never forgetting, however, as Goethe holds, that godliness is the prime fundamental prerequisite on which are laid all basic principles.

To paraphrase the question of a famous politician on the floor of the House of Representatives, "Where are we at?" Are we not looking at each other on the streets, in the halls, wherever we are, with an apology? Has not the time come in this country when we must look the whole world in the face and answer the question they are asking us, "Has the latest of all republics proven a failure?" From one end of the republic to the other the word "graft" seems emblazoned on the sky.

Then the first ideal that we ought to put into the public schools is the doctrine that a public office is a public trust, but you should go further and teach this, that a lawyer is an officer of the court long before he is the agent of the people; and the young man studying law should learn that his profession is, or should be, made ideal.

I heard the presiding officer of a law school once say:

"Young gentlemen, your duty as lawyers is such, that in case a criminal came red-handed into your office, and you knew from his own statements that he had committed a murder, you should go to the bar of justice and defend him."

I said then, and I say now, that the first duty of that man, if he is an ideal lawyer with high and honorable purposes, is to defend justice, to see that this murderer in the instance cited is brought to justice. For he owes to society first a duty higher than that which he owes to that man or to himself.

I was once in St. Peter's, in the Vatican, and I saw over against me in the Sistine Chapel a magnificent painting by Michael Angelo, the greatest creation in colors that ever came from the fingers of an angel of art. That is the only time that I ever saw the face and the figure of Christ when they seemed to be filled with terror-inspiring features. There he seems to writhe in majesty, taking up the bulk of the center of the picture. The painting is entitled "The Last Judgment." Law has had its day in court. The majesty of law represented by justice lies in its fulfillment. Christ, the Man of Peace, the Man who came to save the world, appears here in this great picture in all the majesty of power, with terror-inspiring features.

What was the meaning of the painter? The majesty of the law. When you examine carefully and critically study the marvelous face in that masterpiece, you know that the artist meant that the majesty of law should be represented. Why? Because when Michael Angelo came to take his hammer and chisel, and carve from a block of marble the figure of Moses, the law-giver, the same thought evidently dominated the artist. Note the mighty brow with the great stream of light that shone from it on Sinai; study the strong right hand, all twisted like a gnarled oak; examine the huge beard, streaming from the face of the law-giver of the children of Israel; mark the other hand twisting in the same way, resting on the ten commandments—and it is clear that the tables of the law, and the whole figure, represent in marble, as in the painting in the Sistine Chapel, the majesty of the law.

Ladies and gentlemen, there may be a lawyer within the sound of my voice. If so, let me say to him that the ideal of education for a lawyer, first and foremost, is the majesty of the law. And here the mighty painter gives us this principle.

The second idea which the student of law is to get from his teacher is respect for the law.

Once when Caracalla, the Roman Emperor, killed his brother, he sent for Papinian, who was the greatest of the pagan lawyers, and commanded him to write a brief in defense of the Emperor's act. But Papinian, rather than write a brief in

defense of the infamous Emperor, laid his head on the block and died for his convictions and out of respect for the laws of Rome. Who was Papinian? No obscure lawyer. He was that lawyer of whom, four or five centuries later, Justinian, when he came to codify the laws of Rome, said to Trebonius: "If you find on the one side unanimous opinion of all the rest of Rome's jurists great and small, from Ulpian down, and only one opinion from Papinian dissenting, that opinion will carry more weight than the opinion of all other jurists combined to the contrary." This was the man who laid his head on the block rather than defeat the laws of Rome for Rome's Emperor; and Papinian was a pagan.

You will hear sometimes in the market place, on the street corners, or in the lobbies of legislatures, the man who will dare to talk in that way regarded as a theorist, and yet this was the exact example cited to the lawyers of Rome by Papinian, the pagan.

When Henry the Eighth wanted the Blessed Sir Thomas More, after the bishops and the priests had gone down on their knees, to sanction his separation from Katherine, all the king asked was that Sir Thomas More might smile on him. The king begged of him to consent, and it was the only time the king was ever known to bend his knees to ask a favor. Yes, the master of England gets on his knees to More and begs from him the simple boon of silence. Now, in Washington or Madison or any capital of this country no one could mistake the meaning of the phrase, "Say nothing." Silence is golden in more senses than one.

But did More keep silent? No. He pursued the path of duty unflinchingly, went to the block with Christian courage, dying for honor, bravely defending his country's laws, while the noble king found countless pliant minions, divorced himself and took as many wives as he wanted.

On one occasion the king of France demanded from the legal adviser of the town, a great French lawyer, something almost as dastardly as Caracalla demanded from Papinian. The lawyer consulted his wife, and her sublime answer was: "Go, forget that you have a wife and children, be oblivious of all

things save the honor of your country and the integrity of your good name." This great man then went boldly forth ready for the block defending the majesty of the law.

You that have children have a right to ask of the teachers of this republic to so instruct your sons by recounting such examples of patriotism as these, so that if a like hour should ever come to them they will not hesitate to sacrifice their lives if need be for the right, rather than have the laws of their country violated.

Let me say in conclusion in regard to the lawyer, that the law should protect the home. There were over 1,400,000 applications for divorce in this republic in twenty years, from 1886 to 1906; an average was granted of over 55,000 every year. Last year the number granted was 77,000. Seventy-seven thousand homes were desecrated last year by lawyers in their offices aiding, abetting and assisting these separations.

Now, I may be an idealist, and I may be a theorist, but I want to say that if Catholic lawyers will take it upon themselves to say to men and women who come into their offices for divorces, except in absolutely necessary cases: "No, not here, not here—anywhere else;" that course means living up to one of the ideals that I would place in a lawyer's education.

There is one profession, that of medicine, that in all history wears a golden halo around its brow. Doctors have been ever struggling to defeat disease. No profession does more conscientious work than the medical profession—not even the clergy; and I am filled with reverence for their earnest self-sacrifice; I have great respect and admiration for such splendid men as Pasteur in France, and Koch in Germany, in their efforts to eradicate physical diseases. The same conscientious, earnest, comprehensive effort of the priest and the minister to eradicate the diseases of the soul characterizes the soldiers of the cross as characterizes the heroes of medicine and surgery!

But I must speak a word of criticism with reference to the principles inculcated in the instruction given in some of our medical schools in the United States; for I regret to say that I am of the opinion that some of them turn out physicians

with no heart, and with no lofty ideals in the proper practice of their profession.

Dare I say in the presence of this splendid audience, in any other language than that of suggestion, what the sins sometimes are that destroy the homes, condoned and assisted by members of the medical profession? The teacher in the school and college should give such instruction as to make the crime which I must allude to in the obscurity of veiled language an absolute impossibility. Thus will the doctor, the lawyer and the priest, living up to these lofty ideals, be the true protectors of the home.

You doubtless see what a daring sort of a fellow I am. But I am now going to speak plainly on another proposition. You know they say that the Catholic laity never dare to do much thinking for themselves; and I am going to tell these good clergymen what we laymen sometimes dare to think of their duties. Many of our clergy have been caught young, before they knew much about the world, and I say to such: After you have got all through with your philosophy, after you have read your Plato and Aristotle from cover to cover, and have been ordained, take a year or two or three and devote it to the practical study of mankind. Go abroad for one year and see all the churches, and then come home to resume your study of mankind on your native soil. And I beg of you, do not build many churches like those we have had in the past. Build some that will be ornaments, and you can never build a church too big or too beautiful for me.

Secondly, go down in a mine, down deep in a copper, coal or iron mine, and sit by the side of the miner and watch him take the coal, iron and copper out of the bowels of the earth. Talk to him, reason with him; and if he will let you, do a little of the work yourself, and if he will let you go home with him and sit by his fireside and by his table, see him in his family circle, and listen to the things that he says, so as to measure the thoughts that he thinks.

And go out into the forest in Wisconsin, in the Dakotas, in Minnesota, or anywhere in this northern country, side by side

with the men that fell the logs and with the loggers who carry them down on the rivers, and hear what they say, and what they think; and then go out on the farm, along the furrow behind the plow, talk with the farmer and listen to what the farmer has to say.

And then go into the factories where the white-faced women and the little children stand by the clicking loom; watch their pale, tired faces and their scrawny arms; listen to the lesson of their lives as it is clicked into your ears by the sound of the loom. Then stand by the mule, where the worker spins the yarn, and ask him what his thoughts are.

When you have done all that, you will bring to the altar, the pulpit and the platform higher and nobler ideals of what life means than you could get in all the pages of all the Aristotles that ever wrote.

The ideal education comes not out of the air, but is and should be an evolutionary process. It should come up out of the hearts of the people—and let me dare to say right here, in passing, that that is one reason why I would reject in every university funds that come in a questionable way.

Education, I say, should grow out of the hearts of the people, and no philosopher that ever lived will be able to go up in the sky and get you any system that will compare with the one that has grown out of the experience of the ages.

And so all are agreed that in the school room you have to deal with little boys and little girls, and those little boys and little girls are little animals to start with. Most of the boys are bad. At least all the teachers think and say so. And yet with all my experience I never saw a bad boy in my life. When I get hold of a bad boy in the schools, I know either his teacher or mother has made him a bad boy. He is a boy that wants to eat and drink and have all the fun he can find; and hundreds of times I have told teachers: "Don't see all that Jim, Bill and John are doing." Not only must he be fed and clothed as a little animal, but he is a moral being; he has his moral nature and moral impulses, and most of those are supposed to be bad—get him and other people into trouble. Those moral tenden-

cies have to be guided, and the guidance has to be given in the home and then in the school, and it is a hard task.

After that he is an intellectual being, full of intellectual capacities; and these capacities ought to be tenderly watched and cared for. He is a social being; as such he should be developed and guided.

In our country as well as in all other countries, the child is filled with æsthetic impulses. This magnificent audience of ladies is evidence of the developed intuition of the æsthetic, the artistic and the beautiful.

And out of this idea of æstheticism in the child grows the love of that which is true, good and beautiful. Let us ask of the mother by the fireside and cradle, let us ask of the teacher in all the ranks from the kindergarten up to the college, to try to develop in the child its love of that which is true, true in the best sense, and do not teach a boy to be honest because it is policy—the meanest doctrine ever inculcated in the mind of a child. Make him honest because it is right to be honest and good to be honest. Make him love the true and the good and the beautiful, because of the principle of right inherent in those ideas; then, besides, remember this, that the child has a soul. Assemble all the failures and fallacies of materialism, naturalism and rationalism; add to them all the machines and instruments in Massachusetts, where they have been weighing souls for the last six months, and you cannot eliminate the soul.

In teaching, lay special stress on the development of the faculties of the mind, the intellect, the emotions and the will; but crown your work by fostering the development of great souls.

China developed the memory almost exclusively and has failed. We have dwelt insistently on the exclusive development of the understanding (dare I say it) up to the present time; and the result has been dismal failure—no, I won't say that—but I will say that neither of these two nations has achieved the success it might have secured, if in all the ages as much attention

and respect had been paid to the will as to the understanding and to the memory.

So here then is the ideal education rounding out all these splendid faculties of the child and giving him to God and to man, perfectly proportioned as far as possible to our own attainments.

One of the Archbishops said during the convention something about the church, the school and the flag. I remember once sitting on a platform where Chief Justice Brewer used a similar expression, saying: "Where you have the church, the school and the flag you have the ideals; you have all that makes for the success of the republic." And I said to myself at the time, "No, Justice Brewer, you are wrong"; and I dared to say when I heard the Archbishop utter the same sentiment: "There is something more needed than those things." And what is that one thing needed?

France, *la belle France*, has the finest churches in the world. "Frozen music!" was the exclamation of Goethe when he saw some of them. When Matthew Arnold saw the church at Chartres he said, "It is the Bible in stone," because that church in France was built by the hands of kings, queens, nobles, craftsmen and peasantry, all vying to engage in the construction of that wonderful edifice, but no one touching a stone in the sacred temple until he had knelt at God's altar and received Communion. Thus did they build that church, and thus has it been called "The Bible in stone," telling the story of God's word from Genesis down to the Crucifixion.

There are no schools on earth to surpass *L'Ecole des Beaux Arts* in Paris, or the Sorbonne, the University of Paris, famous for centuries. All the world sends its students to Paris. They gather there from St. Petersburg, Moscow, Rome, Berlin, Vienna, London and New York for intellectual training.

Our own fair flag has behind it only 120 years of glory; but the flag of France has behind it 1,500 years of glory. It was the flag which Louis the Ninth, called St. Louis, took with him on the crusade in the thirteenth century; it was the flag that was borne on many a bloody field in France when Jeanne

d'Arc, that heroine of Orleans, saved France from a foreign foe. It was the flag of Henry of Navarre. It was the flag of Napoleon, its silken folds glorying in a hundred mighty victories. From the golden fringes around the edges of that wonderful banner to where the fleur-de-lis blossoms in its center, the flag of France is covered with glory!

But why select France? What difference is there in that country from others? The population of France is at a standstill. The population of France in 1870-71 was 40,000,000 and it is only 40,000,000 today. The population of the German empire in 1870-71 was 40,000,000; it is 65,000,000 today.

Read the record of the two nations. One of them reads like romance, and I do not need to say which of the two that is; while the history of the other is a story of sturdy growth. What is the trouble with the nation which is at a standstill? The birth rate is smaller than the death rate, and that means the ultimate destruction of the republic unless conditions are reversed. France lost her ideals. The naturalism of Rousseau and the rationalism of Voltaire, establishing as they do false ideals in education, are bearing their fruits.

The home is wanting, and what is the home? It may be a hut or a hovel on the hillside, and it may be a palace in a park like Versailles; it may have a cradle built of the boughs of the trees of the forest, swung by the breezes of the woods. Some of the best men in this republic have been rocked in cradles of that kind, swung by the bracing breezes of Wisconsin and Minnesota.

It may have a crib of gold and silver studded with diamonds, as was the crib that rocked the son of Napoleon. Home is a place where one man loves and is true to one woman; it is a place where one woman loves and is true to one man; it is a place where both, after the sacramental union has been effected, will get on their knees in the morning time and noon time and evening time and pray with all their hearts for the wonderful eyes, the sweet faces and the loving arms of little ones to come to bless their home.

In conclusion, let me say that you may have your church, you may have your flag and your school, but you must have back of them all the home. Every teacher in the land should learn this lesson, to teach the boys and girls of our country that the most sacred thing in life, the very unity of our whole civilization, is the home.

COLLEGE DEPARTMENT.

PROCEEDINGS.

FIRST SESSION.

TUESDAY, JULY 9, 1907, 11:30 A. M.

The meeting was called to order by the President, Rev. John A. Conway, S. J. Prayer was said, and on motions, duly seconded and carried, the President appointed committees as follows:

On Constitution.—Rev. John A. Van Heertum, Rev. M. P. Dowling, S. J.; Rev. Edward L. Carey, C. M.

On Nominations.—Rev. Francis B. Cassilly, S. J.; Rev. Martin A. Hehir, C. S. Sp.; Rev. Francis McDonald, O. S. B.

On Resolutions.—Rev. E. L. Rivard, C. S. V.; Rev. William F. Clark, S. J.; Rev. Edward F. McSweeney, D. D.

Papers were read by Very Rev. Thomas J. Shahan on "The Latin Classics in Our Theological Seminaries;" by Very Rev. E. R. Dyer, S. S., D. D., on "Some Practical Elements in the Problem of Latin in the Seminaries," and by Rev. John A. Conway, S. J., on "What the Colleges Are Doing for the Study of Latin." After discussion the meeting adjourned.

SECOND SESSION.

WEDNESDAY, JULY 10, 1907, 9:30 A. M.

The meeting was called to order by the President. Miscellaneous business was first considered.

REV. F. CASSILLY, S. J.: I find it is very difficult to get just what we need in the matter of statistics. I thought it might be well for us to make a request of the publishers of the Catholic Directory to give us the figures a little more in detail. You cannot tell whether the students are members of the grammar school or of the high school or whether they are taking a regular college course or a professional course. I thought it might be well if the President of the Association would make a request of the

publishers of the directory, to ask them to give to each Catholic institution of learning a notification or request that it give us this information in detail, say under four heads—grammar, high school, college, professional, and then the total. It will amount to very little in the directory, but it will help us out, especially in the way of comparison.

A motion was made that the President be directed to request the publishers of the directory to lend their help in this matter. Seconded and carried.

A paper written by Rev. J. J. Farrell on "Catholic Chaplains at non-Catholic Universities," was read by Rev. H. Hengell. A paper written by Rev. J. R. Volz, O. P., on "Supplementary English Catholic Authors for College Classes" was read by Rev. Charles B. Mouliniere, S. J.

Rev. G. Meyer, S. M., was added to the Committee on Nominations. The meeting adjourned.

THIRD SESSION.

THURSDAY, JULY 11, 9:30 A. M.

The President opened the meeting with prayer.

Rev. F. Cassilly, chairman of the Committee on Nominations, presented the following names: President, Rev. John A. Conway, S. J.; Vice-President, Very Rev. M. A. Hehir, C. S. Sp.; Secretary, Very Rev. L. A. Delurey, O. S. A.; Standing Committee, Very Rev. D. M. Gorman, Rev. M. P. Dowling, S. J., Rev. E. L. Rivard, Very Rev. H. Moynihan, D. D., Rev. A. Bradley, O. S. B., Rev. Louis Tragesser, S. M., Rev. E. Carey, C. M., Rev. John A. Van Heertum, O. Praem; members of the Executive Board of the Association, Very Rev. M. A. Hehir, C. S. Sp., Very Rev. D. J. Flynn, LL. D. Rev. David W. Hearn was called to the chair.

Rev. John A. Conway nominated Rev. F. Cassilly for the office of President. On motion, duly seconded and carried, Rev. John A. Conway was elected President. On motion, duly seconded and carried, a ballot was cast for all other names presented by the Nominating Committee, and the same were declared elected.

REV. CHARLES B. MOULINIERE: I should like to propose an idea in regard to the work of this Department. It seems to me that the work of the Department has been going along in general lines up to this, and we have been taking up subjects that affect education in the large, and I might say from the outside; and it seems to me that we ought to begin now and pass from the large and the outside to the small and the inside.

We have been dealing with subjects and discussing matters that affect primarily and directly the presidents and directors, the prefects of studies, and, if possible, we ought to now treat of matters that will in a way get into the classroom and reach the teacher directly. In the meeting of this year two subjects have been taken up, the teaching of Latin and the teaching of English. If we do nothing more than particularize the treatment of those two subjects, I think we will begin at least to detail the work that a department of this kind ought to take up.

Now, I think that the simplest way would be to appoint a committee this year on the teaching of Latin in our colleges, and it would be the duty and the office of that committee during this coming year to devise ways and means for a sectional meeting next year of all those particularly interested in the study of Latin, and so far as possible it would be their endeavor to gather here, or wherever the meeting is held, those who are actually teaching Latin in the classrooms. We need to reach the classroom.

Now, how are we to reach it? By sectional work, by taking up the problems in detail of the classroom under the present conditions and difficulties and having the men who are actually facing those difficulties study them and so far as possible solve them. Besides, another effect of this work would be that there would be created gradually year by year amongst those who are engaged in the teaching of Latin a mutual friendship; they would get to know one another, and they would learn the difficulties of the different sections of the country in the Latin, and they would be a help to one another. So that we can readily see that in four or five years our teachers of Latin in the colleges would be acquainted personally with one another and would know the feeling of the Latin teachers in the country in Catholic colleges, of course, but also in others, and they would be an encouragement to one

another. . They would really be helping one another in the classroom.

The same may be said in regard to the teaching of English. How much more definite work could be done if we got together and strengthened the membership in that way? How many authors could be discussed, a uniform series of Catholic authors read, as well as non-Catholic? There are many features of the teaching of English which can be settled only by those who are actually teaching and by sectional work, and that sectional work can be organized, it seems to me, only by committees.

What has been said about Latin and English applies to Greek, and mathematics and the sciences and philosophy, of course, but I take these two subjects because they were treated of particularly here at this present meeting of the Association. Hence, I would make a motion that a committee be appointed to organize the work in Latin and to organize the work in English.

The motion was seconded by Rev. P. F. O'Brien, and on being put to a vote was unanimously carried. The President appointed Rev. Charles B. Mouliniere, S. J., chairman; Rev. P. F. O'Brien, D. D., and Rev. Geo. Meyer, S. M.

A paper on "The Classical Course as a Preparation for the Professions and for Business" was read by Rev. A. J. Burrowes, S. J.

The report of the Committee on Resolutions was called for. The resolutions were read by Rev. W. F. Clark.

A motion to insert the word "Greek" in the first resolution was lost. The resolution was adopted. The second resolution, relating to Catholic classics, was not adopted.

In the third resolution a change of reading was made so as to include all Catholic colleges, without specifying a number. The resolution as amended was adopted.

The fourth resolution, relating to the attendance of Catholic students at secular institutions, was adopted.

A motion was made that this resolution be presented to the Committee on Resolutions of the Catholic Educational Association with the request that it be acted on by that committee. The motion was seconded. Carried.

The following are the resolutions as finally adopted by the College Department:

Whereas, It has been made abundantly apparent that in view of a higher grade of Catholic scholarship and of the more satisfactory pursuit of philosophical and theological studies and of the liberal professions, a better knowledge of Latin is necessary; be it

Resolved, That nothing should be allowed to interfere with the most thorough study of Latin in our colleges.

Whereas, We are year by year being made more fully aware of the immense advantages of the College Conference; be it

Resolved, That we express our desire to see all our Catholic colleges in the United States represented at the annual meetings of the Catholic Educational Association.

Whereas, Many Catholic young men and women, as appears from statistics presented to this Association, are now attending non-Catholic colleges and academies, where the dangers to faith and morals are even greater than in non-Catholic elementary schools; be it

Resolved, That it is the sacred duty of Catholics to encourage and support Catholic education in Catholic colleges and academies, as they have so nobly done in building up and supporting their parochial schools.

After a few words of congratulation from the President the meeting adjourned.

L. A. DELUREY, O. S. A., *Secretary*.

REPORT OF THE TREASURER OF THE COLLEGE DEPARTMENT, CATHOLIC EDUCATIONAL ASSOCIATION. FOR THE YEAR JULY, 1905, TO JULY, 1906.

St. Xavier's College, Cincinnati, O.....	\$ 10 00
Holy Ghost College, Pittsburg, Pa.....	10 00
St. Louis University, St. Louis, Mo.....	10 00
Holy Cross College, Worcester, Mass.....	10 00
Corpus Christi College, Galesburg, Ill.....	10 00
St. Viator's College, Kankakee, Ill.....	10 00
Manhattan College, New York City, N. Y.....	10 00
Mt. St. Mary's College, Emmitsburg, Md.....	10 00
Catholic University, Washington, D. C.....	10 00
Niagara University, Niagara, N. Y.....	10 00
St. Francis's College, Brooklyn, N. Y.....	10 00
Christian Brothers' College, St. Louis, Mo.....	10 00
St. Mary's College, St. Mary's Kan.....	10 00
Georgetown University, Washington, D. C.....	10 00
St. Francis Solanus's College, Quincy, Ill.....	10 00

St. Charles's College, Ellicott City, Md.....	10 00	
Marquette College, Milwaukee, Wis.....	10 00	
St. Ignatius's College, San Francisco, Cal.....	10 00	
St. Benedict's College, Newark, N. J.....	10 00	
St. Bonaventure's College, Allegheny, N. Y.....	10 00	
Conception College, Conception, Mo.....	10 00	
St. Bede's College, Peru, Ill.....	10 00	
St. Joseph's College, Collegeville, Ind.....	10 00	
Villanova College, Villanova, Pa.....	10 00	
St. John's College, Toledo, O.....	10 00	
St. Vincent's College, Chicago, Ill.....	10 00	
Spring Hill College, Mobile, Ala.....	10 00	
Immaculate Conception College, New Orleans, La.....	10 00	
St. Joseph's College, Dubuque, Ia.....	10 00	
Detroit College, Detroit, Mich.....	10 00	
Boston College, Boston, Mass.....	10 00	
Canisius College, Buffalo, N. Y.....	10 00	
Creighton University, Omaha, Neb.....	10 00	
St. Ambrose's College, Davenport, Ia.....	10 00	
St. Ignatius's College, Chicago, Ill.....	10 00	
St. Procopius's College, Lisle, Ill. (1906).....	10 00	
St. Vincent's College, Chicago, Ill.....	10 00	
St. Vincent's College, Beatty, Pa.....	10 00	
St. Procopius's College, Lisle, Ill. (1905).....	10 00	
St. Stanislaus College, Chicago, Ill.....	10 00	
Notre Dame University, Notre Dame, Ind.....	10 00	
Sacred Heart College, Prairie du Chien, Wis.....	10 00	
St. John's College, Collegeville, Minn. (year ending June 30, 1907).....	10 00	
St. Mary's College, St. Marys, Ky.....	10 00	
St. Vincent's College, Los Angeles, Cal.....	10 00	
		\$450 00
Express and postage.....	\$ 2 00	
Stationery	1 00	
Check to Reverend Father Moran, Cleveland, O., January 2, 1907	400 00	
		403 00
Balance		\$ 47 00

The item \$400 is found in Treasurer General's report, p. —. The balance, \$47, will appear in financial report of Association for the year 1907-1908.

THE CULTIVATION OF CLASSICAL LATIN IN OUR SEMINARIES.

VERY REV. THOMAS J. SHAHAN, D. D., CATHOLIC UNIVERSITY OF AMERICA.

I take it for granted that there is room for a better cultivation of classical Latin in our ecclesiastical seminaries. It is universally admitted, and this admission is confirmed by the daily

experience of our seminary teachers and by the general lack of perfect Latinists in our ecclesiastical society. By classical Latin I mean not only the writers of the golden period of Augustan literature, but also those of a later date, the great Christian Latin writers like Ambrose, Augustine and Jerome. From a practical point of view I find the best argument in the needs of ecclesiastical administration.

For so many centuries that we may call it immemorial custom the government of the Western Church has been largely carried on in Latin. Its bishops, vicars-general, chancellors and diocesan officers generally, need an excellent knowledge of Latin, perhaps not during the missionary period of our Church, but certainly as soon as they fall into the regular order of perfect diocesan administration. The constant and intimate communication with Rome demands a clear and facile intelligence of the great papal documents that are constantly issuing from the center of Catholicism. No doubt authorized translations are sufficient for immediate needs, but no one will deny that necessarily even excellent translations let perish no little of the best that is in a noble papal document—the fine shading of terms, the perfect juxtaposition of ideas in consecrated historical phrases, the full gist and the drift of papal argumentation—in a word, what I might call the scholarly and scientific forms in which the Apostolic See loves to speak, the habitual theological majesty and fitness of its diction. Our intelligence of these documents should be easy and sure, not labored, dubious and every way imperfect.

Diplomatists, or the foreign political servants of any nation, are usually expected to know French, the classic language hitherto of treaties and large political documents. Certainly the chief ministers of the Roman Church, scattered the world over, ought to possess in perfection her ordinary instrument of expression. If we did not have this admirable universal instrument, it would be necessary to create one. Now that commerce and industry are as universal as mankind, there arises on all sides a demand for a universal tongue that shall suffice for all the demands of utilitarian life, and no little labor is spent on the creation of such an instrument. Even in the world of scholarship the Latin tongue has

not ceased to be universal for the academic treatment of certain epochs of Roman and medieval history, philosophy, antiquities, etc.

The model of all modern historical collections, the "*Monumenta Germaniae Historica*," is conducted in Latin, at least to a great extent. The admirable prefaces and introductions of its writers vie with the noble pages of the Bollandist Collection in keeping alive in the highest circles of historical activity a full knowledge and a daily practice of the best Latin speech for practical purposes of scholarship, above all, for common utility, the common enjoyment of the labors of the scholarly few. It is not necessary to add that long ago the Catholic Church created, or rather transformed, this same Latin speech, adapted it to her own needs, enlivened it with her own spirit, stamped on it an accurate representation of herself, and made it again a cosmopolitan tongue. We have only to preserve it in its fullness and hand it down to our successors.

For the perfect ecclesiastic, in particular, is there not something peculiarly and intimately formative in the Latin tongue, as exhibited in its best models? This seems true from the fact that for many centuries, in all European nations and in the New World, the best Latin writers have been put at an early age in the hands of ecclesiastical youth. It was universally felt and admitted that, apart from the finished beauty of style and the richness and variety of diction, there was a moral value in these famous works. They exemplified, it is true, clearness, accuracy, simplicity and regularity of speech, but they also exemplified moderation and sobriety of thought, a certain practical good sense in human affairs, a temper of equity, a respect for established order, for the laws and the long-established customs of society—in a word, they were approved teachers of a just and enlightened conservatism of life and conduct. It is as though the former masters of the world had bequeathed to us something greater than the mighty ruins of their architecture and the remnants of their glorious art: that something is a set of indelible moral characteristics which the first general humanizers of mankind impressed upon their language.

It is well known that the Greeks despised the literary culture of the Latins; yet a learned Greek, St. Gregory Thaumaturgus, has left it on record in his Panegyric on Origen that the Latin of the laws of Rome is pre-eminently perfect as an instrument of government. The Latin tongue is indeed the tongue of legists, governors, administrators. There is in it something forceful, unitive, disciplinary, an ethical fulness from which all modern civilized vernaculars have borrowed and do yet borrow. Now, among us the ecclesiastic is usually a man of government and direction, a leader of men, the practical agent of great concepts and far-reaching plans, a captain in the army of the Church as organized for the spiritual conquest of humanity. Is it too much to ask that during the years of his elementary studies of philosophy and theology he shall not lose entirely that mastery of good idiomatic Latin which he acquired with so much toil during his college days? Is it not precisely in his early manhood that the content, the moral value and the intrinsic power of the Latin "*auctores*," become clear to him? Until then he has been dealing, as it were, with the skeleton of the language. In that period he is able to appreciate all its charm and perfection and to absorb no little of its varied influence.

It seems to me that to abandon in the seminary years the study of the best Latin writers, pagan and Christian, is an unhappy "*solution de continuité*," a break in the intellectual and moral formation of the priest that cannot easily be repaired, a concession to ecclesiastical utilitarianism that is both illogical and perilous, a stifling of the very root of idealism which ought to be kept strong and flourishing in the heart of each priest as an offset to the manifold temptations among which he must move and work. If it were only for the consolation that in maturer years the priest can draw from the great masters of ancient life, the delightful pagan moralists and preachers like Cicero and Horace and Vergil, and the masterly exponents of Christian truth like Ambrose and Augustine, he ought never to lose the skill to read them critically nor the temper in which they are assimilated. They help to round out his own natural character, render him large and tolerant, and develop in him a kindly hu-

manitarian attitude that eminently befits his sacred calling, and tends to draw towards him those who would otherwise shun his society, or resist his action.

The preservation of Catholic faith and discipline is closely connected with the knowledge of the Latin tongue. In that tongue for centuries have been collected the multitudinous "Monumenta" and "Documenta" of Catholicism. And while the living speaking authority of the Church is finally independent of this mass of historical materials, it is also true that they are usually the treasure-house whence the genuine tradition of the Church is drawn, and that at all times the Church has greatly respected them. These rich materials, illustrating the entire life of Catholic mankind, can be fully understood and utilized only by those who are masters of the Latin tongue, not alone in its senescent and decadent forms, but also in its golden perfection. It is true that often the early Christian and medieval Latin bears the traces of the general contemporary decay or disorder of civilization; nevertheless, because it was yet a living and spoken tongue, it carried along for ages the essentials of the language in which humanity and civilization had once reached the acme of their development, and it can never be thoroughly mastered except in connection with the original and best forms of Latin speech. Ignorance of good Latin is largely responsible for the decay of the scholastic philosophy, one of whose minor merits is the lucidity that it conferred on the vernacular of Paris, i. e., the French tongue. The rich hymnology of the Middle Ages is unrivalled for its survivals of antique Latin diction and metre, and the canonical phraseology of the Roman Church is fully understood only by those who are acquainted with the language of the Roman juriconsults. Indeed, all the ecclesiastical sciences, being first cultivated and gradually equipped in Latin, exact at all times a good knowledge of the same in its oldest and surest models.

Another reason for the cultivation of good Latin in our seminaries by the reading of the best ancient authors is the very antiquity of ecclesiastical Latin. It began, we may say, with the centurion Cornelius and the first Romans who opened their hearts to the divine call of Jesus Christ. Its earliest documents

were found, no doubt, in the family archives of the Caecilii, the Flavii, the Acilii Glabrones, the Corneli, the Praetextati, and others. Formed by preaching and instruction, by liturgical and apostolic use, it took on consistency in Italy and Gaul and Spain. It was the civilizer of the barbarian much more than the correct academic tongue of Vergil. It was the nurse of the medieval Teutonic and Celtic tongues, that yet bear traces of the school in which they were transformed into Christian languages. It was the tongue of law and order for many centuries, when only popes and councils were listened to, when a rude world feared only the moral death that they could inflict. The ecclesiastical Latin has been in a true sense the matrix in which the Western world was morally re-born, and it will be forever impossible to destroy the numerous traces of that long gestation which yet cling to our tongues, our institutions, laws and habits. We have only to recall the many incalculable influences of the Latin Vulgate upon all the European peoples of the Middle Ages in order to grasp securely the power of ecclesiastical Latin and the debt that the world yet owes it. We are in our generation the heirs of that moral influence and authority, and it seems but just to the past that we should not allow to decline among us the historical instrument of speech by which they were in a great measure created.

It goes without saying, of course, that the study of theology can never be divorced from the Latin tongue in which are contained, to so great an extent, its materials, in which its masterpieces are written, and in which the Church herself yet regularly fulfills her duties of custodian, interpreter and judge of the deposit of revelation. But Latin remains always an important tongue for the study of philosophy. A perfect philosophical Latin, not a jargon, is an excellent touchstone for unclear and fugitive concepts. False principles and vicious methods are more easily laid bare in its terse and fixed terms than in the still unsettled and often highly subjective modern vernaculars. The philosophical dissertations of St. Augustine, the *De Officiis* of St. Ambrose and many another page of the Latin Christian writers are well worthy of imitation. Practice and good models could not fail to give us a philosophical Latin corresponding to our needs, and the same is true of social and ethical studies. The excellent

works thus produced would have the advantage of being accessible to peoples of different vernaculars, whereby the bonds of unity would be drawn more closely in the exercise of a common helpful charity.

The study of the Christian Latin classics, in particular, is eminently desirable in our seminaries. They illustrate richly the doctrine, discipline and history of the early Christian Church, and their principal works ought to be well known to every well-educated ecclesiastic. They are now accessible both in the Migne Patrology, and in the Vienna edition of the Latin Christian writers, also in the excellent collection of Hurter, and in the yet unfinished collections of Vizzini and of Hemmer and Lejay. Some of them might well be read regularly in connection with the theological tracts that they especially illustrate, in part or entirely. Thus, some letters or "opuscula" of St. Augustine in connection with the tract "*De Gratia*," or portions of the "*De Officiis*" of St. Ambrose in connection with the tract "*De Virtutibus et Vitiis*," or the "*De Praescriptionibus*" of Tertullian and the "*De Unitate Ecclesiae*" of St. Cyprian in connection with the tract "*De Ecclesia*." It is scarcely enough to know a little about the lives of the great Christian Latin writers of the first ages of the Church; the well educated ecclesiastic should have a speaking acquaintance with some, at least, of their more famous works.

It may be objected that if the seminary student devotes time to the continuation of his early Latin studies he will lose in knowledge of English what he gains in knowledge of Latin. It may be said at once that the best English writers were usually good Latin scholars, that the English language is actually largely made up of Latin or of languages derived from the Latin, that the content of our best English authors demands frequently a fair knowledge of the Latin authors, both pagan and Christian, and in general that a firm grasp of the English language, in all its phases of development, cannot be acquired without a good knowledge of the Latin language. The vigor and directness of the English tongue, its forcefulness and ethical accuracy, its number and rhythm, its delicacy and power as an instrument of poetry,

its rhetorical quality, can never be fully appreciated apart from the share of the Latin in all these characteristics. Let us imagine, for a moment, a page of Cardinal Newman stripped of what it owes to his use of Latin elements and forces, and we shall see at once the utility of Latin for the best English diction and style. I have read somewhere that this great master of the English tongue never let pass a day without composing some sentences in Latin as an exercise of style. The English preaching of a priest, likewise his written page, will surely never suffer from an intimate sustained acquaintance with a language whose content, more than any other, offers countless excellent examples of virtue, law, purpose, order, endurance, action, all of which eminently become the earnest and conscientious man of God.

How can we obtain in our seminaries a beginning, perhaps rather a renewal, of interest in the Latin of Cicero and Caesar, St. Ambrose and St. Augustine? I would not make such study compulsory, but rather trust to the good will and ardor of the students themselves. In spite of their numerous obligatory studies there will always be in every seminary a number of students willing and able to take up as private study whatever is recommended by their superiors. Such students might easily form an association, e. g., "*Societas cultorum linguae Romanae*," and while some would at once show much proficiency by reason of their natural gifts, others in course of time, through the hard "*labor limae*" would equal and perhaps surpass the highly gifted ones. tion in Latin is permanent, in a manner intrinsic, and very useful, inasmuch as it opens up to him the deepest sources of mental and moral profit, and provides him with a dignified recreation and comfort, not to speak of the consolation and guidance that the "*auctores*," themselves men of large experience, have always offered to the guides and advisers of mankind. Many times have I noticed a Horace or a Vergil in the hands of men grown grey and bent, and I have as often marveled at the fascination which those philosophers forever exercise over the children of peoples who were in their day untutored and almost nameless barbarians.

If to the initiative of a certain number of students were added in each seminary the approbation and encouragement of the pro-

fessors, another step in advance would have been taken. Some professor would perhaps find it at once a pleasure and a means of good influence, to assist at the meetings of such an association. At certain intervals a public meeting could be held at which would be read papers of special value or interest. An annual prize might well be given for the best Latin paper, oration, essay, hymn, sermon or whatever form it might take. In provincial seminaries there might occasionally be a celebration of some feast-day crowned with an exhibition of some kind in the Latin tongue, to which ecclesiastical dignitaries and prominent laymen of culture might be invited, by way of public approval and encouragement.

Finally, it might not be quite impossible to establish an Inter-Seminary Review in Latin, to be conducted by the students of the diocesan and provincial seminaries, and to whose pages might also contribute the students of philosophy and theology in the novitiates of religious orders and congregations. Its immediate purpose would be the cultivation of good Latinity, but it might be made very useful to the clergy in general, partly by the doctrine set forth, partly by reviews or notices of new Latin works in the various ecclesiastical sciences, and partly by the closer relationship it would in time effect between centers of ecclesiastical formation now more or less distantly correlated, when not utterly foreign to one another, as far as intellectual relationship goes.

In the foregoing remarks I have not aimed at an exhaustive presentation of the question. My only purpose has been to open up a subject that to me and to some others seems important for the intellectual welfare of our Catholic clergy, and to offer a few considerations and suggestions that may and may not be relevant, but in any case express my own belief and are the result of some reflection.

PRACTICAL ELEMENTS IN THE PROBLEM OF LATIN IN THE SEMINARIES.

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One of the committees in connection with the Catholic Educational Association held a meeting during the past winter in the room of the rector of the Catholic University to arrange about some of the papers to be read at this annual meeting. I happened to come in at the time and was invited to take part in the proceedings. One of the subjects discussed was the study of Latin in our seminaries, and some remarks that I made concerning the practical difficulties of the matter prompted the request that I prepare this paper.

I would say in the first place that a number of our students, quite a considerable proportion, come to us from the colleges without any thorough grounding in Latin. By thorough grounding I mean here something very modest, simply the ability to give the sense of any ordinary piece of Latin after an attentive reading and a little reflection, to explain it grammatically, and to express simple thoughts in correct Latin, with the help of an English-Latin lexicon. The candidates to whom I refer will tell you of the books of Virgil and of the orations of Cicero they have read, but not a few of them make a very poor showing with some of the simplest passages from *De Officiis* or *De Natura Deorum*, *De Senectute*, etc. They are experts at managing the pony, but they totter and stumble about when they are started off to walk alone. Whilst many, however, will be able to give a correct rendition of a passage of simple Latin, it is beyond them to put together a few phrases in agreement of person, number, gender and case, not to speak at all of anything that could with a shadow of propriety be termed Latin composition.

Such candidates should not be received into the seminary, I hear it exclaimed, but in the chorus I do not catch the voice of a single one who has had to do practically with seminary work, nor of any college president or professor who has sent candidates from his institution to the seminary. Or, if there are some who.

think that in the concrete conditions that have up to the present prevailed, such students should not have been received, all will tell you that they have been and are received. Speaking for two seminaries that I know personally, I say that diocesan needs and the conditions of the preparatory work made it imperative to receive students of this class.

But how can they get along with their work? Well, though they tottered and stumbled when left to their own resources to make out a Latin passage, they had in reality learned something of the language and, obliged to read a fairly considerable amount of it daily, they acquire a certain readiness and facility in grasping its meaning correctly; they acquire the knowledge necessary for a priest to exercise the sacred ministry fruitfully—some of them obtain results that those not familiar with the work would pronounce impossible from college and entrance examination records.

Who, then, are eliminated by these entrance examinations? This depends, as far as my experience can testify, on the condition of the diocese for which the candidate offers himself. A few dioceses to my knowledge have made serious efforts to maintain a standard which would exclude students who had not my very modest thorough grounding in Latin. I know of no seminary open to the students of several dioceses which excludes such candidates. At St. Mary's, Baltimore, we make exception to our entrance requirements only on the known desire of a bishop in regard to his subjects. But a limit necessarily imposes itself even to this proper disposition to aid a bishop in every possible way in the difficult duty of providing priests for his people. A small number of those who apply for admission, probably 5 per cent., clearly show themselves in successive trials so lacking in the knowledge of Latin that it would be impossible for them to read their Latin texts. There is no course open but to exclude them.

The colleges have their own grave difficulties in endeavoring to do serious work—particularly the mixed day college, the day college largely attended by candidates for the priesthood and for the secular professions. The natural and laudable desire to have a large school; zeal to keep our Catholic youth under Catholic influence; the certain knowledge that as a general thing they

would not fare better and often nothing like so well, even for intellectual training, in a non-Catholic institution—these are some of the causes that prevent the college from using the pressure necessary to secure proper and necessary study outside of school hours. The same causes render it very difficult to be exacting about the work of a grade being thoroughly done before promotion to a higher grade. But could not our institutions that have exclusively or principally in view the preparation of boys for the seminary, see to it that the studies in each year of the grammar grades are properly made? I believe that a boy, slow of mind, would do better in the seminary if he had spent in the grammar grades the five or six years usually given to Latin, than he would by advancing every year with his class, and having but vague and hazy notions about the elements. I would, however, add a proviso, that he read a great deal more of the Latin authors than is, I believe, usually done. Why require that every word of a Latin version be thoroughly accounted for, particularly that time be taken up by bright boys in going over and over with words and constructions with which they have become perfectly familiar? A sentence or two in each class rigorously accounted for, and the unusual words and constructions pointed out, would leave time to read much more matter.

Newman, in his *University Subjects, Elementary Studies*, expresses a thought that the educator should never lose sight of. "One main portion of intellectual education, of the labors of both school and university, is to remove the original dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about, to abstract, compare, analyze, divide, define, and reason correctly."

Before leaving the difficulty of cultivating Latin in the seminary owing to the imperfection of the college work, I wish to avail myself of this opportunity to speak of a fact which illustrates my point, and which I believe is referred to in the second annual report of this Association p. 56, the meeting held in New York. "I have known the President of a seminary," states the report,

"bring certain papers on elementary subjects, written by candidates for the seminary, to the President of the college they came from, and offer them as proofs of the inefficiency of the college. I venture to say that I could have given that President of the seminary a paper covering the same ground and have plucked him, and I am free to add—and all educators will understand me—that I have not the slightest doubt but that the Rev. President would have been able to turn the tables on me the next favorable moment."

Now I happen to have very special and most trustworthy knowledge of the fact that I believe to be here alluded to. The elementary subjects upon which the candidates for the seminary were examined were some very simple passages from such sources as I have already indicated, Cicero's *De Officiis*, *De Natura Deorum*, etc., and a few simple English phrases or sentences to be put into Latin "a good book," "a beautiful rose," "God created heaven and earth, the fishes and the birds, the beasts of the field and man." The President of the seminary would be very sorry to be found wanting in such an ordeal, and he could not bring himself to believe but that the much regretted writer of the quoted passage would have creditably acquitted himself too. Not the President, but the Prefect of studies of the college from which these young men came, thought that they should not be subjected to any examination at all, and he had written to the President of the seminary urging that they be received on their A. B. certificate.

But I state a sober fact in saying that many of the papers handed in by these young men holding a certificate of A.B. graduation would have been thoroughly discreditable to any bright boy after one good year of Latin.

The President of the seminary put their papers in a valise along with their A. B. certificates, and laid them before the Prefect of studies of the college, not precisely as proofs of the inefficiency of the college but as proofs that the college certificate of graduation could not be taken as evidence that proper studies had been made. Five years ago the whole of this correspondence and every one of these papers could have been produced in evidence. I do not know what has become of them since. Did the course

taken in this matter have some influence in securing more effective collegiate preparation for the candidates for the seminary?

For the proper appreciation of what I am here saying let it be kept in mind that I am not giving my estimate of the value of the work done upon Latin in our colleges. I am merely pointing out its deficiencies, in order to show the difficulties in the way of desirable work being done in this branch in our seminaries. While, I believe, for the reasons given, that there is an inherent weakness in our mixed day college, when the boy is to be pushed who is inclined to be sluggish or over fond of play, (and there are many who have one or the other or both of these defects), there is no reason why an intelligent and thoroughly earnest boy, (and thank God there are many such who look forward to the priesthood), should not receive an excellent formation in a college of this kind. Some of the very best prepared that I have seen enter the seminary, have come from mixed day colleges.

With a large proportion of the students who enter the seminary thus poorly equipped in Latin, it is clear that to use a Latin text-book, and to speak Latin exclusively in class, will be to sacrifice for such students in great part, and often completely, during one, two or three years, the real knowledge of the matter taught. It is difficult to bring before the mind's eye the real things about which philosophy treats, even when there is no difficulty about the language medium in which they are conveyed. What is it when to the difficulty of the thought is added the difficulty of a half understood language? Can such a loss be compensated by the gain in the knowledge of Latin, however important this latter may be supposed to be? Again, is the Latin of the class text-book, professor and pupil—of a character to bestow upon those habituated to its use any appreciable advantage in understanding the Latin of the classical authors or of the Fathers of the Church? The student who is to acquire facility in reading the Latin of his theological sources, must be kept in touch with Latin as thought and written by those for whom it was a mother tongue, or at least a living language. The vocabulary of our texts is Latin.; but the style is generally too nearly akin to the mother tongue of the author.

When it is question of knowing the doctrines in which the faithful are to be instructed, and the other matters necessary for

the exercise of the sacred ministry, there can be no question about the need of eliminating as far as possible the chances of confusion, misunderstanding and half knowledge. All our young men, upon their ordination, are to be ready to perform all the duties of the priest in care of souls. What they must learn for the proper discharge of these obligations in normal conditions is most important and quite considerable. It is knowledge for which they will have constant, practical application and involving weighty consequences. It is knowledge, therefore, which must be thoroughly possessed and ready for use. Then how important, for the full power and efficiency of their ministry, the knowledge of history and of Sacred Scripture, of the history and philosophy of dogma, of philosophy proper and of the natural sciences which are its experimental basis, of the great ethical and social questions that are living issues in the minds of the men of today. To aid them in the most effective manner to the mastery of such knowledge, is the necessary work of the seminary. How many of them will be called upon to speak Latin or even to write it? A very considerable number of them are men of good but ordinary ability, who will not be picked out for the exceptional duties that call for these attainments. And who has known some years of seminary life without having to recognize as being among the best and most successful priests of his acquaintance, as men of exceptional power for good among the people, former pupils of solid virtue and good sense indeed, but who could only by a stretch be credited with the barely necessary priestly knowledge? Their exclusion from the ranks of the clergy would mean a serious loss to real religion.

I am not unmindful of the great importance, nay of the necessity, of keeping up among churchmen a ready use of the Latin tongue. But I do not think that the question can even be put, as to whether, in order to accomplish such a result, the knowledge required for the proper exercise of the sacred ministry, or even for its full power and efficiency, is to be jeopardized.

Were the professors in our colleges able to express themselves fluently in good Latin—*festinet dies!*—the pupils would learn to use this language as readily as any other, German or French or Italian; the labor involved for the student would be less consider-

able than he at present expends upon this language; the results would be in every respect far more satisfactory, and if the professors in the seminary were similarly equipped—*iterum festinet dies!*—our clergy would have that command of the Latin tongue which could be practically hoped for.

I cannot see that anything worth while would be lost in such a condition and much would be gained. But what I insist upon is that the work must begin in the college, where the attention and time of the pupil is directly taken up with the study of the Latin language. The matters to be mastered in the seminary are of too vast an importance to be conveyed in a language in which they will be but half understood, even were something of appreciable value to be thereby secured for the maintenance of Latin.

Can the seminaries then in present conditions do nothing to keep up the Latin of those who come to them well grounded in that tongue, and to improve the knowledge of those who are deficient? It is a clear duty to do what can be done, and therefore to examine into the matter carefully. I would suggest the following for such examination. For the brighter students, say those who could be classed as the first third of the community, one or possibly two hours a week, to be devoted to the reading and study of a Latin author, preferably one of the Fathers; one class a week and conferences between the individual students and the professor for suggestion and control of work. Where the body of the student is large, they would have to be divided in several classes. Far from being an encroachment on the time devoted to philosophical or theological studies, the reading of chosen Latin texts would be a useful complement of such studies. The texts could bear upon the matters studied at the time in philosophy or theology, e. g., *De Natura Deorum* of Cicero, or his *De Officiis*; or the *De Officiis* of St. Ambrose; the *De Natura Rerum* of Lucretius; St. Augustin's *De Immortalitate Animæ*, or his *De Baptismo contra Donatistas*; St. Cyprian's *De Unitate Ecclesiæ*; Tertullian's *De Praescriptionibus*; some of the selecta opuscula of St. Thomas or other great schoolmen. The *Bibliotheca Patrum* of Hurter gives abundant matter of choice. Such a selection would train the students to the reading of the sources,

awaken their scientific spirit and give a more lively interest to much that they have to study in their main courses. For the students not prepared to take up literary studies with profit, the same amount of time might be devoted each week, with like aid and counsel on the part of the professor, to studying the text of the Ritual, the Missal and the Breviary. The weak students are not supposed to have ever to make scientific theological investigations, but their knowledge of Latin is meant for practical purposes—liturgical functions, personal piety, reference to a more complete text-book of moral theology. Why not equip them better for these purposes? It is evident that too little is done to give them facility in this simple work, and thus precious helps to be found for the priest in his Missal, Breviary, etc., are in great part lost for a considerable number.

The limited capacity of some of our students, the poor college preparation of very many, the importance, difficulty and amount of the knowledge required for the difficult exercise of the sacred ministry, the certainty of sacrificing men of real value or of sending them forth less perfectly provided with the knowledge that they need, if the exclusive use of Latin is insisted upon, are some of the practical elements in the problem of Latin in our seminaries.

THE COLLEGES AND THE STUDY OF LATIN.

REV. JOHN A. CONWAY, S. J.

After the paper of Dr. Dyer it might seem superfluous to treat of this subject since he could not avoid it. For the seminary receives the fruit of college planting, and the experience it offers, especially in all that concerns Latin, justifies a general conclusion. The picture that Dr. Dyer has given us is not an encouraging one, and no one will say, after contemplating it, that we have progressed in our Latin teaching during the past half century. This is all the more strange since, for obvious reasons, we have a right to look upon Latin as a sacred trust committed to the care of our

colleges. For us Catholics, Latin is no mere dead language which has had a mighty part in shaping the destinies of our native speech or in crystalizing the best thoughts of antiquity in prose and verse, but it is a living tongue, alive with all the force and vigor of that which is dearest to us, for it is the liturgical and official language of the Church. We have a right, then, to expect that the Catholic college which sends forth the educated Catholic gentleman should produce practical and accomplished Latinists; Catholic seminarians who could without difficulty con the works of the medieval and modern scholastics, the treasure houses of sacred lore, and Catholic laymen also who could follow understandingly the Church's ritual and read the decrees of its rulers.

Dr. Dyer gives us no reason to believe that this expectation has been verified in the case of the seminary, and our own experience does not show that it has been fulfilled in the college-educated Catholic layman. And those who have had experience for any length of time in any college have a right to speak in this matter. For boys are in a constant ebb and flow from one college to another, carrying with them the debris and wreckage and trademark of the colleges they abandoned; and one thing seems evident that the study of Latin is on the decline; it no longer occupies the place of honor it did hold fifty or sixty years ago. The best students are not familiar with it; their ambition is satisfied with the translation daily exacted as a task, not infrequently with the aid of an interlinear.

If it be not already defunct, it is fast becoming, in very truth, a dead language. Each college has, probably, in its archives specimens of the Latin work done by students a quarter of a century or more in the past. There can be found attempts at Latin composition or even verse making of no great merit, probably either as prose or verse, but a proof that there was some practical knowledge of the construction of a Latin discourse, both direct and indirect, and of Latin scansion and meter; in some of the classes text-books were in Latin; in the same tongue lectures were given and repetitions exacted and disputations held in a sufficiently satisfactory way. Nowadays prose writing is confined to grammatical exercises, not worthy the name of composition. Broken verse, to a very limited extent, is the sub-

stitute for verse writing. Latin text is not unusually a sealed book. Latin living speech is well nigh obsolete. There may be here and there an exception to this rather gloomy picture; some old fashioned college may have clung on bravely and sturdily to the older and better order of things, spurning the "*Danaï*" and their specious gifts.

The tendency is, at least, as I have described it. The cause of this deficiency is not far to seek. It comes, like most of our educational misfortunes, from abandoning traditions, not merely hallowed, but proven effective by the experience of centuries, and adopting modern experimental methods which have not yet produced one single scholar, and, as far as Latin is concerned, can never give us a successful imitator of the ancient classics. The modern idea is that Latin is a dead language, its dissolution dating from the close of the empire. The skeleton is thrown on the table for analysis, for the inspection of the curious. The dead orators who spoke in it, the poets who wrote in it, the philosophers who reasoned in it, the satirists who castigated in it, its historians and other illustrious men are dissected as a corpse would be, without sympathy, without interest, solely as relics of the past—models, it may be, after which speeches should be fashioned and poems constructed, but with no practical bearing on our present life than a newly discovered papyrus or a torso freshly dug up in the Roman Forum. I have always felt that the death knell of Latin was struck when the learned German grammarians began to publish their huge tomes on the mysteries of the subjunctive mood and the vagaries of the periphrastic conjugation, thus emphasizing the fact that Latin had taken its place among the curiosities of literature of the past. Of course we cannot omit entirely the influence of commercialism, because Latin could not be made to pay, nor the craze for imperialism which made one tongue, that of the dominant party, a test of patriotism.

Whatever the causes may be, the fact remains that Latin is no longer as wisely studied, as widely known or as highly honored as it was even a generation ago, and to us especially it belongs to breathe new life into the dried bones. Fortunately we are not in the dark as to the process to be followed. We know the results of the older system, which we have abandoned or modified

according to modern ideas. We know what that older system has done, that it has produced Latin orators who would have shone in the golden age of its literature, lyrists worthy of a place near Flaccus, epic poets, faithful followers of Maro. Who will deny that the art of stately Latin prose or cunning verse is nearly lost today amongst us? Memory was the auxiliary faculty with the aid of which the older system sought to form the judgment and to develop taste. It is neglected in the methods of today.

The Jesuit *ratio studiorum* wisely prescribes, for the lower classes at least, that the pupil shall memorize the work assigned for daily translation. Thus the sentences of the author are no mere passing task which is over as soon as the translation is demanded, but they become a living seed, which, in due time, will blossom and flower into a perfect reproduction of the original. For the ruler of concord and government, grammar is indeed necessary, but the rest can be learned more profitably from the author. The boy who has learned well by heart a couple of Cicero's orations will know more about the making of an elegant Latin sentence than any or all grammars will ever teach him, and the mastery, in judicious memory, of a few chapters of Cæsar will clear up all the intricacies of the subjunctive mood, indirect discourse and indirect question more potently than page after page of admonitory cautions and suggestions.

A second essential difference between the old and the modern method is, that the latter aims principally at quantity, while the former paid attention rather to quality. Nowadays it is the proud boast of a scholar that he has read all the speeches of Cicero, all the books of Virgil, all the odes, epodes, epistles and satires of Horace. The older system was content with a few hundred lines from each of these authors, where each word was parsed, each sentence analyzed and every allusion studied and noted. The motto was *multum non multa*; the modern method seeks a vast amount of undigested matter.

The absence of themes or written compositions is likewise to be deplored as part of the modern training. *Nulla dies sine linea* was the rule of the older regime. It is the painstaking, thought compelling labor of the pen, the *labor limæ*, that vivifies the dull rules of grammar and inspires the ambitious imitator of

style. In the written word the student has his work visibly before him to be compared, word for word, with the original, by which the corrections are made. Learning made easy is the impossible watchword of modern education, and nowhere has it been followed more disastrously than in the abolishing of laborious written work to be done by pupils.

Finally, we, to whom Latin is a living tongue, should make it live. There is no reason why Latin speech should not be employed in our higher classes at least. The French, German or Spanish teachers make their respective languages the speech of the classroom. Why should not the Latin teacher do the same thing?

We may have to conform in some things to the demands of modern education, but that conformity should not extend to the teaching of Latin, which belongs to us by a peculiar title. We know the causes which have debased it, and we know the methods which made it through all the centuries a living tongue. It is humiliating to find some of our colleges adopting modern methods in the teaching of Latin and doing inferior work even in that adoption.

DISCUSSION.

REV. DR. EDWARD MCSWEENEY: I should like to hear from some of the members who can tell us how Germany and France stand in regard to the use of Latin in the schools of philosophy and theology. I understand that they have abandoned the language, not only in their lectures, but even in their text-books. We use it, I believe, more than they do, and if nations superior to ourselves in learning and culture have not been able or have not seen fit to continue the use of Latin, how can we hope to do so?

Nothing can compare with our mother tongue for sounding the mind or touching the heart.

"It is the official language of the Church." True; but, still, many weighty decisions of the Holy See, doctrinal as well as disciplinary, are issued in Italian.

Similarly, even in the matter of divine worship (though this is now beside the question), Greek was the liturgical language of Rome until the Fourth Century, when Latin, the tongue of the common people, took its place, and yet strong reasons were doubtless then alleged for retaining Greek, just as now for keeping Latin.

Of course, our modern tongues and literatures are to a great extent derived from and based on Latin and Greek; but we are now practically independent of these and can express all human thought in our own idioms. You say that "Latin is a language of command." I reply: If Latin suited the *Pax Romana*, does not English quite as well the *Pax Britanica*?

Then as to literary excellence: "What have the classics finer than French prose?" says our most eminent Catholic educational authority; or, "Is there a poet among them superior to Shakespeare?" [Bishop Spalding at cornerstone-laying of Catholic University, Washington.]

We do not read of the boys along the Tiber or Ilissus training their intellects by studying the dialects of the Nile, the Euphrates or the Ganges. The students of Latium and Attica reached their "proud eminence" without this.

Indeed, the Greeks and Romans themselves seem to have utterly abandoned and forgotten the beautiful languages and rich literatures of Egypt, Assyria, Babylon, etc., as well as the Gaelic, the Tuscan, the Sanscrit and others, from which their own must have been derived, and, as these went the way of all things human, so it seems must what we call the classic tongues.

While presenting these few arguments, I hasten to admit that, apart from the excellent reasons set forth in the paper, the decay and death of a language, that finest achievement and portraiture of the heart and mind of a race, is a calamity to civilization, *quod dii avertant*.

REV. E. L. RIVARD, C. S. V.: I would appreciate hearing what practical suggestions the college men here assembled might offer in solution of this perplexing Latin problem, for it is a real and an obstinate problem, one which, like the Roman question, will not down. Dr. Shahan pleads eloquently for a closer and a profounder study of classic Christian Latinity in view of a higher grade of Catholic scholarship, and we all applaud his lofty and laudable purposes. Admitting, as we do most unreservedly, the cultural value of the classics and of Latin in particular, we would no doubt like to revel contemplatively in the glories of those grander attainments we delightedly dream of for our Catholic students. But Dr. Dyer brings us face to face with practical and tangible conditions that bid us pause and take notice; and his observations are of particular interest to college men, since the colleges supply the seminaries.

Dr. Dyer complains of the unpreparedness (in Latin) of large numbers of students entering seminaries. His strictures upon the quality of Latin brought into the seminary by a large proportion of college students, agree with a report recently made to one of our professors by Dean Barnes of the Science Faculty of the University of Chicago. This gentleman remarked frankly that students of Catholic colleges were generally inferior in studies to the students of the State schools. He further stated that to his surprise Catholic students were inferior even in Latin.

This testimony of two men of high standing in the educational world and representing institutions so widely divergent in aims and methods is anything but comforting. If it does not discourage us, it should at least help us repress any desire for intemperate self-laudation. We are not met here to sing our own praises, but to seek improvement.

Is there not something deficient in our method of teaching Latin? Surely, none better than we, know the splendor of the classics, which we have made our specialty. How is it, then, that we reap such partial success? 'Why do we so often and so utterly fail? Dr. Dyer hints at an answer to this question when he remarks that often the boys are not given a good start in Latin. Let us college men give this observation a moment's notice. Great advance will have been made if we come to the practical conclusion that no man ought to be allowed to teach even the beginners in Latin unless he is a perfect master of the language, a Latin enthusiast, a man who will fire the young boys with a love of the language and who will have the patience to drill them thoroughly in its ordinarily unappealing intricacies. In a word, put the best teachers in the lowest class. What have we done? Have we not often forced a young and inexperienced scholastic into the class of elementary Latin? The class is started and the year is made, but not under a first-class man; hence in a second-class way and with second-class results. The next year these boys for a large variety of reasons are allowed to advance to the second year in Latin, and thus on for the other years do they drag their now chronic weakness through the entire course. To little avail and with the loss of much time and the exercise of much patience must the teachers of the higher classes seek to supplement their students' lack of training in the rudiments, instead of occupying themselves in training them to readiness in reading different kind of styles and to a degree of appreciation of the qualities thereof. I feel at liberty here to confess that we at Bourbonnais have at times offended in this respect, though perhaps in no graver way than other colleges.

As there can scarcely remain a doubt as to the need of a reform, and as there can be no reform without an admission of fault, it seems to me that this is the proper place and time to make an open avowal of our weakness and to try to adopt the most practical means of gaining that standing before the educational world which we ought easily to be able to gain at least in the classics. We cannot for years yet hope to compete with richly endowed private and State universities in technical or higher scientific courses, for the simple reason that we lack and will yet a long time lack the expensive equipment needful for the successful teaching of these courses. But the classics are distinctly our own territory, and Latin is our proper province. We have for the successful conduct of these studies an unlimited fund in the devotedness and skill of our teachers, and with needed modifications in our methods we ought to be able to make Latin a subject of vital interest for our young men and to

send them forth well equipped for the higher professional studies. It is certainly not impossible for us to accomplish this much. I shall feel very thankful to any one who will offer suggestions making for better results than those so far attained.

REV. CHARLES MACKSEY, S. J.: I had hoped to escape prolonging this discussion. I would not now rise were it not that the discussion has gone so far as to call for some qualification. I wish respectfully to take exception to the positions of the last two speakers. I cannot sit silent under a statement that our teaching of Latin is inferior. It is not well that the modesty of one's claims should depreciate the labors of his peers. I cannot admit to myself that, because the diocesan seminaries of Germany and France, as here alleged, have been necessitated to teach theology in the vernacular, therefore we cannot hope to preserve Latin as the language of our seminaries. To both of these propositions I take serious exception.

I must challenge the canons of criticism assumed today in presenting proof that we have failed to teach Latin in our colleges. On the one side we are adjudged by certain inferior applicants for admission to the seminary, and on the other we are presented with the condemnation uttered by a Latin professor of the University of Chicago. I confess that I am not stirred by the condemnation of the learned pundits of the Chicago University. I have never known in a long experience of college work a single student to leave us for a non-Catholic college *in order to learn Latin*, whatever other specious pretext may have been alleged. As for seminary candidates, I doubt not but that there have been some excellent scholars in Latin appear before the Board of Examiners of the seminary, as well as some who could not satisfy the requirements of the board. These latter do not settle the question of our teaching of Latin, no more than do the deficiencies of those who desert us for non-Catholic schools. The real test is in the examination of our Latin classes, where we have all our pupils to judge by, and I think that the experience of others will bear out my own, to-wit, that the results of our Latin teaching have been a credit to us.

I concede that today in our teaching of Latin we are hampered with the difficulties which were mentioned early in this discussion. There is abroad in the land a general derogation of classical studies; boys' minds are instilled with other interests than those of culture; commercialism fills the air, and the educational value of any study is measured by its potency for dollar profit, and finally educators have run after false gods in modern fads and fooleries. Doubtless we must combat all this by a resistance to fads, to commercialism, to the fallacy of information in lieu of formative studies. We must likewise keep alert to eliminate incompetent teachers from the elementary classes; but we must not confuse ourselves into thinking that the cause of Latin is lost. I have grown up as a

pupil and had long experience as a teacher in Catholic college classes in which Latin has been taught to students who were superior, mediocre and less than mediocre. Yet I have heard good Latin talked in these classes; I have read good Latin written by these classes, and I have seen good Latin verse turned out even by mediocre students; and I fancy that these things are indicative of good Latin teaching. I think that there ought to be today in our seminaries enough students familiar with good Latin to justify the suggestion of Dr. Shahan's paper of an academy and a journal of Latin literature, and I subscribe to this proposal as a good enterprise and one calculated to stimulate interest in Latin culture among our seminarians.

Now, as to our being content to follow the lead of Germany and France in surrendering Latin in the seminaries, I must confess that, whether or no Germany and France have found it impossible to keep up the teaching of theology in Latin in the diocesan seminaries, there is character enough and ability enough in our country to succeed where others are said to have failed. To say that we cannot do a thing which Germany and France have failed to do is idle. In all the history of the Catholic Church in western civilization the beginning of trouble has been the over-emphasizing of the national spirit, whether in Germany, England or France, and one of the first signs of this over-emphasis has been a demand for the vernacular tongue to replace the Latin of the Roman See. Those who are bent on urging this claim in the Church come in due time to the pass where they will not sacrifice their national fanaticism, I will not here say to the exigencies of their faith, but at least to what they choose to call the demands of ecclesiastical expediency. We have no desire to follow along such lines as these. We do not wish to fall under the suspicion of unwillingness to sacrifice individual interests for the common good, of an exaggeration of national characteristics injected into our religion, which is nothing if not catholic.

We remember that Rome is the center of unity of our faith, that the government of the Church is by the Providence of God in Rome's hands. All the definitions of our faith, all the ordinations of our ecclesiastical government, which are issued to keep us in unity of belief and Christian conduct, are formulated in Latin. The treasury of Catholic tradition and the literature of our theology is for the most part preserved in Latin. Latin is not only the emblem, but the medium of our Catholic unity. It will be the language of our theological schools in the future as it has been in the past, and in God's Providence it shall remain for us not only a symbol and a bond of unity, but "*lingua franca*" for the Catholic priest of America in every part of the world, wherever he may go.

THE CATHOLIC CHAPLAIN AT THE SECULAR UNIVERSITY.

REV. JOHN J. FARRELL, CAMBRIDGE, MASS.

The Catholic chaplain at the secular university has indeed a most serious problem to solve. He feels that the Catholic students attending these universities must be protected in their faith, and yet in doing this he must not in any way encourage other Catholic students to risk the same dangers. Therefore, his problem is, "Just how far may I venture into this work and just where must I stop?" Catholic parents, notwithstanding the protest of the Church, persist in sending their children to the secular college. Here they are exposed to many serious dangers. If we fail to follow them we may lose them, and yet we must follow them in such a way as not to encourage others to imitate their example.

It is now almost eight years since my Archbishop instructed me to take a particular interest in the Catholic students at Harvard University. Then and many times since then have I been impressed with the seriousness of the problem. In devotion to Catholic education and the Catholic college I yield to no man; therefore, to prosecute this work of conserving the faith in the heart of the Catholic student, and at the same time in no way lessen the influence or attendance at the Catholic college, has been my great concern. Quietly and carefully have I proceeded with my work, only venturing out into the open after three or four years of study and observation, and then only so far as I felt the needs of the work demanded. Although my experience has been limited principally to New England, I have been somewhat in touch with conditions throughout the country. Now, before proceeding to discuss the Catholic chaplain's duties I want to say a word concerning the number and character of the Catholic students attending the secular university, as prompted by my own experience.

Few of us, I fear, realize the large number of Catholic youth of both sexes that attend these universities. Few of us realize how rapidly this number is increasing. Estimates of from three to five thousand have been made, but these are much less than the actual

attendance. In order to secure as accurately as possible the number of our youth attending these universities I have communicated with every non-Catholic college in the United States—some 405. Two hundred and sixty-nine of these made reply, forty-nine of the smaller sectarian colleges saying there were no Catholics; 136 failed to answer. An examination of the following tables supplies some information as to the number of Catholic young men, Catholic young women and Catholic professors to be found at these universities, and these figures, though far above what most of us suspected, are far below the actual attendance, for the following reason.

Many of these universities do not make a religious canvass or record, and do not wish to, on the ground that the university is strictly non-sectarian. Again, frequently, where the record is made the student is given to understand that it is entirely optional, and very many students take no notice of the request to sign religious preferences, because, they say, it is either unnecessary or unwise. To indicate the difficulty of securing accurate data I might cite a few instances. The president of Purdue University sent me a polite reply regretting, that there was no record. By accident, through a Catholic student, I found there were at Purdue seventy-two Catholic students and three Catholic professors. Again, the reply came from Columbia University, "No record, but very many; probably thousands in the last ten years."

These are a few of the many instances I might cite to prove the very great difficulty of securing accurate records, and my experience prompts me to feel that the Catholic student attendance is rarely exaggerated, but more frequently underestimated.

We have found 5,380 young men and 1,557 young women, making a total of 6,937. How much greater these figures would be if all the records were accurate and made to include the 136 colleges not heard from is a matter hard to determine. For the reasons I have given 6,937 is positively a very low estimate, perhaps one fourth or even one third less than the actual attendance. Not to leave ourselves open to the charge of exaggeration, let us assume that the figures are only one fourth less than the real attendance. This means an attendance of 8,671. And if we sub-

tract this estimated attendance of the Catholic student at the secular university, namely, 8,671, from the estimated attendance of the Catholic student at the Catholic colleges given last year as 9,813, we find a difference of but 1,142. I found also 139 Catholics acting as officers or instructors. The following table will explain in detail:

A TABLE GIVING APPROXIMATELY THE NUMBER OF CATHOLIC STUDENTS AND CATHOLIC OFFICERS OR INSTRUCTORS FOUND AT THE NON-CATHOLIC COLLEGES OF THE UNITED STATES FOR THE YEAR 1906-1907.

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
Adelphi College, Brooklyn, N. Y.		110	1
Agricultural and Mechanical College of Texas, College Station, Tex.	"No record"		
Albany College, Albany, Ore.	1	1	
Albion College, Albion, Mich.	1		
Allegheny College, Meadville, Pa.	4	3	1
American International College, Springfield, Mass.	17		
Amherst College, Amherst, Mass.	22		1
Armour Institute of Technology, Chicago, Ill.	"No record"		
Antioch College, Yellow Springs, O.			1
Atlanta University, Atlanta, Ga.	3	1	
Augsburg Seminary, Minneapolis, Minn.	"No record"		
Augustana College, Rock Island, Ill.	6	5	
Bates College, Lewiston, Me.	8	5	
Baylor University, Waco, Tex.		1	1
Beloit College, Beloit, Wis.	2	4	
Berea College, Berea, Ky.	2		
Blackburn College, Carlinville, Ill.	3	1	
Boston University, Boston, Mass.	158	61	
Bowdoin College, Brunswick, Me.	19		
Brown University, Providence, R. I.	90		
Bryn Mawr College, Bryn Mawr, Pa.		13	
Buchtel College, Akron, O.	3	4	
Butler College, Indianapolis, Ind.	"No record"		
Carleton College, Northfield, Minn.	1	3	
Case School Applied Science, Cleve- land, O.	"A number; no record."		
Central College, Fayette, Mo.	2		
Central Wesleyan College, Warren- ton, Mo.	1	3	
Charles City College, Charles City, Iowa	24		
Charleston College, Charleston, S. C.	9		1
Clafin University, Orangeburg, S. C.	2		

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
Clark University, Worcester, Mass..	13	.....	.....
Clarkson School of Technology, Potsdam, N. Y.....	11	1	.....
Coe College, Cedar Rapids, Ia.....	3	.....	.....
Colby College, Waterville, Me.....	2	2	.....
Colgate University, Hamilton, N. Y.	20	.....	.....
Colorado College, Colorado Springs, Colo.	4	8	.....
Columbia University, Manhattan Boro, New York.....	"A great many. No record; dur- ing past ten y'rs perhaps thousands."		.....
Converse College, Spartanburg, S. C.	.....	2	.....
Cornell University, Ithaca, N. Y....	260	40	3
Dartmouth College, Hanover, N. H.	78	.....	1
Denison College, Granville, O.....	5	1	.....
DePauw University, Greencastle, Ind.	1	.....	.....
Dickinson College, Carlisle, Pa.....	35	.....	.....
Drake University, Des Moines, Ia...	11	21	"Several"
Elmira College, Elmira, N. Y.....	7	.....	.....
Emporia College, Emporia, Kan....	.....	1	.....
Ewing College, Ewing, Ill.....	1	.....	.....
Fargo College, Fargo, N. D.....	.....	2	1
Fisk University, Nashville, Tenn....	3	2	.....
Fort Worth University, Fort Worth, Tex.	"A few Catholics."		.....
Franklin and Marshall, Lancaster, Pa.	4	.....	.....
Franklin College, Franklin, Ind....	1	.....	.....
George Washington University, Washington, D. C.....	"No record"		.....
Girard College, Philadelphia, Pa....	209	.....	7
Grant University, Chattanooga, Tenn.	9	1	.....
Greer College, Hoopeston, Ill.....	16	16	.....
Guilford College, Guilford Col., N.C.	3	.....	.....
Gustavus Adolphus College, St. Peter, Minn.....	10	2	.....
Hamilton College, Clinton, N. Y....	6	.....	.....
Hampden-Sidney College, Hampden- Sidney, Va.	1	.....	.....
Hampton Institute, Hampton, Va...	8	13	.....
Harvard University, Cambridge, Mass.	480	.....	3
Heidelberg University, Tiffin, O....	6	1	.....
Hope College, Holland, Mich.....	4	.....	.....
Howard University, Washington, D. C.	12	1	2
Indiana University, Bloomington, Ind.	50	25	.....

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Quincers or Instructors.
Illinois Wesleyan University, Bloomington, Ill.	3	2	.....
Iowa College, Grinnell, Ia.	5	3	.....
Iowa State College, Ames, Ia.	49	3	3
Iowa Wesleyan University, Mount Pleasant, Ia.	4	.....	.....
Jacob Tome Institute, Port Deposit, Md.	12	.....	1
Johns Hopkins University, Balti- more, Md.	23	.....	.....
Kansas Wesleyan University, Sa- lina, Kan.	8	2	1
Kentucky University, Lexington, Ky.	3	.....	.....
Kentucky State (A. & M.) College, Lexington, Ky.	25	6	.....
Knoxville College, Knoxville, Tenn..	2	.....	.....
Lafayette College, Easton, Pa.	12	.....	.....
Lake Erie College, Painesville, O. ....	.....	4	1
Lawrence University, Appleton, Wis.	4	6	3
Leander Clark College, Toledo, O.	2	4	.....
Leland Stanford, Jr., University, Stanford University, Cal.	75	.....	.....
Lenox College, Hopkinton, Ia.	2	1	.....
Lima College, Lima, O.	9	6	2
Lombard College, Galesburg, Ill.	2	.....	1
Louisiana State University, Baton Rouge, La.	165	4	5
Marietta College, Marietta, O.	1	1	.....
Massachusetts Agricultural College, Amherst, Mass.	22	.....	2
Massachusetts Institute Technology, Boston, Mass.	125	.....	.....
McKendree College, Lebanon, Ill.	5	.....	.....
Miami University, Oxford, Ga.	3	10	.....
Michigan Agricultural College, Lan- sing, Mich.	32	2	.....
Michigan College of Mines, Hough- ton, Mich.	"A number."	.....	1
Middlebury College, Middlebury, Vt.	6	3	.....
Mills College and Seminary, Semi- nary Park, Cal.	2	.....	.....
Mississippi College, Clinton, Miss.	5	.....	.....
Missouri Valley College, Marshall, Mo.	2	1	.....
Moore's Hill College, Moore's Hill, Ind.	6	2	1
Morningside College, Sioux City, Ia.	.....	36	1
Mt. Holyoke College, South Hadley, Mass. ....	.....	14	.....
Muskingum College, New Concord, Ohio.	2	1	.....

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
Nebraska Wesleyan University, University Place, Neb.....	4	.....	1
Nevada State University, Reno, Nev.	29	18	.....
New York University, New York, N. Y.	60	.....	.....
Northwestern College, Naperville, Ill.	8	4	.....
Northwestern University, Evanston, Ill.	23	.....	1
Norwich University, Northfield, Vt.	12	.....	.....
Oberlin College, Oberlin, O.....	13	3	.....
Occidental College, Los Angeles, Cal. ....	.....	2	.....
Ohio Northern University, Ada, O..	50	.....	.....
Ohio State University, Columbus, O.	120	.....	3
Olivet College, Olivet, Mich.....	1	1	.....
Oregon Agricultural College, Corvallis, Ore.	10	2	1
Ottawa University, Ottawa, Kan....	1	3	.....
Ouachita College, Arkadelphia, Ark.	1	1	.....
Park College, Parkville, Mo.....	1	1	.....
Parker College, Winnebago, Minn....	.....	1	.....
Penn College, Oskaloosa, Ia.....	.....	2	.....
Pennsylvania College, Pittsburg, Pa.	"A few."	.....	.....
Pennsylvania Military College, Chester, Pa.	12	.....	.....
Pomona College, Claremont, Cal....	2	2	.....
Pratt Institute, Brooklyn, N. Y.....	Good many.	Good many.	.....
Princeton University, Princeton, N.J.	42	.....	.....
Purdue University, Lafayette, Ind...	72	.....	3
Radcliffe College, Cambridge, Mass...	.....	43	1
Richmond College, Richmond, Va...	3	.....	.....
Ripon College, Ripon, Wis.....	7	3	.....
Rochester A. & M. Institution, Rochester, N. Y.....	"Many ; no record."	.....	.....
Rockford College, Rockford, Ill....	.....	4	.....
Rollins College, Winter Park, Fla...	.....	10	.....
Scotia Seminary, Concord, N. C.....	.....	2	.....
Shaw University, Raleigh, N. C.....	"A few."	.....	.....
Shorter College, Rome, Ga.....	.....	2	.....
Shurtleff College, Upper Alton, Ill..	.....	1	.....
Simmons College, Boston, Mass.....	.....	25	.....
Simpson College, Indianola, Ia.....	1	.....	.....
Smith College, N. Hampton, Mass...	.....	46	1
Southwestern Presbyterian University, Clarksville, Tenn.....	1	.....	.....
State College of Washington, Pullman, Wash. ....	.....	.....	1
State University of Iowa, Iowa City, Iowa	147	80	.....
State University of Kentucky, Louisville, Ky.	2	.....	.....
St. John's College, Annapolis, Md...	18	.....	1

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
St. Lawrence University, Canton, N. Y.	7	16	.....
Susquehanna University, Selins- grove, Pa.	8	.....	.....
Swarthmore College, Swarthmore, Pa.	4	1	.....
Syracuse University, Syracuse, N. Y.	50	50	2
Talladega College, Talladega, Ala..	2	.....	.....
Tarkio College, Tarkio, Mo. ....	.....	1	.....
Taylor University, Upland, Ind.	4	.....	.....
Teachers' College, Manhattan Bor- ough, New York. ....	.....	.....	"Several."
Temple College, Philadelphia, Pa.	"A large number ; no record."	.....	3
Trinity College, Hartford, Conn.	15	.....	2
Trinity University, Waxahachie, Tex.	1	.....	.....
Tufts College, Tufts College, Mass..	150	20	.....
Tuskegee Institute, Tuskegee, Ala. .	55	19	.....
Union Christian, Merom, Ind.	1	1	.....
Union College, Schenectady, N. Y. .	21	.....	.....
University of Alabama, Tuscaloosa, Ala.	2	.....	.....
University of Arizona, Tucson, Ariz.	8	4	.....
University of Arkansas, Fayetteville, Ark.	4	2	1
University of California, Berkely, Cal.	150	110	.....
University of Cincinnati, Cincinnati, Ohio	11	32	4
University of Colorado, Boulder, Col.	27	21	2
University of Denver, Denver, Colo.	"Several."	.....	.....
University of Georgia, Athens, Ga. .	13	.....	.....
University of Idaho, Moscow, Idaho.	2	8	1
University of Illinois, Urbana, Ill. .	110	20	"Several."
University of Kansas, Lawrence, Kan.	30	12	2
University of Maine, Orono, Me.	35	1	2
University of Michigan, Ann Arbor, Mich.	215	41	.....
University of Minnesota, Minneapo- lis, Minn.	175	75	6
University of Missouri, Columbia, Mo.	50	15	2
University of Montana, Missoula, Mont.	11	12	1
University of Nashville, Nashville, Tenn.	3	.....	.....
University of Nebraska, Lincoln, Neb.	45	30	.....
University of New Mexico, Albu- querque, N. M.	3	7	1
University of North Carolina, Chapel Hill, N. C.	7	.....	.....

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
University of North Dakota, Grand Forks, N. D.....	55	39	3
University of Pennsylvania, Phila- delphia, Pa.	150	.....	.....
University of Southern California, Los Angeles, Cal.....	16	6	"Several."
University of South Carolina, Col- umbia, S. C.....	8	.....	.....
University of South Dakota, Ver- million, S. D.....	11	14	2
University of the South, Sewanee, Tenn.	7	.....	.....
University of Tennessee, Knoxville, Tenn.	6	.....	.....
University of Utah, Salt Lake City, Utah	"No record"	.....	.....
University of Vermont, Burlington, Vt. ....	.....	.....	3
University of Virginia, Charlottes- ville, Va.	24	.....	.....
University of Washington, Seattle, Wash.	"No record"	.....	2
University of Wisconsin, Madison, Wis.	240	60	"Some."
University of Wyoming, Laramie, Wyo.	2	8	1
Upper Iowa University, Fayette, Ia..	2	4	.....
United States Military Academy, West Point, N. Y.....	38	.....	3
United States Naval Academy, An- napolis, Md.	49	.....	6
Utah Agricultural College, Logan, Utah	"No record"	.....	.....
Valparaiso University, Valparaiso, Ind.	300	100	13
Vassar College, Poughkeepsie, N. Y.	.....	22	.....
Vincennes College, Vincennes, Ind...	20	30	1
Virginia Military Institute, Lexing- ton, Va.	10	.....	.....
Virginia Polytechnic Institute, Blacksburg, Va.	26	.....	.....
Wabash College, Crawfordsville, Ind.	2	.....	.....
Washburn College, Topeka, Kan....	1	2	1
Washington and Lee University, Lexington, Va.	12	.....	.....
Washington and Jefferson College, Washington, Pa.	1	.....	.....
Washington College, Chestertown, Md.	3	.....	1
Washington University, St. Louis, Mo.	"No record"	.....	.....
Wellesley College, Wellesley, Mass..	.....	11	.....

Non-Catholic Colleges and Location.	Catholic Young Men.	Catholic Young Women.	Catholic Officers or Instructors.
Wells College, Aurora, N. Y.....	.....	1	.....
Wesleyan University, Middletown, Conn. ....	.....	4	.....
Western Reserve University, Cleve- land, O.	8	13	6
Western University of Pennsylvania, Pittsburg, Pa.	70	1	5
Westminster College, Fulton, Mo....	1	.....	.....
Westminster College, North Wil- mington, Pa. ....	.....	2	.....
West Virginia University, Morgan- town, W. Va.....	28	13	.....
Wheaton College, Wheaton, Ill....	"No record"	.....	.....
Whitman College, Walla Walla, Wash.	2	2	1
William Jewell College, Liberty, Mo.	2	.....	.....
Williams College, Williamstown, Mass.	14	.....	3
Wilmington College, Wilmington, O.	1	.....	.....
Wilson College, Chambersburg, Pa..	.....	4	.....
Woman's College, Baltimore, Md....	.....	2	.....
Yale University, New Haven, Conn..	150	.....	1
Totals.....	5,380	1,557	139

Again, this number, already large, is rapidly increasing. The following table compares the attendance in 1902 in fifty-one of the largest colleges with that taken the present year, and discloses an increase in these five years of 1,597.

A TABLE WHICH COMPARES THE ATTENDANCE OF CATHOLIC STUDENTS AT NON-CATHOLIC COLLEGES FOR THE YEAR 1902 WITH THAT OF 1907.

Name of College.	Number of Catholic Students	
	1902	1907
Amherst College	20	22
Brown University	50	90
Clark University	7	13
Colorado College	4	12
Cornell University	75	300
Dartmouth College	45	78
Girard College	176	209
Hampton Institute	19	21

Name of College.	Number of Catholic Students	
	1902	1907
Harvard University	325	480
Indiana University	25	75
Johns Hopkins University.....	14	23
Leland Stanford, Jr., University.....	110	73
Massachusetts Institute of Technology.....	38	125
Michigan Agricultural College.....	12	34
Mount Holyoke College.....	10	14
Oberlin College	4	15
Ohio State University.....	19	120
Oregon Agricultural College.....	8	12
Princeton College	50	42
Radcliffe College	35	43
Smith College	46	46
State University of Iowa.....	100	220
Tuskegee Institute	"Several"	74
United States Academy.....	37	38
University of Arizona.....	15	12
United States Naval Academy.....	32	49
University of California.....	200	260
University of Colorado.....	12	48
University of Georgia.....	8	13
University of Idaho.....	3	10
University of Illinois.....	"Few"	130
University of Kansas.....	29	42
University of Maine.....	13	36
University of Michigan.....	100-200	256
University of Minnesota.....	150	250
University of Missouri.....	25	65
University of Nashville.....	7	3
University of Nebraska.....	80	75
University of North Carolina.....	6	7
University of North Dakota.....	45	94
University of South Dakota.....	12	25
University of Tennessee.....	8	6
University of Virginia.....	14	24
University of Wyoming.....	10	10
Vassar College	24	22
Virginia Military Institute.....	3	10
Virginia Polytechnic Institute.....	11	26
Wellesley College	16	11
Western Reserve University.....	8	21
West Virginia University.....	24	27
Yale University	80	150
Totals	2,266	3,863
Increase, 1,597.		

Concerning the character of the Catholic students attending the secular university there has been a good deal of unfair criticism which my experience pronounces unwarranted and harmful,

driving the student who hears it, as I have known it to happen, farther from the priest, who sometimes utters it, and farther from the Church. It is true that these young people attend the secular university just as they attend the public school, because their parents send them, against the counsel and protest of the Church. The parents not infrequently make little of the Church's protest because they find priests and nuns attending these universities, and on that account regard the protest almost a dead letter.

In character I have found these students about what their home training and early religious education have made them. I find a fair proportion strong in the faith and faithful to its practice, notwithstanding the statement made before this Association a year ago by a Reverend Father, who took for granted as true the word of "a gentleman who told him that as a rule the Catholics of Harvard were no credit to the Church." I want to say that for over seven years I have had the intimate association, as confessor, director and friend, at Harvard University, of some of the noblest of God's youth, stuff of the sort that developed a Rev. Edward H. Welsh, S. J.; Father Fidelis, the Passionist Provincial; Rev. Charles Aiken, D. D., of the Catholic University; Rev. Peter O'Callaghan, the Paulist; Rev. John La Farge, of the Society of Jesus, and Rev. James Anthony Walsh, Boston, Director of the Propagation of the Faith Society; all of whom are Harvard men, and there are others. I have frequently found vocations to the priesthood, which proves my contention that there is a fair proportion of noble Catholic youth whose faith, if anything, has grown stronger under the test and whose practice more fervent under temptation.

Had I the time I could relate a few very interesting anecdotes of the annoyance caused careless or unduly biased professors, particularly of history, by this class of Catholic students.

A second and larger proportion of these Catholic students I found good, but timid in the profession and practice of their religion. They seem to feel they are merely tolerated in an institution that is non-Catholic. They realize they attend against the counsel of the priest and of the Church. Their

youth and inexperience permit them to view only the end—the purpose of their coming—and to secure their degree with the least possible friction along religious lines is to them the principal concern.

Naturally enough there is a third class, that of the indifferent or bad Catholic. He is not in the majority, by any means, nor even in a large minority, but still his presence is easily discovered. Indifferent Catholic parents usually develop indifferent Catholic children. When these parents send their boys and girls to college they usually select the secular university, where, with non-Catholic environment and dangers which we will treat of immediately, one can hardly feel surprised at their drifting farther from the Church unless they receive particular attention from the chaplain.

From the foregoing remark it is sufficiently clear that because of the great number, every day growing greater, of Catholic youth at the secular university, because of the danger to the student, to the Church and to the country, we may safely conclude that the Catholic chaplain has to deal with one of the most important problems of the day. How should he proceed with his work? It is needless for me to counsel frequent conferences with his bishop; it is needless for me to emphasize the need of prudence and care not to endorse what the Church permits only under protest. On the other hand, it is needless to remind him of the Good Shepherd, He who left the ninety and nine to go in search of the one; it is needless for me to cite the example of so many worthy pastors of the Church who establish parochial schools at great sacrifice and yet are untiring in their attention to the children who refuse to attend them; nor need I, at any very great length, remind you what the dangers are at the secular university. You know they are principally intellectual and moral, moral in the broad sense of the term; you know the true God is not taught; you know Catholic philosophy is not taught; you know, too, history is frequently most unsatisfactorily professed from the viewpoint of fact—truth and fairness to the Catholic Church. If philosophy is one of the most essential studies to the development

of the mind we cannot deny that a history of philosophy such as is taught in secular universities, with Catholic philosophy omitted, rarely does more than confuse, frequently misleads and always fails in what it pretends to supply.

The danger to the Catholic youth of acquiring false systems of reasoning needs no extended criticism. In like manner, if through carelessness or malice our youth are not taught the truth in their historical studies what irremedial consequences may not accrue to them? Therefore, in so far as he is able, a chaplain will find it wise to supply lectures in philosophy and history by Catholic priests and laymen of ability and reputation. I would suggest securing, frequently, the services of the well-equipped layman, for the reason that his influence among these students is very great; they expect ability and power from the priest as a matter of course, but when the Catholic layman takes up the cause of truth and religion it somewhat surprises and often more greatly affects them, and it is time for us to develop a strong lay apostolate.

I would suggest the great aid of a well-equipped library containing works to be consulted in conjunction with the student's philosophical and historical studies. A very good plan is to learn the names of the Catholic students and the courses they have chosen, then supply them with lists indicating opposite the name of the non-Catholic author and work, the name of the Catholic author and work, to be read in connection with these studies. The Catholic club library should be well supplied with these works. In this way the confusion arising from the study of philosophy, as presented in these universities, will be greatly lessened, and there will be more *historia* and less hysteria.

While the intellectual danger is indeed serious and should be lessened as much as possible, I do not consider it the greatest danger, by any means, that the Catholic student experiences at the secular university. His greatest danger, to my mind, arises from the fact that, at a very tender age, unsupported by parental advice and direction and protection, and oftentimes far from home, he is suddenly thrown upon his own manhood. While there are those who believe it is wise to teach our youth the

virtue of self-reliance early in life, still all must admit the period has its great dangers. Young people far from home no longer feel the same obligation to hear mass or frequent the sacraments. Young people far from home more easily form evil associations or perhaps develop the vices. Right here, therefore, the chaplain will find his great work. He must win the confidence of his young people. His sympathies must be with them to such a degree as to attract them to him at all times, but more especially in sickness, distress, or in anxiety of any kind, mental or moral.

The chaplain who possesses this moral power over his charge will have less to fear from the intellectual dangers, for he will explain, he will advise, he will control his young people. Let us hope this great problem will receive the serious attention it merits. Let us hope this ever-growing and already great number of Catholic students will be reached in some satisfactory way; that they may be held firm in the faith and true to its practice. In other lands these students are more carefully protected, especially in Germany, where every non-Catholic university has its Catholic club. With "Religion, Science and Friendship" for their motto, under the direction of the bishop and chaplain, these students are drawn together socially, and provided with a thorough knowledge of their religion and trained to its faithful practice. I trust the time is not far distant when the same excellent results shall be reaped in this land of ours. It will mean so much more to the student, to his Church, and to his country.

DISCUSSION.

REV. R. J. MEYER, S. J.: Mr. President and Gentlemen: It is true, that I have been requested to say something on the subject, treated in the paper which has just been read. And I am happy to comply with the request, in the hope that thereby I may contribute a little mite towards the edification, and perhaps also towards the enlightenment of us all. However, as I did not see that paper until a few minutes before the present meeting, I can hardly do more than throw out some general ideas, already familiar to most of my hearers.

A few years ago, a former student of Harvard sent me a long and well-reasoned document which I have with me, exposing the same facts

and arguing along the same lines, as the reverend author of the paper under discussion. Both of these gentlemen state as certain, that there is a large number of Catholic students attending non-Catholic or secular universities, and that they are exposed to serious dangers in point of faith and morality. Then they argue somewhat in this manner: "We are dealing with a condition, and not with a theory. It is a fact, that there is a large number of Catholic students at non-Catholic universities; and it is a fact also that, while there, they are exposed to serious dangers. The question is, what shall we do to save them?"

The zeal displayed by these gentlemen is worthy of all praise and it is shared, I am sure, by all of us. The Good Shepherd goes in search of the straying sheep; the Good Samaritan flies to the rescue of the traveler bleeding to death by the wayside. But I may, perhaps, be allowed to suggest that there are some previous questions which call for a more immediate answer. The first of these questions is: "To what is the large attendance of Catholic students at non-Catholic universities to be attributed?" In some cases it is no doubt due, as the writer of the paper remarks, to the parents who, in spite of the protest of the Church, persist in sending their children to such institutions. But I strongly suspect that, excepting students who pursue special courses, it is more commonly due to the students themselves. For, it is well known, that in our day the merest children are too often allowed to choose the school to which they wish to go. Be that as it may, what concerns us is, how are we to deal with the parents of those students? How are we to deal with the students themselves?

Fortunately, in this matter, there are fixed principles of moral theology, by which all directors of conscience must be guided—principles which the Propaganda and the Third Plenary Council of Baltimore applied to the ordinary public school, and which must be applied to the university as well. The Propaganda assumes that, even in the lower grades of the public school, the danger to faith and morality is very often proximate; and that therefore, as a rule, Catholic parents are not allowed to send their children there. Now, in many respects, the danger is much greater in the university than in the primary school. For the child which attends the primary school, usually lives at home, under the eyes of its parents. If they set it the example of a practical Catholic life, see to its religious instruction and watch over its conduct, there is comparatively little danger for its faith and morality, in the company of its youthful schoolmates who raise no difficulties about religious matters and who, it may be hoped, are not yet commonly addicted to vicious practices. The university student, on the contrary, generally lives away from home, in daily contact with professors and companions of little faith and often of less morality. The atmosphere of the institution is agnostic; his own mind, imbued with the critical spirit of his age, is deeply impressed by the religious difficul-

ties which are raised in the lecture-hall and in the club-room, and which he is not prepared to solve. His passions, growing stronger with his years, are excited by the words and example of associates who put no check upon their sensual inclinations. Is it any wonder, if, under these circumstances, he makes shipwreck of faith and morals? However, the risk that he runs, is freely admitted and emphasized by the writer of the paper under discussion.

Such being the case, the next question is, whether it is ever allowed for a Catholic student to attend a non-Catholic university. Here, it seems to me, we must distinguish two classes of students, those who pursue the ordinary college course or undergraduate studies, and those who pursue a professional course or post-graduate studies. If there is question of undergraduate studies, the education given in many Catholic institutions is not only equal, but superior to that given in the most renowned secular universities. In those universities the prevalence of the lecture system and of elective studies, with the other features that generally accompany them, makes the solid intellectual development of the young well nigh impossible. Hence it is, as experience has proved to evidence, that students from Catholic colleges in which the traditional method has been adhered to, easily take the lead of those from secular institutions, in public debates and in professional studies. This being so, there can be no intrinsic reason which would justify a Catholic student in pursuing undergraduate studies at a secular university. I say intrinsic reason; because in some cases, there may possibly be extrinsic reasons, such as the distance from a Catholic college, and the consequent heavy expenses which he is unable to meet.

If there is question of post-graduate studies, we ought again to distinguish between those that are taught in Catholic institutions and those that are not. In the latter case, there is evidently a sufficient intrinsic reason for an exception, in favor of Catholics who have to pursue such studies, provided, however, that they take the necessary precautions. In all cases the greater the danger, the greater also must be the reasons to expose oneself to it, and the precautions to guard against it.

Clear as are the principles, they are lost sight of by some Catholics who invoke the practice, tolerated as a lesser evil in some countries, in which the conditions are not the same as here—in Germany and Italy, and notably in England, where it is now permitted for Catholics, under certain circumstances, to frequent the Universities of Oxford and Cambridge. It should be borne in mind, first of all, that the concession in favor of these two great national institutions does not extend to other non-Catholic institutions. So true is this, that the bishops of England did not hesitate to declare in a common letter, two or three years ago, that, apart from the danger to faith and morals, Catholic parents may be guilty of a grave sin of scandal, by simply patronizing other non-Catholic institutions. It should be borne in mind, more-

over, that a student who did not matriculate at Oxford or Cambridge, could not qualify for an academic degree, except before the London University—a simple board of examiners, whose requirements are not favorable to a thorough course of education, such as is given in the Catholic colleges of the country. Finally, it should be borne in mind that, in spite of its evident advantages, the concession in favor of Oxford and Cambridge was never made during the lifetime of Cardinal Manning, who opposed it to the last; and that under his successor, Cardinal Vaughan, it was made only with many limitations. Yet even with these limitations, the experiment is not altogether satisfactory. For, according to reliable testimony, while religious persons living in communities, and priests well versed in Catholic philosophy and theology are exposed to comparatively little danger at Oxford and Cambridge, laymen run serious risks, unless they have previously made a thorough course at a good Catholic institution.

In this country a similar concession could not fail to have the most disastrous consequences. The reason is evident. In England there are but two institutions thus honored, and comparatively few Catholics attend them; in the United States, on the contrary, there would be many rival claimants, and numerous Catholics would attend them. In that case, we might as well close the Catholic University of Washington, for which the faithful of the country have already made so many sacrifices; because it would not be able to contend, on equal terms, with scores of opponents all over the land. We might as well close the parish schools, on which millions and millions are expended; because the principle is the same in both cases, and it would be applied, without scruple, by the common people, to the one as to the other. I was going to add, we might as well close the Catholic colleges; because they are only a link between the parish school and the university. Yet, on the whole, the Catholic college would perhaps suffer the least, because the Catholic college often has a local interest for the people; often, too, it offers them a gratuitous or almost gratuitous education, besides other advantages which will never fail to appeal to the Catholic heart. But the local Catholic colleges cannot alone meet the wants of Catholic education. There must be a complete system of schools, conducted on the same principles, from the primary school, through the academy (now sometimes called the high school), and the college, up to the university.

If then we wish to do our duty, we must speak to the souls, the consciences, of Catholic parents and Catholic students, and urge them, in season and out of season, to avoid secular institutions and patronize our own Catholic institutions. If we do so, we shall soon greatly diminish the number of Catholics at non-Catholic universities, though we may have long to wait before we realize the ideal of the Most Reverend Archbishop of New York, who gave public expression some time ago to his ardent devotion to Catholic education in the following

vigorous language: "There ought to be no Catholic students in secular universities. There would be none, were it not for the foolish, society-ridden, alleged Catholics."

Having done our duty in this respect, we shall be in a better position to answer the question: "What shall we do to save Catholic students, while they are at non-Catholic universities?" Whatever we do, it must not be anything which will be regarded as an endorsement of the secular system of education. Will the establishment of Catholic halls at non-Catholic universities be so regarded? Let me answer in the words of some distinguished American archbishops. One of these with whom I had a long conversation, some time ago, on educational matters, said to me: "I have been asked, time and again, to lecture at secular universities, but I have declined, because we must not do anything which will have the appearance of fraternizing with them or approving of the secular system of education." If he looked upon lecturing at a non-Catholic university as fraternizing, I leave it to you to judge how he must regard the establishment of halls and chapels and libraries, with frequent lectures and conferences, on the university grounds, or in connection with the university. Another archbishop, deeply interested in education, expressed himself openly as opposed to halls which, he said, would be welcomed by the universities that bid for Catholic patronage, as many now do. That non-Catholic universities are bidding for Catholic patronage is known to every one that has followed the educational movements of the country. What their motives are, is little suspected, except by those who have watched those movements more closely and discovered the secret combination of universities to exclude Catholic colleges from their rights; to refuse them the recognition to which they are entitled; to prepare bills for the state legislature which will concentrate all authority in educational matters in the hands of their appointees; in a word, to monopolize education, and to make Catholic competition practically impossible.

This alone is enough to make us distrust their overtures. "Timeo Danaos et dona ferentes." Our stand must be that of the venerable Archbishop of Tuam, who wrote: "Let us be on our guard in time, and whatever may happen, let us have no deal, no alliance with the promoters of godless education, either in the primary schools, or in the intermediate schools, or in the universities. At every stage, we must have God, and Christ, and the Pope, and our ancient faith, no matter what may be the consequence."

"Eternal vigilance is the price of liberty."

REV. FRANCIS CASSILLY, S. J.: We have been in the throes of this question a great many years. We used to discuss the attendance of Catholic students at non-Catholic colleges, but nobody could give us any statistics on which to ground our conclusions. This paper of Father Farrell's I admire very much, especially for this one point of bringing out the numbers and the facts.

This year the question was raised whether our own institutions were increasing or decreasing in attendance. I have taken pains to gather some data on this point for the benefit of the Conference; though, as the matter was taken up hastily in June, there was not time to hear from all the colleges.

In the Catholic Directory the names of 114 colleges are given, but some of these are exclusively ecclesiastical seminaries, and others are purely commercial schools. Since the attendance at colleges only, was being inquired into, it seemed better not to include the seminaries and commercial institutions.

This is the report of

ATTENDANCE AT THE FOLLOWING THIRTY-ONE CATHOLIC COLLEGES.

Catholic University; Georgetown; Spring Hill; Sacred Heart, Denver; St. Ignatius, Chicago; St. Viator, Illinois; St. Francis, Quincy; St. Joseph, Dubuque; St. Ambrose, Davenport; St. Mary's, Kansas; Immaculate Conception, New Orleans; Mt. St. Mary's, Emmitsburg; Loyola, Baltimore; Holy Cross, Worcester; Boston; Detroit; St. John's University, Minn.; Conception, Mo.; St. Louis University; St. Xavier, New York; St. John's, Brooklyn; St. Bonaventure, New York; Canisius, Buffalo; St. Ignatius, Cleveland; St. Xavier, Cincinnati; Creighton, Omaha; Villanova; Holy Ghost, Pitts.; Gonzaga, Spokane; Sacred Heart, Wis.; Marquette, Milw.

ACTUAL ATTENDANCE.

YEAR	GRAMMAR	HIGH	COLLEGE	PROFESSIONAL	TOTAL
1890	2061	2760	1137	474	6432
1900	1826	3362	1711	976	7878
1907	1770	5151	2068	2067	11056

INCREASE IN ATTENDANCE.

	HIGH	COLLEGE	PROFESSIONAL	TOTAL
From 1890-1900	602	574	505	1681
From 1900-1907	1789	357	1088	3234
From 1890-1907	2391	931	1593	4915

INCREASE PER CENT. IN ATTENDANCE.

	HIGH	COLLEGE	PROFESSIONAL	TOTAL
From 1890-1900	21.8	50.5	106.5	38.5
From 1900-1907	52.9	20.9	111	55
From 1890-1907	86.6	82	336	112.4

INCREASE PER CENT. FROM 1890 TO 1900.

	HIGH	COLLEGE	MEN'S COLL. AND UNIV.
All Institutions in U. S.	111.5	82	60.6
Catholic Colleges	21.8	50.5	67

ATTENDANCE IN ALL THE INSTITUTIONS IN THE U. S. IN 1904.

HIGH	COLLEGE	MEN'S COLL. AND UNIV.
739,215	118,029	86,006

The above tables make no attempt at giving the total numbers in attendance at Catholic institutions, but they do give the relative increase or decrease in a large number of representative colleges. Full reports from every college would probably not materially change the results we have arrived at. To learn the total number of students in Catholic institutions of higher learning, we should have to include the colleges from which reports were not received, the colleges which have been founded since 1890, many commercial and other high schools, as also the ecclesiastical seminaries.

Reports to hand from nine institutions founded since 1890, give an attendance in 1906-07, of 559 high school students, 127 college students and 28 professional students.

The figures we have collected show that the grammar grades in the colleges are steadily decreasing, and this is one of the points I wish to make. A decrease in the number of grammar students is not really a decrease in college students at all, for grammar students properly belong to the elementary or parochial school. If the grammar students are counted in the totals, and the number of grammar students is steadily decreasing, while the totals are rising, this shows a more decisive increase in high school and college students.

The high school department shows, I think, a very fine increase—over 52 per cent. from 1900 to 1907, and over 86 per cent. in the last seventeen years. The increase in the college department properly so called, is also very substantial, being 82 per cent.; though the increase in the last seven years is not relatively so great as in the preceding ten years. The large increase in professional students is due principally to four institutions, St. Louis University, Georgetown University, Creighton University and Marquette University.

As a matter of further information, we may say that in the last seven years, eighteen of our colleges have each gained at least ten college students, five have lost more than ten, and eight are practically stationary. In the same time, twenty-four colleges have each gained at least fifteen high school students, three have lost at least fifteen and four are stationary. Nine universities show a substantial increase of professional students, and none show a decrease.

In the number of students given as attending all the high schools, Catholic and non-Catholic, of the United States, 739,215, we must remember that this includes women students as well as men.

What conclusion shall we draw from the figures submitted? It seems to me that there is a solid and healthy growth in our colleges, but perhaps not so large or encouraging as we should like it to be.

How then can we increase attendance at our Catholic colleges? First and foremost by getting the priests of the country interested in our work. Many pastors are doing splendid work in elementary education, but some seem to lack appreciation of the higher Catholic edu-

cation. If we could make these pastors see the advantage that would accrue to the Church from an educated Catholic laity, I am sure they would coöperate heartily with our work. They appreciate what we are doing, but not all realize that they can and should assist us. If all pastors, and especially the chief pastors, only reflected that Catholic colleges are an integral part of the Catholic system of education, and not mere independent ventures, they would certainly exert themselves to send us students.

We college men are willing to toil in the class room, but the work we are engaged in is not ours alone, it is the work of the Church and for the Church and for the diocese, and hence we feel that we have a right not to stand alone, but to have the sympathy and assistance of all who are in a position to help us.

How can pastors give us assistance? First, negatively, by discouraging attendance of Catholic students at non-Catholic institutions by pointing out the evils and dangers of these schools; and secondly in a positive way, by securing students for us. This can be done in many ways, in sermons, through the Catholic press, and by talks in the parochial schools.

Who else can help Catholic colleges? The teachers of our parochial schools, many of whom are already doing fine work in this respect. Moreover, laymen can give us financial aid. Non-Catholic colleges are rolling in wealth, and how seldom does any one think of endowing Catholic colleges! The great marvel is that our colleges have accomplished so much, with almost no aid except our own devoted labor. We need buildings and sites, apparatus and teachers. With money we can secure all of these. There are many competent and able laymen, who would willingly devote their lives to teaching in our colleges, if we could offer them suitable remuneration for their work.

FATHER ROCKWELL: There are one or two points I should like to call attention to. In the first place, the principle to guide Catholic educators in the matter of education should be, how shall we develop the young man in the supernatural spirit. The paper which has been read, on the subject of Catholic chaplains at non-Catholic universities, admits that the non-Catholic university is not a good place for a Catholic student, and a principal reason for this is that the supernatural spirit is entirely absent there. It is needless to declare that a young man cannot be imbued with the Catholic spirit in the atmosphere of a non-Catholic university; the facts are too evident to require demonstration. The paper of Fr. Farrell says that it would be a great advantage to get educated Catholic laymen to talk to the young men in their Catholic club or similar organization. No doubt it would. But where are we going to get our educated Catholic laymen? We will not have any educated Catholic laymen twenty years from now if non-Catholic universities are selected for the education of our Catholic youth. They

may be educated men, when they leave the university, that is to say, educated along certain lines, but they will not be educated Catholics. They will not, they cannot understand their faith. And while a chaplain may help them in some ways, he cannot ground them in their faith and make them thorough, finished, educated Catholic laymen. To achieve such a result, the youth must have a thorough course in Catholic philosophy, and must breathe a supernatural atmosphere.

In the second place, there are two great needs to be met, for the successful carrying on of the work of Catholic higher education.

We need money and we need episcopal encouragement. Here I would like to quote from the statement of a certain bishop who was in conversation with me, and with the rector of one of our colleges. He said: "I think we have made a mistake in the matter of Catholic education, in as much as we have devoted all of our energies for the past twenty years to the development of the lower schools. We have ignored entirely Catholic higher education. We have paid no attention to the Catholic high school, and very little attention to the Catholic college and university." He spoke of the necessity of episcopal coöperation for the financial and intellectual success of Catholic higher education.

He thought the local bishop in any given locality should take the matter in hand and lend his entire energies to this work for two or three years, making that his prime work, until the college or university should be established on a secure basis. He should let his interest in developing a university overshadow all other interests for the time being. He would encourage the priests, and would urge the priests to interest the laity. The work would thus be systematized so that it would be comparatively easy to build up a great and efficient Catholic university in every section of the country.

Archbishop Quigley in his address yesterday quoted what the Archbishop of St. Paul had recently said, namely, that the need of the hour is Catholic education.

It is not likely that his Grace of St. Paul meant that we merely need the parochial school, but he undoubtedly referred to the necessity of the whole system of Catholic education from the lowest to the highest. We cannot have that education unless we have our Catholic colleges and universities, and we ought to have them in every section of the country, and in every state, if possible. There is no reason why we should not have them. One Catholic university is certainly not enough. In earlier days there were flourishing universities in Europe within a short distance from each other. We have non-Catholic universities settled at a distance of thirty or forty miles from each other, and they flourish, and why should not Catholic universities flourish in any section? There is no reason why they should not if the interest which the times demand and the needs of the supernatural life require be taken in this work. If we do not establish Catholic universities to offset the worldly

materializing influence of non-Catholic universities, in twenty years the supernatural spirit will be extinct among the educated laity.

DR. T. L. HARRINGTON: It is with a good deal of hesitancy that I presume to discuss a question of this kind before a body of intellectual men such as we have here. I am simply a plain physician, used to talking only to my patients and telling them how they are getting along, and when they will get well, but it is entirely a different problem to stand before a body of men of this kind and try to tell you the views which I have in mind.

As I say, I would not presume to attempt anything of this kind if I did not feel so deeply interested in the matter. I have been a student at the State University of Wisconsin; I have also for two years been a teacher in a Catholic college, and I think I know something about the conditions in both institutions. I have my own views on the subject—whether they are right or wrong—and I am open to conviction.

Now, Reverend Father Meyer in a splendid discussion on this subject, said, "Let us face facts." If there is anything I like to do, it is to face facts. And the facts are that we have nine thousand or ten thousand Catholic students in the United States attending non-Catholic universities. And I ask, "Is the Catholic Church manifesting the wisdom which she manifests in other matters, if she neglects these men and women?" While the Catholic Church is making a great effort to save the Negro and the Indian, and while the soul of the Negro and the Indian is as important before God as the soul of the most brilliant student we have in our universities, yet the influence of the Negro and of the Indian is not as important, and if we can save some of these men that we have in every community, attending our state universities, it is our bounden duty to do so. Because we know if they lose their Catholic religion they lose all religion.

I wish to call your attention particularly to one other fact, and I am surprised that Father Farrell did not call attention to it in his paper, and it is this. The influence of a splendid, strong body of students in a non-Catholic university cannot be overestimated. The influence of a body of students backed by a chaplain who is able to hold the students together—I say that influence is tremendous on the faculty and on the body of non-Catholic students. The great work that has to be done by the Catholic Church in the United States is, in my view, to do the work started by Father Hecker, to bring into the Church this great body of non-Catholics that are looking for something to expand on. In the first place, an organization of this kind should not be overlooked. As I say, its value cannot be overestimated.

One thing I wish to call your attention to, that Father Farrell has in his paper correctly divided, and that is the division of the Catholic students in the universities into two classes. The first class he referred

to was the splendid Catholic manhood in this country. The second, the indifferent class. But still there is a third class of indifferent Catholics.

Now, I wish to call your attention, Reverend Fathers, to the fact that these indifferent Catholics—and you will find them in our state institutions, or any institution you go to, no matter what courses you teach—are the ones who need the most protection. That class of individuals is going to go to our state universities, and it is wise, I believe, for you to take care of them and take care of them well.

Another thing, an important thing, that I would like to bring to your attention—and I hope you will have the patience to listen to it—and that is, you must remember that the trend of education in this country today is along the same lines that the trend of education is in Europe, the technical school, the trained school. Our Catholic colleges are not equipped to carry on that line. We cannot have a great agricultural college, and a college where mining engineering and mineralogy are taught, and we cannot have a course of electrical engineering, because if we did it would involve such a tremendous expense. We can only look for that in the larger universities, namely in our state universities.

Now, then, if that is true, if my boy wants to go to a state university and take a course in agriculture; if he wants to go to a state university and take a course in mineralogy, or any other course, I have the right to ask you, as Catholic clergymen, to throw the same protection around him that you would throw around other Catholic children of the Catholic Church.

MR. LOUIS J. MERCIER, CHICAGO, ILL.: I was asked yesterday whether I did not wish to say something at this meeting on the subject of Catholic students' attendance at non-Catholic universities, this great honor being done me because for three years I was a graduate student at two such institutions, the University of Chicago and Columbia University, New York. As the subject is rather delicate, I thought it best to write down the points I would like to make.

First: I believe that there should not be a single Catholic undergraduate student in a non-Catholic college.

To make this statement stronger I will add that every one of the three years I spent in such colleges has added to the great respect and admiration I conceived from the first for the men under whom I studied, for their earnestness and sincerity and devotion to the search of truth. But however inspiring this sincerity and this devotion may be, it does not alter the fact that the atmosphere of a non-Catholic university, as I know it, is purely and simply a pagan atmosphere.

There are high ideals taught there, the ideal of hard, conscientious work to ascertain facts, to add to the sum of human knowledge, to help the progress of the race, but the very basis of these ideals is the pagan

one of solving the riddle of the universe by the supposedly only available instrument: Reason.

"Who are we, each one of us, to hope to solve the riddle of the history of the race? Each one of us can only hope to contribute his mite to the great work." Such is the ideal I heard expressed, again and again, in these and other words. A great motor force we must admit, but none the less implying the negation of Revelation.

If, now, we consider the philosophy of history which must accompany this ideal, we shall see how a young man untrained by Catholic philosophy, who is an undergraduate in a non-Catholic university can remain a Catholic only by a miracle of Almighty God.

Mr. Mercier, after sketching this philosophy of history and the place the Church is made to occupy in it, continued:

Again, I wish to lay stress upon it, all this philosophy is imparted without bitterness, without animosity, but it is evident that this very show of fairness makes it the more dangerous. It is the impartiality of Ranke who writes dispassionately on the Popes because "the Church is no longer a power to be feared."

It is not for me to suggest how to keep our Catholic youths from being permeated by such teaching, but, if you will permit me, I would like to make a plea for them. They live in the atmosphere I have sought to describe for various reasons that you know. Perhaps these reasons are still to be long valid. There may be technical courses not to be found in Catholic colleges, there may be irresistible advantages of various sorts drawing them there. As long as these conditions will hold, or, rather, as long as the attendance of undergraduate Catholic students at non-Catholic universities remains a fact, there can be no doubt whatsoever that their spiritual needs should receive a very special attention. The hierarchy is not so devoid of the means of voicing its exact thought that this special attention must be unavoidably and permanently construed as a recognition of the legitimacy of non-Catholic university attendance by undergraduate Catholic students.

If you will bear with me a moment more, I shall state and develop the second part of my thesis.

Just as strongly as I believe that no Catholic undergraduate should be found in a non-Catholic college, so strongly does it seem to me that, instead of being discouraged, Catholic students, once graduated from a Catholic college, should be encouraged to take up graduate work not only at the Catholic university, but in non-Catholic universities as well.

Graduate work means research, and research means a specialist instructor and a specialist's equipment, the more unique the better. Johns Hopkins may have them for history, Harvard for Germanics, Columbia for romance, the Catholic University for philosophy.

Should we not bid our students get the best wherever it may be found, and, indeed, would it not be for the greater interest of Catholic

education if an ever increasing number were attracted to and won distinction in the arduous field of scholarship?

But to these graduate students there is due something from their former teachers as there is due something to the undergraduates from their spiritual leaders.

Whatever may be the reason of the residence of a Catholic student, undergraduate or graduate, at a non-Catholic university, he should not only not be left to himself, but he should be given the means of keeping in effective touch with a Catholic center of learning.

You will pardon me if I make bold to express the opinion that here is work to be done by the Catholic university.

It seems to me that, through the local Catholic clubs and by correspondence, the Catholic university ought to be in touch with every group of students in non-Catholic universities, be ready to furnish them not only lists of authorities on the subject they are studying, but to send them lecturers and to provide them with advisers.

We lament the dearth of adequate books and authoritative works by Catholic authors. The very fact of this lack is significant if it does not reflect upon us. To remedy this lack we need Catholic scholars. May our Catholic University find the way to lead the movement which shall provide this need and assure its largest possible success by planning it on the broadest possible lines.

FATHER BROSNAHAN: I want to say only a word or two. I thought that Father Meyer had noted with sufficient clearness the distinction which ought to obtain in this discussion between undergraduate students and graduate students. Young men must often go to non-Catholic colleges and universities to pursue professional and technical studies which are not taught in Catholic institutions. There is no such need in regard to undergraduate studies. Statistics, therefore, and arguments bearing on the question of providing Catholic chaplains for Catholic students at non-Catholic institutions, when they ignore this distinction, are beside the question.

Again, nobody is advocating the abandonment of those young men who unfortunately are making their undergraduate studies at non-Catholic universities. They must be cared for and protected as much as may be from the dangers of their situation. But what we are maintaining is that when their views of life and habits of conduct are being formed they should be in Catholic colleges; that they are unnecessarily exposed to dangers which a Catholic chaplain cannot wholly prevent, and that a remedy must be had against the tendency of some Catholic parents to send their children to non-Catholic institutions in order to get an education which can be equally well obtained in Catholic institutions. I do not share the conviction of those who believe that a Catholic chaplain is a substitute for a Catholic education. I have convictions of my own, gathered through eleven years' close observation of the influences

that are brought to bear on young men making their undergraduate studies in a non-Catholic institution. There are individual cases, of course, in which young men, because of previous training or because of constant home influence, have come unscathed out of the danger. But the normal effect of influences brought to bear on students in a classroom by professors who do not look on religion as a practical thing in education or who are opposed to Catholicity is such as to weaken, if it does not undermine, faith. The Catholic instinct is lost, and this loss is manifested in speech and action.

In a word, I wished to reiterate the distinction between graduate and undergraduate students, and to protest against being put in either of two extreme classes—of those who would give such an importance to Catholic chaplains at non-Catholic institutions as to afford certain Catholic parents an excuse for sending their children to these institutions, and of those who would hold that young men who are making their undergraduate studies at non-Catholic universities, through their own or the parents' fault, should be left to their fate. I prefer to keep a middle course.

REV. THOMAS J. SHAHAN, D. D.: Mr. Chairman and Fathers, it seems to me that to some extent we have been confounding the thesis and the hypothesis. The thesis has been admirably explained by Father Meyer, and the "practical theology" situation set forth in irrefutable terms. I believe that we should do everything possible in order to bring our Catholic students into our own universities and colleges. When we have done our best, however, there is no doubt that a large number will remain—whether for sufficient or insufficient reasons, outside our Catholic institutions of learning.

On this side, therefore, the question seems to me yet an open one. In a remote age not unlike our own we find numerous Christian students, like the Gregories and the Basils, at such pagan schools as the University of Athens, and I do not doubt that the local bishop and clergy made proper provision for their spiritual welfare. Similarly, in the great law school of Berytus on the coast of Syria, or at Antioch in the schools of Libanius, and elsewhere, the Christian student element could not have been neglected, no matter how desirable it was that they should be brought together in their own schools and educated along the fundamental lines of the Christian religion. In all the German universities the Catholic students are carefully looked after by the ecclesiastical authority. Wherever, today, there are scattered Catholic souls, in State institutions of all kinds, I behold on the part of our clergy a zealous devotion to their welfare, and it ought not be otherwise with those who frequent State institutions of learning. It seems to me, however, that it is primarily a matter of local diocesan interest, and that it pertains mostly to the episcopal authority to provide ways and means for the religious guidance of such students, whether few or many, whether

they ought to be in our Catholic institutions or are acquiring in State institutions a knowledge of agriculture, mining and other branches not usually taught in our schools. As to the number of such students in non-Catholic colleges, the direction of ecclesiastical authority and the charm of religion will no doubt do much to diminish their ranks. Our experience proves that the best way is to perfect our own schools in the subjects taught, the methods used, and, above all, in the formation of our teachers. I believe that if we laid all possible stress on the latter point, we should soon see our Catholic colleges well filled and an increasing demand for new ones.

REV. P. C. YORKE: The discussion on this question has been carried on entirely by college men. I would ask your permission to say a word from the standpoint of the parish priest. I take it that we are dealing with young men who are to be laymen. Their destiny is to serve in the ordinary ranks of Catholic life.

I take it, moreover, that there are two heads to this discussion. First, how to build up the Catholic colleges. Second, how to deal with Catholic students who attend non-Catholic institutions.

Without meaning any offense, I might say here that the discussion up to this seems to suppose a certain amount of competition between the Catholic and non-Catholic college, and that the increase of Catholic students at secular universities means a diminution of students at Catholic institutions. I don't believe that supposition to be well founded. I think there is enough to go round and that Catholic colleges are far from having exhausted the resources of their constituency and that they would be taxed to the breaking point to provide for students who should be in them and are not in them, neither in any institution of learning.

Now, speaking as a pastor, on the question of Catholic colleges, I would call your attention to the fact that the college-time is only a short period in the life of a parishioner. There are three divisions in that life, childhood, adolescence, manhood. During childhood and manhood the pastor is the representative of the Church to the individual. The question resolves itself to this, how is the period of adolescence to be treated?

I take it for granted that the period of adolescence is the college period. Common sense demands, I think, that there should be no break in continuity between the first and second periods or between the second or third. It is precisely because too often there is a break that, in my opinion, Catholic colleges are not as strong as they might be.

I know that there are many who blame the working clergy for this condition of affairs. It has been said here very plainly that we are too parochial, that the parish clergy are thinking only of their own parishes, that we should be broader and should think of the needs of the whole Church. No doubt we have a weakness for fighting our own corner, but what is all this talk about Catholic colleges but you fighting your own corner?

I will admit to you we are selfish. When a proposition is put up to us we naturally ask ourselves, what is there in it for us? Why do we keep the parochial school open? Because the day we close up the school we might as well close up the Church. The school is perhaps our most efficacious instrument in the control of the parish.

Now the parish is the integral unit in the Church organization, and we who have charge of parishes are compelled by our office to consider the college from the way in which it affects the parish. If we find a boy coming back from a Catholic college and never darkening the door of his parish church we are not going to be very enthusiastic about recommending that college to others.

If we find, say one of our altar boys, raised practically in the sacristy, graduates with the not unexpressed opinion that the parochial clergy are a kind of second rate priests, not at all fitted to minister to educated persons like himself—well, the second rate clergy are not likely to lie awake at night devising ways and means to extend the sphere of his college's activity.

When we find young college men with money enough to pay the dues of half a dozen societies, clubs, brotherhoods and the like, and have not a red cent for pew rent in the first and most necessary of all organizations or societies, namely the parish, I don't think the pastor will feel any deep regrets if his growing parishioners express no particular attraction for the academic groves.

When a pastor calls a meeting for some parish object and he has at the meeting the longshoremens, the teamsters, the mechanics, the clerks, the merchants, that never saw the inside of a college; while the graduates of the Catholic colleges are holding out down town on the sorrows of the Church in France and telling how different it would be if their beloved order existed beyond the seas—well I imagine he is not going to conceive a very high opinion of an education which fixes the eyes on the ends of the earth.

Let me say to you, gentlemen, that this question of Catholic higher education is much wider, deeper, than the success or unsuccess of this or that class of colleges. It is not a question of money or of buildings or even of men. It is a question of aim, a question of method and a question of practice. Do the Catholic colleges hold their proper place in the Church organism? As long as you go your way alone, we have nothing to say to you. But when you come to us and ask our assistance and reproach us with being narrow-minded because we don't work for the colleges as strenuously as we do for the parish schools, we have the right then to say to you, what do we get in return? We need men truly Catholic, loyal and well educated, instructed for every good work—we need them, not corralled into some select sodality or club, but we need them in every parish to be the right arm of the pastors—and where are they? You have been grinding out graduates for the past fifty years. If we

don't find the country full of high-minded, educated, representative Catholic men—Catholics first, last and all the time—whose fault is it? I don't mean that your graduates have not made name and fame and money and hold the highest positions—but as Catholics? What are they? The best that can be said of many of them is that they make their Easter duty and are fairly willing to act as potted plants on a platform at some Catholic demonstration. Even then it is not often well to rely too much on common sense, and it requires more than ordinary faith in the benefits of Catholic education to withstand the effect of hearing the valedictory addresses to young graduates delivered by men whose disregard of the ordinary precepts, I will not say of the Church, but of ordinary decency, is notorious from one end of the continent to the other.

Gentlemen, if Catholic education is to hold its own in the colleges it can hold it only in the way it can hold it in the schools, and that is by being thoroughly and uncompromisingly Catholic and having for its object the turning out of thorough and uncompromising Catholic men.

As to the second head, the time limit will not permit me to say much though it is a subject which badly needs open and candid discussion. If I understood Father Meyer aright he believes that the solution of the question could be obtained by an ecclesiastical prohibition of Catholic students at such institutions based upon the reason that they are harmful to faith and morals. No doubt his reasoning is correct, but we must get closer to the question.

The attendance of Catholics at non-Catholic colleges has long since passed out of the domain of theological principles into the domain of ecclesiastical politics. Both sides swear by the principles—it is with the practical means and concrete cases they are dealing—with the arrangements, that is, with the politics they are dealing now, and as in all such combinations now one party and now another party gets a chance to work out its plan. The Queen's Colleges in Ireland, the relations of Newman and Manning with regard to Oxford, the experiment of Catholic residences at the English universities will illustrate what I mean.

Now I should like to say here that this is precisely the weakness of our position. If we could get up and say to parents, it is wrong to send your son to such and such a university, we would have something to work on. The parent might not obey us, but there is no misunderstanding. But we can't get up and talk that way now. We have to put in ever so many "ifs," and "buts," and "ands." The danger to faith and morals is so circumstanced by deodorizers, disinfectants, preventives and correctives, that the parent would want to be a Philadelphia lawyer to know where he stands. In such a case we are merely whistling against the wind when we launch prohibitions against personal likes, family connections, society affiliations, educational reputation, material advantages and the hundred and one other reasons which draw Catholics to non-Catholic institutions.

FATHER HEARN: Just a few brief words. What the father has said was doubtless true in the cases mentioned, but it certainly cannot be true that the great mass of college students coming out from Catholic colleges are not a credit to their faith and do not inspire confidence in the land. When we give a graduate his diploma, we do not give him at the same time confirmation in grace, nor do we guarantee that he will remain true. There will always be some unworthy ones, some who will go wrong in spite of every influence, as happened in the college of disciples over which our Divine Lord presided. But certainly it is true that the great overwhelming bulk of the young men who leave our Catholic colleges are a credit to us. When in our large communities we look for leaders to further Catholic interests and promote the cause of the Church, our Catholic college graduates are always to the front.

Many Catholic young men of good family and prominent position in life, once devout and loyal, have gone to non-Catholic colleges, and after graduation have not been found proud of their faith. I know there are exceptions to this—I know that some of the noblest, most devoted Catholic gentlemen in the land have attended non-Catholic colleges. Some characters are strong and will not suffer harm in any atmosphere. But, for all this, it is a sad fact that the majority of Catholic young men who attend such schools are never afterwards found willing to identify themselves with Catholic movements or ready to lend their talents for the Catholic cause.

It is not so, thank God, with the graduates of the Catholic college. Everywhere they are proud of their faith and loyal, and at all times they are prompt to defend and promote the interests of the Holy Church. In the city of New York we have the well-known Xavier Alumni Sodality, comprising seven hundred members—almost all from Catholic colleges—judges, lawyers, doctors, educators and men distinguished in every walk of life. They are in honor among all classes and the flower of our Catholic manhood in that city. On all occasions they are the leaders in every noble endeavor for our faith.

So, dear father, while it may be, as you say, that some graduates of Catholic colleges prove false to their faith, yet it is true that the great majority of our students—not those who have been with us for a year or two, but those who have gone through to the end—are an honor to our colleges and the real hope of Mother Church in this land.

REV. F. J. FEINLER: There is just one thing I want to say. Probably this does not apply in the east so much as it does in the west. Some time ago I had occasion to get a few statistics on this question, and I found that students at the university are very rarely more than one hundred miles away from their homes. Now, that is true, I think, throughout the country with those students attending the universities, and we ought to look after them. I think the principal task of this meeting ought to be to suggest means and ways to get after them.

SUPPLEMENTARY ENGLISH CATHOLIC AUTHORS FOR COLLEGE CLASSES.

REV. J. R. VOLZ, O. P., DOMINICAN COLLEGE, WASHINGTON, D. C.

A choice of Catholic authors for college classes ought not to be a subject either devoid of interest or involved in difficulty. It would seem to be of easier determination, surely, than the selection of non-Catholic writers, especially of such as hold a position in the field of modern literature. Yet not a few—it may, perhaps, be said with truth—many Catholic colleges offer rather scanty evidence, on the face of their prescribed courses of literary study and reading, of deep interest in the subject. In some instances, indeed, they seem to be quite unconcerned beyond giving space to Catholic men of letters on the shelves of their libraries.

It may be that the exigencies of present day educational standards, which Catholic schools, of course, must reckon with, make stronger than ever the familiar old complaint that the time of our instructors in the classroom is taxed beyond reason, even in the handling of essential branches with which the more exhaustive treatment of literature is generally not ranked. Furthermore, our methods of literary study and criticism, borrowed largely from the secular followers of the craft of letters, are not calculated to search out and dwell upon the real merit of Catholic writers, and are perhaps the more prone therefore to see and point out their shortcomings in the matter of mere workmanship. In illustration of this statement the literary world's estimate of Cardinal Newman may be cited. The light of his genius as reflected in the form of his writing is chiefly exalted and admired, whilst his matter, as such, made up almost exclusively of the substance in some phase or another of philosophical or sacred truth, appeals but to the few. Add to this the difficulty with which all religious educators have to contend—a thing as old as original sin—the opposition between man's higher and lower natures, the ever manifest seeking of the senses to dominate the spirit, the sway of the passions over

the soul of youth, and one can understand how easily the distaste of the young for solid and elevating, not to mention religious reading, makes the work of a teacher of literature in its worthiest expression peculiarly tedious and burdensome.

From its very nature the present subject would seem to be intimately associated with the fundamental reasons for the existence of a Catholic college. A Catholic college dealing with Catholic patrons is especially pledged to give moral protection to its students as they make intellectual progress and are the more exposed to perils besetting their faith. Besides, it must nourish their souls on religious truth and build up within them, as long as they are wholly under its care, the living structure of the higher life. Such an aim implies the various processes of developing as sensitively Catholic a spirit as may be, to go with the highest culture which it falls within the province of a college to give. It looks in the end to the practical formation of a rank and file of young men willingly and joyously living up to the prescriptions of their faith; able to give an account of their religion and ready to defend it intelligently; distrustful of the widely current notions of social reform by merely human expedients, or civic means unbacked by religious influences; filled with abhorrence for the prevalent propaganda of ideas making for atheism, immorality and the destruction of law and order; competent to exercise the rights of citizenship edifyingly, and courageously to fight, if need be, for the fullest measure of spiritual freedom; solicitous for the rights of religion and eager to maintain the educational supremacy of the Church; shrinking from no pains to help stem the tide of popular evil and consistently devoted to the service of God and to their country.

There is dignity added to the subject, and worth too, when the number and quality of those who are to benefit by the practical working out of its conclusions are taken into account. The student body of Catholic colleges is a select body of youth, one may say the flower of choice Catholic families, the making of a favored aristocracy. From its ranks are drawn quite exclusively the future members of the priesthood. Thence too

comes that increasing number belonging to the secular professions, who may bring honor upon the Catholic name merely in virtue of their pure, unblemished devotion to professional duty, or who may add luster to the shining records of Catholic achievement by mounting, unhampered and unafraid, to the loftiest heights to which scientific truth may lead them. The lesser callings draw more copiously still on the college body for their recruits, and these, familiar with practical life in its minuter details, are a power to be noted in political, industrial and commercial circles.

All these together will constitute a kind of order of Catholic men, upon which, properly organized and disciplined, the maintenance and larger growth of our better and loftier ideals depend. They will be the champions of the Church in every movement for greater social and moral good. They will know how to govern and apply their faculties. They will always be more or less strong as men of direct method, speedy resource, ready address and able, intelligent expression. Such at least is the ideal, including essentially a fund of cultivated mental power, and some not unimportant attainments in the way of both theoretical or speculative and practical truth.

The part that literature may have in furthering or frustrating this ideal ought to be a subject of unabating interest to Catholic educators. Cardinal Newman said that "if the interposition of the Church is necessary in the schools of science, still more imperatively is it demanded in that other main constituent portion of the subject matter of liberal education—literature." By that same eminent authority literature is said to be the expression of all that constitutes man's life. It is a record, among other things, of the "life-long struggle within him of duty with inclination, of endless combinations of personal characteristics, moral and intellectual." Aubrey De Vere has it that it "is impossible not to perceive at how many points the literary and social development of man have touched each other. Literature comes from the heart of humankind, and for good or evil gives utterance to all that is deepest there."

Speaking of some of the striking differences between the literature of comparatively recent origin and that of earlier periods, Mabie has written with a force of meaning quite apropos: "Probably not one phase of experience of any significance has escaped record at the hands of poet, novelist, essayist or critic. Never before has there been such a universal confession of sins to a confessor devoid of any power of absolution; never before such a complete and outspoken revelation of the things which belong to our most secret lives. An impartial spirit of revelation presides over the world of our time and uncovers the unclean and loathsome as persistently as the pure and good."

The world and the times in which an author lives make him what he is; and his works, educating his own generation for good or evil, as Cardinal Newman observes, delineate it for all posterity after him. Thus it is that literature is made a national and historical fact. It is one of the manifestations and perpetuations of a people's character. It breathes their spirit as it records the course of their history. A nation's intellectual and moral life can be blocked out in successive periods. Each has its strivings and its correlative attainments, its questionings and answers, and literature preserves them as in an authentic record. A nation's light of dawn, its noon-day splendor and its decline into long, distorted shadows are all alike caught and reflected in the mystic mirror of letters. But it is always the individual who is the interpreter of the social body, and he communicates to its literature the ever subtle and more or less potent personal element. "We feel great repugnance to Milton and Gibbon as men; we may most seriously protest against the spirit which ever lives and the tendency which ever operates in every page of their writings; but they are an integral portion of English literature; we cannot extinguish them, we cannot deny their power; we cannot write a new Milton or a new Gibbon. We cannot expurgate what needs to be exorcised. They are great English authors, each breathing hatred of the Catholic Church in his own way, each a proud,

and rebellious creature of God, each gifted with incomparable gifts."

Besides national traits or characteristics, then, we have in every lecture, discourse, treatise or book of any kind which is not the scientific expression of objective truth, the giving forth of "one person's ideas and feelings—ideas and feelings personal to himself, in the same sense as his voice, his countenance, his carriage and his action are personal" Every writer invests his literary product with his own philosophy, with his own skill, with his own party or personal sentiments. He imparts to it "the faithful expression of his own intense personality, which attends on his own inward world of thought as its very shadow."

These purposely emphasized aspects of literature, recognized by authorities whom no Catholic would dream of controverting, are adduced to give prominence to the fact that a college in its teaching of letters is bringing its students into close and intimate relationship with men. And from the same sources it is further gathered that the Catholic college in its courses of English literature, taking the term in its stricter meaning, is making the Catholic youth entrusted to its care familiar with the mind, the gifts, powers, brilliancy and genius chiefly of Protestant writers. This of course cannot be otherwise; but, to quote Cardinal Newman again:

"We Catholics, without consciousness and without offense, are ever repeating the half sentences of dissolute playwrights and heretical partisans and preachers. So tyrannous is the literature of a nation; it is too much for us. We cannot destroy or reverse it; we may confront and encounter it; but we cannot make it over again. English literature will ever have been Protestant. Swift and Addison, the most native and natural of our writers; Hooker and Milton, the most elaborate, never can become our co-religionists; and though this is but the enunciation of a truism, it is not on that account an unprofitable enunciation."

Not unprofitable, indeed, if we go on to the further consideration, not out of line with the foregoing, that whilst a youth's

taste for the best reading ordinarily and naturally develops but slowly, it is sadly and too often the case that an appetite for literature of easy morality, to say the least, may spring up in his soul with all the rank growth of weeds in a garden. As day scholars in a college, sometimes as boarders, unless exceptionally guarded, and certainly after graduation, our students are not unlikely to come upon some one or another, if not many of the books recently mentioned in a statistical notice by a writer in the Catholic Book News. Of the number of novels published within the last three years and obtainable at circulating libraries, seventeen sneer at marriage; eleven raise on a pinnacle imaginary co-respondents in imaginary divorce cases; twenty-two practically advocate that married men may lead double lives; seven hold up to ridicule the faithful woman; twenty describe lives of double morality as openly as they can be described in books, and not be suppressed by law.

It is comforting to think that our English classics, however, are not wholly "tainted with licentiousness and defaced by infidelity and skepticism." They might have been much worse, and some have come to us with very considerable alleviations. "For instance," Cardinal Newman assures us, "there surely is a call on us for thankfulness that the most illustrious among English writers has so little of a Protestant about him that Catholics have been able, without extravagance, to claim him as their own, and that enemies to our creed have allowed that he is only not a Catholic, because, and as far as, his times forbade it. It is an additional satisfaction to be able to boast that, whatever passages may be gleaned from his dramas disrespectful to ecclesiastical authority, still these are but passages; on the other hand there is in Shakespeare neither contempt of religion nor skepticism, and he upholds the broad laws of moral and divine truth with the consistency and severity of an Æschylus, Sophocles or Pindar." . . .

"A rival of Shakespeare, if not in genius, at least in conspicuousness and variety is found in Pope; and he was actually a Catholic, though personally an unsatisfactory one. His freedom indeed from Protestantism is but a poor compensation for

a false theory of religion in one of his poems; but taking his works as a whole, we may surely acquit them of being dangerous to the reader, whether on the score of morals or of faith."

"Again the special title of moralist in English Literature is accorded by the public voice to Johnson, whose bias toward Catholicity is well known."

To these voices out of the dead past, however, whether their utterances be for good or ill, the average Catholic ear is less inclined than to appeals, ever more seductive or alluring, out of the living present. And looking at these in their worst aspects, those namely which necessarily give Catholic educators the greatest concern, one may see without looking hard that there is a strong element in present day literature given over to a kind of "reprobate sense," "loathing all food but carrion, and destroying all that the sane heart reveres, ever lending itself to the suggestive and concealing beneath the whitened outside of decorous language the implication that dares not be named, roaming in a forest pleasance where there remains not a tree unbranded nor a spring that is not brackish."

Happily such words may be said without implying discouragement or without conveying an impression that we have all but lost the true, the good and the noble in letters. But they do insist, as Newman has pointed out, that "human nature is in all ages and countries the same; and its literature, therefore, will ever and everywhere be the same also. Man's work will savor of man, in his elements and powers excellent and admirable, but prone to disorder and excess, to error and sin. Such too will be his literature; it will have the beauty and the fierceness, the sweetness and the rankness of the natural man and, with all its richness and greatness, will necessarily offend the senses of those who, in the Apostle's words, are really "exercised to discern between good and evil."

"It is said of the holy Sturme," says an Oxford writer, "that in passing a horde of unconverted Germans, as they were bathing and gamboling in the stream, he was so overpowered by the intolerable scent which arose from them that he nearly fainted away. National literature is in a parallel way the untutored

movements of the reason, imagination, passions and affections of the natural man, the leapings and the friskings, the plungings and the snortings, the sportings, and the buffoonings, the clumsy play and the aimless toil of the noble, lawless savage of God's intellectual creation."

Viewed in the light of these vivid descriptions, a vast amount of the literature that will be thrust in the way of our Catholic youth does indeed uncover the unclean and loathsome as persistently as the pure and good. And the ensuing harm and blight is the greater because, as De Vere says, "amid all our boasted civilization how many there are to whom the dignity and preciousness of Truth are alike unknown. The world is with them. They believe in her with the faith of martyrs, advance her material interests with the zeal of missionaries, and commonly carry off those prizes which are the just reward of undivided energies. But what shall we say of those who can go no farther than this? How do such persons stand in relation to spiritual good? How in relation to Truth?"

It is only the mind of Catholic training that can realize how the Catholic author has gone beyond this, even to the extent of becoming a dispenser of spiritual good and truth. He must indeed go as much farther as grace lifts him up out of the order of nature. Not that he must always stand forth suffused with the light of the higher life, but he must make that life his, or he must aspire to live it, to have it ever present to his soul, if he would be worthy of his calling. "The poet may not," says Maurice Francis Egan, "be true to his ideals in his daily life. Often he keeps his worst, but when he enters into the exercise of his vocation, the gleam which is not of earth is upon him. The poet in spite of himself must be religious. . . . Similarly the writer of prose, though he may belong to a school which tries to ignore Christ, runs everywhere against the fact of Christianity."

It is the ideal of the Catholic writer always to work within the limits of Christ-like grace and truth; to see, as it were, with Catholic eyes, to hear with Catholic ears, and to interpret all life with Catholic insight and understanding. Thus shall a

special seal be set upon his achievements, and thus he comes before the world with a special mission. And where shall he exercise his mission unless it be first in the field naturally belonging to him in our Catholic schools, academies and colleges?

An author of Catholic writings may not always, of course, be a maker of literature, properly so called, but in any case he is contributing directly or indirectly with more or less power to the cause of Catholic truth, and he may in some instances attain to the mark of true literary form and the fervor of eloquent genius. A merely Catholic writer, when he enters the lists for literary honors, or otherwise to work out the promptings of his ambition, takes chances with his fellows of whatever creed or polity. If he rises to merit and distinction, it redounds to the honor of the Catholic name, and he is esteemed in proportion to his deserving, especially by those who may know how he labored, against what odds, under what disadvantages, and possibly with what sacrifices. But where again should the difficulties besetting the Catholic man of letters be better understood, where should he meet with a kindlier, larger sympathy, than in the seats and homes of Catholic art and learning?

It is often said that, after all, not many Catholic authors measure up to the high standard of excellence required in that favored class which is set apart and aloft, as in a special temple, to receive the homage of special study, and therefore of reverence and admiration. If this be taken as an objection to the plea for a greater use by Catholics of Catholic letters, it may be asked in return: Would it not be far preferable, on principle, to have less brilliancy, less of the merely artistic finish and workmanship, and more truth of view and interpretation, more accuracy of observation, more depth and solidity and morality of true sentiment in the authors we give our Catholic students to read?

It would undoubtedly be the best, the most ideal thing, to have in our class authors all the excellences combined; but it may seriously be questioned if it is the next best thing to keep an author out of the course of literature simply because he does not happen to be a Catholic Milton or Shakespeare. Further-

more it would not be altogether easy to show that the critical study of the masterpieces in our Catholic institutions is not more inspired and dominated by non-Catholic thought and judgment than by Catholic scholarship, research and instinctive recognition of all that is best, highest and most worthy in the field of letters. If the case were otherwise, we should long ago have had, what is only now beginning to be undertaken, the best individual or selected works of our foremost Catholic writers, especially critics, made accessible to our students in neat, handy and substantial volumes with judicious notes and apposite references.

It seems almost incredible that only within the last year or so have college texts for Catholics of some parts of Newman and Brownson been given out by American publishers. We teach with some emphasis that the literature of a country is a part of its life; why are we less careful to show that Catholic literature is a part of Catholic life? Assuredly where the means of subsistence are wanting, there can be no life. We are not heart to heart with the men who have made our Catholic literature. We do not make much showing in what ought to be taken as a matter of course, that our own literature should be strongly correlated with the other studies that go to make the Catholic man and the Catholic citizen. Of the attitude of American Catholics in great part to literature generally and to Catholic literature in particular, little that is good and complimentary may truly be said. Yet they have that which they might be proud to reach out to and make their own. As long as they have not learned to appreciate the intimate society and companionship of our Catholic authors through their books, as long as they have not learned with or from our Catholic guides to glean whatever is sweet, pure and ennobling in the world's literature generally, as long as they are unaware that they have a kind of Mt. Tabor within their reach where literature is transfigured in the white light of Catholic truth, and divine voices are heard from on high, some grave misgivings may be entertained that Catholic institutions, charged with the care and nurture and upbuilding of truly Catholic minds, have fallen somewhat

short of ideal results in a notable and important part of their work.

That a uniform and thoroughly organized course of Catholic reading, relatively equivalent to a course of the English classics in an average public high school or sectarian college, is not a strong and prominent feature in the general curriculum of our higher Catholic institutions, is, perhaps, not an exaggeration. Such a course may be thought unnecessary, or it may be deemed impossible for lack of adequate literary material with which to work satisfactorily and profitably. From the considerations set forth in the beginning of this paper, it would seem strange, to say the least, that any Catholic educator could hold the opinion that Catholic authors may easily be dispensed with as useless and contributing to no definite educational purpose. The idea that Catholic writers, with few exceptions, are not fit to appear on a list more or less parallel with the roll of the English immortals, may possibly be explained by the old saying about the prophet not without honor save among his own, but it is hardly justified either by the principles of Catholic education or by a competent estimate of the true value of the foremost Catholic authors.

About Cardinal Newman, of course, there can be no greatly divided opinion. Few, if any, can fail to discern in his writings a life which was, in the words of Hutton, "all unity of meaning and constancy of purpose and which fed itself from beginning to end on the substance of Divine revelation, and measured the whole length and breadth and depth of human doubt without fascination and without dread. His poetical efforts, often of exceeding range and beauty, are, for the most part, a record of his inner struggles and emotions, and were written, as he himself said, for 'himself and God.'"

In Brownson, America was perhaps providentially favored with an intellectual Titan. The record alone of his passage through manifold darkness to Catholic light makes many a glorious page in the annals of American literature. What one of his critics once said of him is here peculiarly appropriate and to our point: "He has the rare gift of being at once profound

and clear. His arrangement of ideas was direct and consecutive, his language lucid and strong. He stands out, certainly unsurpassed, perhaps unequaled by any of our countrymen in his masterly handling of the mother-tongue. But the beautiful workmanship is as nothing compared to the glorious material which it adorns."

The name of Bishop J. L. Spalding, serious and many-sided, naturally comes next to one's mind. Egan has applied to him Principal Shairp's words about Newman: "His power shows itself chiefly in the new and unlooked for way in which he has touched into life old truths, moral or spiritual, which all Christians acknowledge, but most have ceased to feel." As essayist, orator, philosopher, or poet, Bishop Spalding is ever the artist, with an abundance of aphorism and wealth of illustration, sincere, ardent, powerful and fearless, "compact of imagination and feeling." "Every page he writes is fulgent with the glow from faith. It is with the results from Christianity, with the appreciation of the teachings of the Catholic Church that he concerns himself. In him Faith fuses the heart and mind."

Among those who have given rare talent to literary criticism from Catholic points of view the names of Brother Azarias, Maurice Francis Egan and Conde B. Pallen at once occur, and to their honor, be it said, they maintained a robust faith in their calling amid trials, compelling recognition of their original, discriminating judgment and of their thought-moving messages, worthy of their Catholic name. A current appreciation of Dr. Pallen may be applied to the others also: Their works are not "a vast area littered with dry bones of facts and dates, but richest fields of the unifying principles and co-ordinated truths in which alone the intellect is at ease, whilst for the imagination there is an ever moving panorama of illustration and allusion." They have made their thousands of grateful friends, but where chiefly lies the fault that hundreds of thousands of Catholics have not been benefited by the wholesome light sent by these men from their lofty summits of philosophical and poetical truth?

A college course of supplementary reading could easily be overcrowded with writers of indisputable merit from Ireland alone. Gerald Griffin, novelist, playwright and poet, has much to offer in the way of pure and elegant diction, elevated thought and delicate sentiment. Denis Florence MacCarthy, a man of rare and tender grace and of deep religious feeling, has enriched the Catholic literature of Ireland with a store of lyric poems of fluent ease and felicitous diction. He has even a greater claim on Catholic gratitude for having rendered no less than fifteen of Calderon's classic dramas into "assonant English lines." Translations as they are, these works might still be taken into consideration as a means of acquainting our college classes with the surpassing genius of the Catholic Shakespeare of Spain.

Not far behind such masters of the art of rhythm as Tennyson and Swinburne, Aubrey De Vere, intensely religious and patriotic, has realized one of his fine inspirations: "Poetry was but the flashing eye, and Philosophy the brooding brow, of one and the same contemplative intelligence." It has been said that "philosophy is the primary fact of his inner life, out of which blossoms incidentally his poetry and patriotism, but whose legitimate and beautiful fruit is his religion." Again, "no poet of Young Ireland has like him seized and breathed the spirit of his country's nationality, its virginal purity of faith, its invincible patience of hope, and all the gentle sweetness of its charity." Eminent in the qualities of chaste and elevated elegance, he is none the less a master of a detailed knowledge of the Faith, to which he was a convert. His "May Carols," for instance, have been described as "a sheaf from the same golden foison where Augustine, Aquinas and Chrysostom lead the reapers."

Within the rich shadows of the fane of English Catholicism, what shall be said of Coventry Patmore, whose "Angel of the House" Ruskin considered "a most finished piece of writing, and the sweetest analysis we possess of quiet, modern, domestic felicity?" What of the beloved Father Faber, whose ascetic direction was as humane and genial as it was solidly based on

sound theology; of whom, as a poet, for the purpose in hand, we must cite the judgment of Wordsworth: "He had not only as good an eye for Nature as I have, but even a better one, and sometimes he pointed out to me on the mountains effects which, with all my great experience, I had never detected." What of Cardinals Wiseman and Manning; what, farther back, of Dryden, of Richard Crashaw and William Habington, men of deep faith and singular purity in days of apostacy and widespread licentiousness? What of the heroic Jesuit Martyr, Robert Southwell, whose writings, rich and rare, were the "outburst of a heart burning with divine love and poetic fire?"

As the name of Sister Raphael Drane comes to mind, one thinks also of Adelaide Procter, with whom, on this side of the water, the names of Eleanor Donnelly and Eliza Allen Starr may not inaptly be associated. Then there is Agnes Repplier, whose charming, finely turned essays are all of fresh memory. Bishop England, Canon Sheehan, Fathers Ryan and Tabb and John Boyle O'Reilly are a few names of many still remaining to claim notice—shall it be said as candidates for the favor of Catholic colleges?

What a goodly company of men and women with whom it were an untold blessing for our boys to move and live and think all the days of their college life! What a help to the cause of Catholic education, the rich thought-life, dreams or fair deeds, of our Catholic writers might be! What an advantage if they but help us to develop in our young a rightly cultivated imagination. "That," says De Vere, "is the ideal power that alone enables us to realize what belongs to the remote and unseen, and by realizing, to love it. . . . It is not wonderful that our affections should attach themselves to beings thus suddenly made known to us—beings in whom we decry at once all that we are and all that we fain would be. Which of the virtues is not fostered by this noble emulation?"

Thus edified, that is, built up, and fortified, Catholic students may the easier live a life—and who knows but they may inspire also an ampler Catholic literature—which shall stand unfolded as a direct antithesis of the world's false life and let-

ters, which, after all, it is but a Catholic duty to overcome alike."

"The literature of the day," it has eloquently been said, "overflows with the manifestation of a passionate desire for it knows not what. It is an uncultured faith, vague, formless. It pipes everywhere in verse and rhapsodies in prose; it is at one moment a soft æstheticism, and the next a burning humanitarianism. It ranges earth and sky, sea and land, searches everywhere for a fixed object of its passion, looks everywhere—save at the Cross on Calvary. No false light flashes on the horizon, but it rushes to it in eager expectation, yet never sees the Great Light on the mountain which has been burning there with a Divine splendor for two thousand years."

The Cross on Calvary, the Great Light on the Rock, are our inspiration, our love and our life. May not even this teaching of Catholic Letters more abundantly, or concerted action for improved courses of study of English Catholic authors, lead to the reaping of richer harvests of loyalty to them from all the white fields that are peculiarly our own?

It is humbly hoped that this paper has not unwarrantably assumed that the best has not yet been done along this line, that there is room for a deeper and broader study of Catholic literature in not a few of our colleges, and that the subject is one of really burning import, bearing even on the impending struggle that Catholic colleges seem destined to make for their old-time integrity, if not for their very existence. It is further hoped that this paper, poor and inadequate though it is, may still prompt such united action and endeavor as may insure to our Catholic authors the measure of authority which is rightfully theirs and which is denied them by the world only because of their Faith.

THE CLASSICS—A PREPARATION FOR A PROFESSIONAL AND BUSINESS CAREER.

REV. A. J. BURROWES, S. J.

Almost yearly there appear in our newspapers and periodicals interviews with prominent citizens of some reputation for success in business and in the different learned professions as to the value of a college education for the practical purposes of our modern life. Usually there is a variety of "views" and not a few "self-made" men are inclined to hold that a college education is of no particular help to success. They have reached the front without it, and others may do the same.

In this latter class is a certain Wall street broker, who declares he would not have a college graduate in his office. He has a certain training of his own, which evolves, we may suppose, the ideal broker. His words are: "I take them (boys) in at fifteen or thereabouts and set them to carrying mail to and from the postoffice, running errands and doing all sorts of jobs, until I can see what they are fitted for. After a while one of the boys shows fitness for keeping accounts. Then he goes on the books. He should know arithmetic, and lots of it. He should have a severe training in business methods. My experience has been that the college graduate is apt to have none of these." We are not informed, however, how many first-class brokers he graduated by this method of training. Evidently they must have had an aptitude for keeping accounts before they came to his office, for, going to the postoffice for mail or running errands would never develop it. However, we shall leave his statement unchallenged for the present.

This controversy is not a new one. "What is the use of Latin and Greek for the practical purpose of life?" has frequently been asked in the past half-century. Of course, in these days of utilitarianism, when man's sole object in life is to amass wealth, and when, consequently, the worth of everything, even of education, is judged according to its fitness as a means to that end, the question has been revived with more feeling than

ever before. The anxiety of school boards and universities to comply with a seeming public demand for less of classics and more science has led to a complete change in the curriculum of branches. It has been thought expedient that the choice of studies be left to students of sixteen years and upwards, and hence we find that everywhere many branches of study are optional. The lad of sixteen, when about to take up a college course, is presented with a tabulated list of studies with their alternates. He makes his choice in the same way as a guest looks over the menu card before ordering his dinner. There is this difference, however, that whereas the guest is not likely to order several different kinds of soup on the plea that they require no mastication the young college man will elect the studies which are easiest and which develop only one faculty of the mind, usually the memory. The demand for what is practical has led our school boards to add one study after another, to make the literary menu as comprehensive as possible, so that small children are in the condition of the guest referred to who should be obliged to consume something of every dish in the hotel, regardless of the fact that too much food, even though it be the best, will paralyze the action of the stomach. We have but to examine the graded course of our public schools to realize the truth of this remark. We find such studies as the following laid down for young children of the district schools: Elementary chemistry, physics, geology, zoology, anthropology, botany and mineralogy.

When young lads and lasses finish the graded school their young minds are supposed to be of an encyclopedic character, containing some knowledge of all things knowable. In fact it is quite common to hear these prodigies lauded in the common phrase: "You cannot mention any subject about which he or she does not know something!" And this is the highest praise of what is called a practical education.

GENERAL BENEFITS OF A CLASSICAL TRAINING.

Among intellectual men any system must stand or fall according as it approves or does not approve itself to thinking minds. What claims, then, have the study of Latin and Greek,

joined with mathematics, to be considered as worthy of a place in a modern curriculum of studies?

Before urging these claims, it may be well to state that we do not study Latin and Greek with the object of being able to speak these languages. Though this is a desirable accomplishment, it is not the primary object contemplated by a classical course. We hold that the mental training acquired by the proper study of the classics is superior to that gained in any other way, so that if one should forget all knowledge of Latin and Greek a few years after one's graduation, the effect of the training would still show itself in all subsequent intellectual work.

Again, we do not assert that all who study the classics turn out geniuses, nor do we make the boast of many advocates of non-classical training, that when a young man graduates he knows everything. No! We claim that the classical graduate has a liberal education that will fit him to begin some special study or will enable him to acquire readily whatever is intellectual in business life. It must always be borne in mind that advocates of the classical course are contending not for one or two studies, but for a system which should find place in every scheme which aims at giving a rounded training to the young mind. The classical course, then, includes besides the study of Latin and Greek, the training afforded by mathematics and the vernacular.

We may regret that three or four hours daily are not given to Latin, as was the case three centuries ago. In those days Latin was to all intents a living language. Learned men wrote their books in that tongue; diplomats carried on negotiations of state in it. It was not merely ornamental; it was absolutely necessary to the churchman, to the scientist, to the statesman. Some may sigh for the fine Latin prose and poetic effusions that were so numerous in those days, but be it remembered they were the product of very long and continuous study.

In the changed conditions of modern times the Latin language, and more so the Greek, does not and cannot claim the same attention.

It is folly to expect the same proficiency from the student who devotes one hour a day to Latin as from him who spends three or four hours daily in the same study. Where this exclusive attention is given to Latin, it must be at the sacrifice of other studies which throughout the length and breadth of the land are considered essential in every college course.

In this paper I take conditions as they are, and I take the college classical course as it is, in which Latin and Greek divide the time with mathematics, the vernacular and a modicum of science. I argue that the present classical course is a splendid preparation for a professional and business career.

It is now universally acknowledged by those well versed in pedagogy that language study—that is, the systematic study of a language—has more potency in developing the reasoning power than any other study. It is the means employed by nature herself. It would follow as a consequence that the more perfect and logical a language is, the better it should be as a medium of mental training. While philologists rank Sanscrit before Latin and Greek, they concede that the latter are the two most perfect languages available as educational factors. "Latin grammar," says Karl Hildebrand, "is a course of logic presented in an almost tangible form. Greek, I might almost call a course of æsthetics, by means of which we learn to distinguish a thousand gradations of meanings, which our barbarous language will not allow us to accentuate." The fact is that in England, France, Germany and Italy, until recently (if even now) no grammar was studied except the Latin and Greek grammar. Even today it is found that the study of Latin grammar enables the student to parse and analyze, as far as it may be done, any modern language. So that for the acquisition of one's own language the thorough and scientific knowledge of it, ease and skill in using it, the study of the dead languages has so far in every civilized country been without a rival.

We may here remark that the very fact of Latin and Greek being dead languages is an additional argument in favor of their training power. The meaning of the words is not constantly changing, as in modern languages; the mode of thought is so

far removed from our own that all guessing at the meaning is precluded. The translation, the parsing, the explanation of idioms, the whole construction, require hard intellectual work, and consequently must prove an excellent mental training.

Corroborating these statements are the views of Senator George F. Hoar. In an article on "Oratory," in *Scribner's Magazine* (June, 1901) he speaks as follows: "In my opinion, the two most important things that a young man can do to make himself a good public speaker are: First, constant and carefully written translations from Latin or Greek into English. Second, practice in a good debating society. The value of the practice of translations from Latin and Greek into English, in getting command of good English style, in my judgment can hardly be stated too strongly. The explanation is not hard to find—you have in these two languages, and especially in Latin, the best instrument for the most precise and most perfect expression of thought. The Latin prose of Tacitus and Cicero, the verse of Virgil and Horace, are like a Greek statue or an Italian cameo—you have not only exquisite beauty, but also exquisite precision."

It may be asked, "But cannot these advantages be found in the study of modern languages?" We answer, no! In the first place, all modern languages are closely allied in modes of thought, and will become more and more uniform as civilization draws all nations closer. Hence, one or two words of a foreign tongue enable one to guess the meaning of the sentence. In the next place, in modern languages the meaning is suggested by a group of words taken together rather than declared definitely by the meaning of the words standing alone. Thirdly, modern languages are studied to be spoken and accordingly the memory is chiefly cultivated and stored with a vocabulary for immediate use. That the mere ability to converse in a modern language is no sign of superior mental training is evidenced by the fact that peasants on the confines of France, Switzerland, Germany and Italy, with little or no education, are able to speak two or three languages.

I have dwelt upon the training afforded the reasoning power, because the advocates of non-classical training appear to lay particular stress upon this factor. I shall have occasion to refer to this subject again, when I hope to show that Latin and Greek afford the best preparation for the study of law and medicine. Moreover, there are not a few who think that all the virtue of a classical course lies in the cultivation of the æsthetic sense or the development of a literary taste, and that the reason is cultivated sufficiently by the study of mathematics. Experience, however, proves that a mathematician is quite frequently not a metaphysician, and that one good at figures has no power to follow an argument in debate. One may be a shrewd lawyer and incapable of grasping the ordinary theorems of geometry. In other words, man's reasoning power may be trained along different lines.

Besides developing the intellect and that in various ways, the study of Latin and Greek improves the memory and gives the will a power of concentration that is not afforded by the study of modern languages. Moreover the classics are inspirers of good taste or love for literary perfection. This I draw from the fact that the masterpieces of the ancients exhibit a finished model. They cared not so much for what is startling, as for producing effect by the concurrent action of all the parts of a poem or speech. They rigorously excluded whatever might tend to lessen this effect. So well recognized is this truth that whatsoever in our language shares this perfection is "a classic," a word signifying perfection in every detail and the adaptation of all parts to produce one grand effect.

THE CLASSICS, AND LAW AND MEDICINE.

The great argument for the exclusion of Latin and Greek is, as we have seen, that they are of no practical value in this great, busy, modern world. Their value as trainers of the mind, of the intellect, the memory and æsthetic faculty has been proven by the experience of four hundred years, and recent attempts to ignore them have not met with success. It is almost self-evident that the fineness of the instrument is one of the principal factors of the success of any artist. If this be true of

the material instrument, the chisel and the brush, how much more true is it of that first and chiefest of all instruments, the human intellect? Whatever contributes to its perfect development has a principal share in all the work performed by it. Consequently we affirm that, other things being equal, the classic scholar is better prepared for the study of law, medicine, science and even business than one who has had no such training. The relative capability of the classical and real school students to grapple with the various sciences has admirably been pointed out in the testimony given by the German university professors and by Dr. Karl Hildebrand in France, after a severe test in 1870.

I believe in all European countries, even where the strongest assault is made on the classics, in what is called secondary education, a classical diploma is required before a student is admitted to study law or medicine. If we examine for a moment what these studies require on the part of the student we shall see the high tribute paid to the efficiency of the classics. I shall not dwell on the fact that all law and medical terms are Latin and Greek and that he who would have an intelligent knowledge of the terms he is using should have previously studied the classics, because such knowledge would not require very profound study. We lay stress on this point that the habits of mind required in the legislator and lawyer, and in the physician are precisely those cultivated by the classics. The legislator to make wise laws must know not only the present condition of the people, but their nature, disposition and antecedents. He must know whether such laws have been tried in other lands and what has been the result. He should be acquainted with legislation past and present and have a mind stored with historical facts and know when he is to call to his aid a specialist in some science.

The lawyer in arguing his case must be familiar with the laws of his country, whether applying to the whole country or to certain parts only. He must be fully aware of the exact nature of each law, why it was made, the full extension of the law, its difference from other laws and similarity to them. He is

called upon to make use of the keenest analysis of the testimony for and against his client. Evidently the intellect must put forth all its activity. It is not enough to have studied, i. e., read law, even if that reading has been most extensive. Theory is necessary; but a practical turn of mind is eminently required to suit the theory to the concrete case here and now before the lawyer. Is not this precisely what the mind is called upon to do every day in the class room in translating difficult passages from Latin or Greek? As we have said, in this act of translating from the dead languages, guess work is forestalled by the vast difference in the modes of thought of the old and modern languages. The rules of syntax, the bearing of the context, knowledge of ancient history, manners and customs are called into play to furnish the correct translation. The student must be able to concentrate all his knowledge and all his powers upon the sentence before him. He must be alive to the value of every inflection and to the shades of meaning of the subjunctive mood.

Take the case of the physician. The assuaging of human pain and often the decision of life and death are committed to his judgment. The respectable physician knows well that patent medicines that are advertised to cure all diseases in all persons and in all stages are patent lies. Nothing is so forcibly inculcated by experience, as that the human body is a most complicated bit of machinery and that the disposition of the body, its previous condition, medicines formerly given, the power of the imagination, the will power, power of reaction and a hundred other modifying circumstances must be weighed before the physician acts. It is not the physician who decides on the spur of the moment, who is content with a superficial examination, that is the best, but he who studies the case in all its bearings and ponders over symptoms many and many an hour in his study and consults the best medical works that have been written upon his subject. In both the lawyer and physician, the power to analyze, to make subtle distinctions, to concentrate all his vast store of knowledge laboriously acquired through years, upon the single case he is examining, are absolutely requisite.

Here I may be allowed to quote the very apposite words of Dr. Lewis H. Steiner, A. M., which I shall take from an address of his before the American Academy of Medicine on September 16, 1879: "On the whole, it must seem almost incredible to any one who has availed himself of the advantages furnished by a faithful study of Latin and Greek before entering upon his medical studies that a student could deliberately forego these—that he would undertake the task of fighting his way without the assistance they are able to render at almost every step of his progress. In all my experience I never heard a physician who had faithfully gone through a classical course under competent teachers regret the time spent in forming an acquaintance with these ancient languages, while it has been my lot to meet many who deeply lamented their error in neglecting them in their youth and labored zealously to repair the same afterwards by private study at an advanced age."

These sentiments are echoed by the Rush Medical College of Chicago in a circular letter sent out to colleges and universities:

"It is the purpose of this communication to present to colleges and universities, first, the desirability of urging upon students designing to take up the profession of medicine, the great importance of a college education as a foundation therefor; and second, the need of providing for such students in the college curriculum instruction in those branches which are fundamental to its science and practice.

"The opinion is unanimous among medical educators that the great defect among medical students is the lack of a thorough preparation for the study of practical medicine; such an education as can only be obtained in a well-equipped college or university. The student who enters the profession of medicine without this is seriously handicapped at the very points where he will find it most difficult to make up this deficiency in later years. The successful pursuit of medicine, as a life study and vocation, demands a thoroughly trained mind, and the time is not far distant when all the leading medical schools will require some part, at least, of a college course as a prerequisite for ad-

mission. These facts should be brought to the attention of every student who intends to become a physician, and this can be done most directly and effectively by the teachers and officers of our colleges and universities."

We may be told that here and there are eminent lawyers and physicians who have not had a classical course. That may be, but they are the exceptions, and when we discuss the relative educational value of different courses of study, we do not legislate for geniuses but for the average human mind. If one is able to reach an end by the sheer force of nature and exceptional mental powers, it does not follow that a valuable aid would not have produced a better result, if it had also been called into use. If physical training enables a weak man to lift a weight which a much stronger man without training is able to lift, the value of the training is not therefore to be set aside by the stronger man.

To complete this portion of the subject, let me quote from an article in the *North American Review* for November, 1906, which gives some statistics concerning the after career of college graduates of this country: "Of all the professions, the ministry enrolls the largest proportion of college graduates." (A very large per cent. of the members of the Protestant ministry have had liberal education and every Catholic priest is compelled to go through a thorough classical training before being ordained.) "A large majority of the lawyers of the United States are not college bred, but it is not too much to say that the influence of those who are is greater than that of the remainder who are not. The highest positions in the courts of the United States or in the courts of the individual states are usually filled by those who have had an academic education. Every Chief Justice of the United States has been a college graduate except one; and that one, John Marshall, was a student at the College of Mary and William until the outbreak of the Revolution interrupted his undergraduate career. More than two-thirds of the associate judges of the Supreme Court and about two-thirds of the present Circuit Court judges are college graduates. At the present time every member of our

Supreme Court has received a liberal education. * * *

In suggesting the great part which college men have played in national affairs, it is not unworthy to mention that clergymen, teachers and physicians are by their occupations usually prevented from entering political life. The proportion, therefore, of college men who are found rendering conspicuous service becomes exceedingly significant. Of the fifty-six signers of the Declaration of Independence, forty-two had a liberal education. Three members of the committee of five appointed to draft the Declaration—Jefferson, Adams and Livingstone—were college bred. At least thirty-five of the fifty-five men who composed the convention of 1787, which framed the Constitution, had the advantage of a classical education. Of our presidents fifteen are college graduates, and thirteen also of the vice-presidents. An examination of the biographical sketches of congressmen proves that one-half of those who have served in the United States Senate have been college trained and somewhat more than one-third of those who have been members of the House of Representatives. When one considers the relatively small proportion of citizens of this country who have been members of its colleges in the last hundred years—(about three hundred thousand)—the influence of the college men in this whole community is proved to be commanding." (Charles F. Thwing—*Influence of the College in American Life*). I shall not dwell upon the aid the classics afford to the student of mental philosophy and theology. It is admitted that it is well-nigh impossible to prosecute these studies without previous classical training. If then for the study of law, medicine, mental philosophy and theology—studies in which the highest powers of the intellect are put to the severest strain, the classics are admitted to be the best preparation, is this not an unanswerable argument in favor of their training power?

THE CLASSICS AND BUSINESS.

Let us examine what the effect of classical training is on the man who is preparing himself for a business career. One of the reasons given for the introduction of the modern language course to replace the classics is that it is a better prepara-

tion for a mercantile career; that it has the advantages of the old system and besides gives one the knowledge of languages useful in business life. As regards the first of these assertions: Modern languages have been shown by experience in Germany and France not to produce the same mental training, and that the classical scholars in one or two years mastered modern languages far better than the real school graduates who spent several years in their study. Let us turn our attention to the other point, that the classics are of no advantage for a business career, and this will bring us back to the point where we began and allow us to take up the assertion of the Wall Street broker that a college graduate is unfit for business.

In the olden time when business was carried on according to primitive methods and the shopkeeper sat behind his counter and was sure of his customers; when the amount of money in business was comparatively small; when there were no corporations and trusts, little beyond knowledge of the three R's and some native shrewdness in driving a bargain were required to make a successful business man. There were comparatively few financial failures in those days. A young man was content to follow the career of his father and hence it came to pass that a certain branch of business was carried on for generations by members of the same family. All this has changed, and so far is it from being true that the restless activity and competition of the modern business methods has dispensed with the need of a classical training, that they are an argument for a severe classical training. There is more mental exertion required for a successful business career today than is expended in the career of any special science. The specialist in any particular branch concentrates his attention upon but one subject; the business man must survey the whole business world, particularly, of course, that portion more immediately connected with his own. Unlike the facts of science, which are certain, the business market varies every day and requires the shrewd business man to adapt himself every day. That this is no slight task for the brain is evidenced by the number of failures every

year in the country and by the number of business men who become nervous wrecks after a few years.

In this connection allow me to give the testimony of Mr. Seth Low, president of the Columbia College, who, as he testifies, went into the business world for a time and had a chance to test the effect of college training: "It is doubtless true that the college graduate entering upon a business career is at a disadvantage the first few years of his business life as compared with one who entered business when he entered college. If, however, the man has a capacity for business, I venture to say that in five years, certainly in ten, he will find himself more than abreast of his friend who did not go to college. The trained mind can master the problems of business better than the untrained mind, as it can master other problems better for which it has itself any natural capacity. Beyond that, the man himself outside of business will have more success and is likely to be a greater power in the community where he lives. When it is contended that college bred men rarely succeed in business, it is to be remembered that it is currently believed that 95 per cent. of all men who engage in business sooner or later fail. It is only the select few in any department of human activity that conspicuously excel. It may easily be that the tastes which lead men to go to college are not frequently found in combination with what I may call rare business genius. I venture to predict, however, that should such a combination exist, a college education, so far from unfitting the man for a business career, would make him a power in the business world beyond all his compeers who had not been so favored." (U. S. Educat. Rep. '90-91, vol. 2, p. 1083.) To strengthen the words of President Low, I may cite the statement of Dr. Karl Hildebrand, who in the *Contemporary Review* for August, 1880, says: "One of the first bankers in a foreign capital lately told me that in the course of a year he had given some thirty clerks, who had been educated expressly for commerce in commercial schools, a trial in his offices and was not able to make use of a single one of them, while those who came from the grammar schools, although

they knew nothing whatever of business matters to begin with, soon made themselves perfect masters of them."

Let me add the testimony of an English merchant, Mr. S. G. Rathbone, and we are all aware that English merchants are not the most unsuccessful in the world. Mr. Rathbone, at a meeting in Liverpool, held to promote the cause of its University College, in January, 1884, declared that he spoke on the subject from a business man's point of view, and that it became every day more and more dangerous to carry on business simply by light of past experience; that the business man must consider new conditions of trade that required much higher reasoning, and more correct faculties of observation than brought success in the good old days that some look back to with affectionate remembrance. He asserted that as far as his observation went he found that men who had a continuous college training and had taken a university degree got on much better than those who had passed a boy apprenticeship, which they had commenced with a very imperfect general education. (The Month LVI.)

In the U. S. Educational Report (1889-99) the committee appointed by the National Educational Association to devise a course of studies for commercial colleges set forth in no uncertain terms the need of more comprehensive training for the modern American business man.

Over and above the usual amount of bookkeeping, arithmetic, shorthand, etc., the committee advise the study of public speaking, rhetoric, civil government, commercial law and economics. We quote from the report: "Inasmuch as the education of a business man is not complete without the ability to stand before his peers in public and express his views, public speaking becomes a branch of business training of no little importance.

"A knowledge of the laws relating to production, distribution and consumption is necessary to an understanding of the facts of commerce in their relations to each other. A place for economics must therefore be found in the business course.

"Whether we regard the principal work of the business college to be the training of young men and women for position in business houses, thereby opening the avenue for position in business houses, or look beyond this work to broader fields of usefulness, we must, through a series of lectures, if not in some more formal manner, strive to teach the elements of business ethics."

"Further, it is not the less our duty than that of other schools to prepare young men and women for intelligent citizenship; for this reason the subject of civil government must be given a place in the curriculum of the business school." After this statement we are not surprised to find that the Chicago University requires as a requisite to enter its College of Commerce and Politics a knowledge of Latin.

Intimately connected with this subject, and a fact which helps to throw light upon it, is the employment of the fair sex, old and young, in many posts formerly filled by men. I do not think that the sole reason is that they work for lower wages, but that it may also be explained by superior education. Any one who cares to consult the United States educational reports may ascertain that everywhere in our high schools the majority of those who graduate are girls. While, therefore, the boy is allowed to quit school when he chooses and enter on life with little or no education, the girl is compelled to continue her studies and after a few years is much the superior of her brother. Whenever there is no question of great physical labor, the possessor of superior brains and a well-trained mind, whether man or woman, will command the highest price. Accordingly in the field of pedagogy woman is gaining steadily. The commissioner of education informs us: "Of 82,650 teachers in city schools, only 6,302 are men, and the high schools have the greater part of them. Women are also rapidly gaining ground in the supervising positions and now hold nearly as many of them as men do. Of 161 new places of this kind during the last year, 157 were given to women." (Educational Reports 1898-9.)

It is becoming more and more apparent every day that the best preparation for business life is that course of studies that

fits the mind to grapple with the most difficult problems—a severe classical training. It is sheer folly to expect that six months or even a year in a business college suffices to fit one for the commercial struggle of to-day.

But suppose we grant that a classical training does not fit a man for business any better than a commercial course, it would still be preferable. When the business man returns home in the evening, will it not be a solace for him to have acquired a taste for reading? When he is to address a public gathering, and any man of prominence may be called upon to do so, will he regret that fluency of speech and ease of writing acquired in his college course?

A business man does not cease to be less of a business man for being polished and refined in diction and a man of literary taste. Should a business man not desire that boon—a liberal education—that will put him on a level with other cultivated men; that will enable him to solve difficult business complications with the least expenditure of energy? In the words of Cicero: "These studies foster our youth and solace our age; they delight us at home and do not embarrass us in hours of business; they are with us during the vigils of the night; they accompany us in foreign lands; they are our companions in the retirement of rural scenes."

In behalf of the retention of Greeks and Latin in the course of college studies, I have briefly summarized the arguments that have convinced strong minds that their place cannot be supplied by any modern substitute. The education of man's reasoning power must begin with that gentlest and most effective of all means, the study of language. It is the means furnished by nature to all her children, civilized and barbarian. A certain amount of familiarity with one's native tongue presupposed, I have endeavored to show that the best languages to effect that mental training are Latin and Greek, owing to the very logical structure of those languages and their methodical grammars. Modern languages are learned to be spoken, and hence more is done by instinct than reflection, and it is well known that languages learned for the mere purpose of conversing in

them do not show any mental training, in proof of which I cited the peasants of various countries who speak several languages and have no education. Passing from theory to fact, I have adduced the experience of the modern system in Germany and France and shown from the testimony of men competent to judge that the study of modern languages and science does not produce the same mental acumen and literary taste. I have quoted the opinion of learned physicians who deem it a necessity to have a classical training before entering upon the study of medicine. The same is true for law, philosophy, theology, and, according to the opinion of many business men, a severe classical training is more and more demanded for him who would succeed in business.

All these arguments are based on the merits of the classics as educators in themselves. But for us who use the English language, which is in great part Latin, and as regards the language of higher thought and science, law and medicine, wholly Latin, it should not require long meditation to convince us of the practical use of the study of such a language. So that if we take modern educators at their word and admit only that branch to belong to a modern course of study which is immediately useful for everyday life, even then we should have to accord the very highest place to Latin.

The classics have given birth to our literature and civilization, not only to ours, but to those of every modern nation. As Mr. W. T. Harris, United States Commissioner of Education, strikingly puts it: "For the evolution of the civilization in which we live and move and have our being issued through Greece and Rome on its way to us. We kindled the torches of our institutions, the watchfires of our civilization, at their sacred flames. The organism of the state, the invention of the forms in which man may live in a community and enjoy municipal and personal rights—these trace their descent in a direct line from Rome, and were indigenous to the people who spoke Latin. In our civil and political forms we live Roman life today. That side or phase of the complex organism of modern civilization is Roman. Our scientific and æsthetic forms come from

beyond Rome; they speak the language of their Greek home to this very day, just as much as jurisprudence and legislation pronounce their edicts in Roman words. Religion points through Greece and Rome to a beyond in Judea." To these words we may add the remark of Schopenhauer: "A man who does not understand Latin is like one who walks through a beautiful region in a fog; his horizon is very close to him. He sees only the nearest things clearly and a few steps away from him the outlines of everything become indistinct or wholly lost. But the horizon of the Latin scholar extends far and wide through the centuries of modern history, the middle ages and antiquity." (U. S. Reports, 1893-94, vol. 1, p. 625-627.)

To sum up: The mastery of the English tongue, the knowledge of our literature, success in law, medicine, science and even in business, all demand a severe classical training.

DISCUSSION.

REV. P. F. O'BRIEN: Permit me, gentlemen, to open my endorsement of the paper just read with a personal incident. Yesterday, in a certain office of this city, a business letter in Spanish was handed to me for inspection. Now, though I do not possess even an elementary knowledge of the Spanish language, yet, owing to my acquaintance with Latin, I was able to make out every word of that letter with two exceptions, to the apparent surprise of the purely commercial gentleman who presented it to me.

Let me turn from this business instance to the differentiation between a classical and a scientific training. It is our duty to span and not to widen the alleged breach. On the one hand, the classical teacher claims, especially for Latin, three things, viz, accuracy, lucidity and precision. On the other hand, this is the age of applied science, an age of machinery, an age the progress of which is judged by the development and multiplication of subtly constructed machines. Now, the principal features of any modern machine are a combination of accuracy and precision, emanating originally from the lucidity of the inventor; and these are the qualities which a classical training tries to imprint, viz, the very ones which are brought to bear upon the mechanical contrivances of modern industrialism; so that there would be as much justice as ingenuity in maintaining that, after all, there is no real difference between the mental processes of a classical and of a scientific training, just as some assert that there is no real difference between the deductive and the inductive method in philosophy.

The value of the classics for even a business course ought to be hammered into the heads of our students and of their parents, in season and out of season. Our Roman Catholic schools and colleges pander to an erroneous position and to a "penny wise, pound foolish," pedagogy when they divorce, both on paper and in fact, the commercial from the classical side.

Apart from Father Burrowes' well-arrayed arguments, I beg to say that a business man's success may frequently depend upon qualities that lie outside his purely business training. The success of a business man may spring not only from his technical knowledge of an article's worth, from his proficiency in handling accounts, but from personal qualities as well, from qualities of a genial, cultured personality, from that "indefinable something" the creation and maintenance of which appears to be the special and undying vocation of the literatures of old Greece and Rome.

FATHER MACKSEY: I wish to say just a word, and it will possibly be helpful in the way of meeting the trend of our adversary. Of course, in Catholic colleges we wish to insist on the studies which make for the development of the students' faculties—the formative studies, as distinguished from those prosecuted for the sake of the information which is their content. This development is largely ignored, if not distorted, first by the elective system, and, secondly, by the theory that the college student must get immediately the information that he will need for his future profession, and the sooner he acquires it the better.

In the quarters in which electivism took its rise it is now fairly well conceded, after thirty years of experiment, that it has been a failure. In this connection I would like to call attention to an article in the January issue of the *Educational Review*, which is published under the editorship of Nicholas Murray Butler, president of Columbia University and one of the several gentlemen who have stood for electivism and have viewed the study of the classics as an esoteric pursuit. The article would seem to indicate that the desertion of classical studies as an educational factor has resulted in loss to the students, not only in the matter of humanistic learning, but even, *actually*, of practical and applied science. The author goes on to show by quotation from authorities of note that the undergraduate whose mind is trained by the severe courses of the classical schools is the man who in the professional schools does his work most thoroughly. He cites the distinguished chemist, Bauer, professor in the High Technical School of Vienna, to the effect that the best students in his laboratories came from the Gymnasium, the classical school. For the first three months the student from the Real-Schulen makes the better progress, because he has a start in chemical information. During this time the classical student, not having this information, is stalled until he gets it. Within three months time he has gathered the information that is necessary as a preliminary, and from that on he dis-

tances his competitor, because he has the better trained mind.* That is strong testimony. It all goes to show that what the professor in the professional or technical school calls for in his pupil is a formed mind, or trained faculties of the mind, mere information being thereafter easy of acquisition, and our authority above quoted states that in training of the mind the young man who has had a classical education is far ahead of his competitors from other schools.

Now, one brief word of what the old traditional reason was for classical training as a means of development of the faculties of the mind. There are only three or four ways, when you come to analyze it, that a human being can use his mind. You can acquire thought from without, and you can produce it from within, and ultimately you can use it in two forms—in the form of communication to others and in the form of projecting it into a concrete reality by the productive arts of civilization.

In the acquisition of thought from without you proceed by personal observation and by reception of knowledge from other human beings. You need to use properly the faculties of observation, first, for the reason that knowledge begins from sensible perception, and here comes in the development of accuracy of observation by drilling the young mind to distinguish between the root-word, the prefix and the inflectional endings of the classical tongues and by bringing the mind to an exact mastery of all these forms and their force. This faculty of exact observation is further stimulated by a modicum of the experimental sciences, which the classic educators have always associated with language training.

But, after all, in our civilization, it is from the communication of thought by others that youth is earliest brought to knowledge. In acquiring information from others there is need of the full mastery of the vehicle of its communication, language, so as to catch exactly the fullness of what the other mind is to communicate to you. Here is the value and the absolute necessity of teaching the art of grammar; and where is that art exemplified in its fullest scope of using sound, sound combinations and permutations for the manifestation of thought except in the rigor of the ancient classic languages?

When it comes to producing thought from within—that is a matter of creative fancy or logical deduction. The latter you cannot compass without a rigid training in logic. This is in some measure imparted by the teaching of mathematics, which, by the way, in the strictest logic of their form, are an inheritance from the Greeks; but the fullness of this logic and the finest fruit gathered by the reasoning of man are to be found in the rigorous conclusions of scholastic philosophy, which in its basic shape is again an inheritance from the Greeks, and only to be

*Educational Review, January, 1907, pp. 64 and 65.

acquired, with the exactitude and fullness which we owe to the Schoolmen, by learning it in the terminology of the Latin tongue.

As for the development of the creative fancy, no Belles-Lettres, no humanities, are complete that are not drunk from the great sources of humanistic inspiration, the masterpieces of Greek literature, and of its near neighbor in imitation, the Latin.

If you take up the question of training the young mind to communicate truth to others, outside of the ordinary uses of life, which in their turn call for exactness, grace and fullness of speech, the mind either aims artistically to set forth its own artistic creations won from its apprehension of the splendor of truth, the beauty that goes to bridge the space between ourselves and Divinity, or it aims to influence the action of men. Where can one learn best the great principles of æsthetic concept and production if not from the ancient classic masters of Greece and Rome? Where, too, can we learn the proper use of language to enlighten the minds, to stir the souls of men and shape their actions and the course of human progress by consequence? Look back, for instance, at the men who ranked highest in the world as the molders of men in all lands of our western civilization, and you will find them among those who studied the great principles of ancient classic oratory and were made familiar with the great classic masterpieces either in their original languages, or, at the very least, in the different vernacular tongues.

Come now even to the practical minds in power over matter and force, the men who project their thought into material realities of their production and in consequence are enabling us to use to the fullest the wealth that comes ultimately from the earth and the elements. These men, of course, need the technical studies and training of advanced schools; but what better foundation could they lay in general culture of the mind—which is the proper work of the college—than the exactness, the elementary power of abstraction, the application of abstract principles to concrete facts, that are to be found in the training in grammar, humanities, rhetoric and philosophy, which make up the full course of the classical school? The whole question of the solution of a practical problem is that of shaping the best means for an end to be produced. Now, this principle is at the bottom of every art, and the drilling therein to be had in a careful training in the arts of grammar, poetry, and rhetoric is as fine a preparation as could be had for the after technical training to be had for each mechanical art. This is the way to learn how to pass from the thought in your mind to the practical entity which the maker and builder of things has in view.

I make bold to assert that if you take a lad and put him through the old classical courses, training him rigidly and severely in the faiths of one or preferably both of the ancient classical languages, and supplement his appreciation of the exact and full use of language, his ap-

preciation of the principles of æsthetics and criticism, and of the great principles of oratory, with a course of mathematics, physics, chemistry and philosophy, he will defy the proudest of his peers in any path of achievement on the face of the earth.

FATHER BROSNAHAN: I should like, Mr. Chairman, to say a few words on the subject. Classical and scientific educations are frequently so contrasted as to imply that the study of the classic affords no scientific training. This, I think, is an error. Unfortunately, since the development of the sciences that deal with manifestations of matter, the word "science" has been lowered in meaning. It now generally designates those sciences only which deal with measurable phenomena; hence classical and scientific studies are contrasted as though the respective mental development which they give were mutually exclusive. This contrast is itself unscientific. Any one who has actually taught the classics knows that the powers developed by what is called scientific education are equally developed by the study of the classics. The subject matter on which the mind is exercised in each is different, but the training in both is scientific.

There are two effects which ought to be the result of a scientific education—namely, the power of observing facts and the power of fusing them into unity by synthesis. Now, there can be no doubt that by the study of a classical language the mind is trained to observation of a close, and at times subtle, kind. Besides the grammatical structure of a language which is foreign to the student, the thought of his author exacts attention and observation of the highest kind. He must acquire the habit of apprehending precisely the foreign thought and of clothing it precisely in the vesture of his own language. Only those who have never engaged in labor of this kind would deny that it develops powers of observation. That the power of synthesis is also developed is clear from the fact that the works which the student uses are themselves the world's models of unity in composition, and that in the course of his studies he has unfolded before him the whole structure and articulation of the masterpieces of human thought. There are, it is true, higher faculties developed by the study of the classics, but it is an error to suppose that habits of observation and synthesis can be acquired only by the study of measureable phenomena.

My purpose in speaking is simply to protest against the narrow use of the word "scientific," and the consequent confusion of ideas which has followed the degradation of the word. A classical education is not unscientific in the proper sense of the word. It is scientific and artistic as well. It meets the two demands of education, in so far as education is a training and development of the mind.

PARISH SCHOOL DEPARTMENT.

PROCEEDINGS.

FIRST SESSION.

TUESDAY, July 9, 11:30 A. M.

The Department was called to order by the Vice-President, Rev. P. R. McDevitt. The meeting was opened with prayer. The consideration of business was postponed until after the reading of the paper of the morning. Rev. P. C. Yorke, D. D., read a paper on "The Educational Value of Christian Doctrine."

After the discussion, the minutes of the previous meeting were approved as printed in the report of the Cleveland meeting.

A Committee on Constitution recommended by the Association was appointed as follows: Rev. F. J. Finn, S. J., Rev. P. C. Yorke, D. D., Brother John Waldron, S. M.

The Chairman was authorized to appoint a nominating committee and a committee on resolutions.

The Executive Board of the School Department recommended that the number of the Executive Board of the Department be increased to eight members. The consideration of this recommendation was postponed till the business meeting Wednesday morning.

The meeting adjourned.

SECOND SESSION.

WEDNESDAY, July 10, 9:30 A. M.

The meeting was opened with prayer.

The Chairman announced the following members of the Committee on Resolutions: Rev. R. W. Brown, Rev. W. D. Hickey, Rev. P. C. Yorke, Rev. R. J. Roche, Brother E. Victor.

The following Committee on Nominations was announced :
Very Rev. B. J. Mulligan, Rev. Thomas Devlin, Rev. E. A. Lafontaine, Rev. P. J. McCormick, Brother John Waldron.

It was moved and seconded that no resolutions be presented to the house unless endorsed by the Committee on Resolutions. Carried.

All were requested to register at the Treasurer's desk.

It was moved and seconded that the number of members of the Executive Board of the School Department be increased to eight members. Carried.

The report of the Committee on Text-Books appointed at the last annual meeting was called for. The Chairman stated that it had been impossible to hold a meeting of the committee last year. Inquiry was made as to the scope of the work of the committee. It was moved and seconded that the Chairman of the School Department and Rev. E. A. Lafontaine be continued as a committee on this subject and requested to report at the meeting to-morrow on the work of the committee and what its scope might be. Carried.

THE CHAIRMAN: Last year a committee was appointed to take up the subject of a text-book in regard to Bible history and scriptural manuals. Father Moran was chairman of that committee, and he will now make his report.

REV. F. T. MORAN: The report must of necessity be very incomplete. During the year letters were addressed to all the Catholic publishing houses of the country, and some communications to the other publishing houses. The universal reply was that there was no Bible history at the present time that was an improvement on the present Bible history that was being used; no Bible history in contemplation, or that any one was writing. One firm said, however, that they did contemplate taking up the subject later on, or, as soon as possible. The publishers said that if any one would prepare a manuscript they would be very glad to publish it. I think that is very largely the difficulty in getting text-books, not only on Bible history but on school matters; the publishers are willing to give us anything we want, if we will give

them the material. The difficulty of finding editors and writers is perhaps the greatest difficulty of all. This subject would be comprehended in the work of the text-book committee that has just been continued.

It was moved and seconded that the report be received and referred to the text-book committee for consideration. Carried.

THE CHAIRMAN: It has been suggested that there might be an informal meeting of the superintendents and the community inspectors to talk over, among other matters, the subject of a curriculum, and if agreeable to the superintendents and inspectors, there will be a meeting this afternoon at four-thirty. All are invited.

A request was made that the report and papers be printed and circulated before the opening of the school year, if possible.

A motion was made that the School Department request the Executive Board of the Association to have printed and circulated as a separate pamphlet, as soon as possible, the paper read by Rev. P. C. Yorke, D. D., on "The Educational Value of Christian Doctrine." Carried.

REV. F. T. MORAN: I am looking after the financial interests of the Association, and I would ask if it would be in order to make a suggestion about the voting privilege? A number have registered their names as attending here, but a far greater number have also paid their dues. It is understood that there are many here who come as visitors, and of course we are very glad to welcome them, but the fact that they come as visitors would not establish their right to vote. Only those who have paid their membership dues can be regarded as full and voting members of the Association. It is merely to state that, so that when the matter of voting comes up there would be no confusion or misunderstanding.

THE CHAIRMAN: The payment of two dollars entitles to membership.

BROTHER VICTOR: We might do the same as in another convention I know of, for instance in the National Charities Convention, held in Minneapolis a short time ago. They have a regular

constitution and membership fees. When a question comes up, no matter in what department, the discussion is free to any one present who is interested in the work, and in voting on resolutions and other matters, every one is allowed to vote. It is only in matters that affect the Association in a permanent manner that the vote would be confined to the membership. It was so expressly stated in their small program that they issued. On the question being discussed the teachers present should be entitled to give an expression of their opinion. On something that has reference to a permanent matter in the Association, connected with the Constitution, then the voting might be restricted to the members. To get an expression of opinion on text-books, or some other subject brought up, it might be well to extend the courtesy of voting, and discussion, to every one here that has registered or has paid the fee.

THE CHAIRMAN: I think there is no disposition on the part of the Convention to restrict the discussion of any topic to members who have paid their dues; but when there is a question of voting, the power of voting is restricted to those who pay the membership fees.

A paper on "The Pastor and the School, from the Teacher's Point of View," was read by Brother Anthony, of St. Louis.

A paper was read by Rev. Walter J. Shanley on "The Educational Mission of the Catholic Church."

After discussion the meeting adjourned.

THIRD SESSION.

THURSDAY, July 11, 1907, 9:30 A. M.

The meeting was opened with prayer. Rev. Francis T. Moran, of the Committee on Nominations, presented the following names for the officers of the Association:

President—Rev. P. R. McDevitt.

Vice-President—Rev. Thomas A. Thornton.

Secretary—Rev. Francis W. Howard.

Members of the Executive Board—Very Rev. B. J. Mulligan, Rev. E. A. LaFontaine, Rev. Thomas Devlin, Brother E. Victor, Brother John Waldron.

Members of the Executive Board of the Catholic Educational Association: Rev. Dr. P. C. Yorke, Very Rev. J. A. Connelly.

Rev. Wm. D. Hickey was called to the chair.

Other nominations were called for. No other names were presented, and the officers were elected as named in the report of the Committee on Nominations.

In taking the chair, Rev. P. R. McDevitt said: "I cannot but express my grateful appreciation for the confidence shown by the meeting in selecting me as its presiding officer. As to the conviction of the importance of our work in my own mind, there can be no question, and I have no doubt of your earnestness and zeal in carrying on the work for which our convention stands, for the development and perfection of Catholic education."

The Committee on Text-Books was continued and the President of the Department was authorized to appoint other members as he might see fit.

REV. THOS. DEVLIN: At an informal meeting of the diocesan superintendents of schools and community inspectors held yesterday, a committee was appointed to request the Parish School Department to recognize the organization of the diocesan superintendents and community instructors, as a section of the Parish School Department. * I present this on the part of the superintendents and community inspectors.

It was moved and seconded that the request for the formation of a superintendent's section of the School Department be referred to the Executive Board of the School Department for favorable consideration. Carried.

The President called for suggestions for papers and topics for the program of next year's convention.

The suggestion was made that the authorities of the various religious communities send their suggestions later to the President or the Secretary.

Topics suggested: "Civics." "Method of Teaching Christian Doctrine." "The Italian Children." "Relations of Teacher and Parent." "Religious Instruction of Catholic Children Who do not Attend Catholic Schools, or Sunday Schools and Night Schools."

A paper on "The Function of the Community Inspector," was read by Brother Michael, S. M.

The announcement was made that Professor J. C. Monaghan, in response to a request, would address the teachers at 4 p. m.

Rev. J. C. Connolly urged the pastors and teachers who were present to help to increase the membership of the Association. He requested the teachers to ask the pastors to have their schools enrolled.

The report of the Committee of Resolutions was called for and the following report was read by Rev. P. C. Yorke:

RESOLUTIONS OF THE PARISH SCHOOL DEPARTMENT.

I. The School Department of the Catholic Educational Association recognizes with deep gratitude the increased interest shown in its proceedings and the invaluable help afforded its deliberations by so many of the archbishops, bishops, clergy and members of the teaching orders, both men and women.

II. The School Department expresses its satisfaction at the consoling fact that the true idea of education, namely that it is the training of the whole man, not of one faculty of the man, is gaining more and more recognition among American educators, and that the value of religion as the great necessary foundation of true education and the most efficient means of character-building is acknowledged by an ever-increasing number of the most thoughtful teachers in the secular schools.

III. While we are grateful for the many testimonials from external sources as to the value of the religious system and as to the educative results achieved in our schools, the School Department wishes to emphasize the fact that it is on fidelity to our own principles, and on improvement of our own methods, and on

steadfastness in our own efforts, we must rely to carry out with continued and increasing success the great trust reposed in us.

IV. The School Department congratulates the Catholic educators of the United States on the magnificent progress that is being made all through the country in the training of teachers and in the building and equipment of the Catholic schools; and no small source of its gratification is the knowledge of the generous sacrifice which has been the price of this progress.

V. The School Department respectfully calls the attention of our educators to the wise provisions of the Council of Baltimore on the teaching of pedagogy in the clerical seminaries, and recommends that special steps be taken by means of institutes, conferences and the like, to perpetuate and develop the pedagogical training imparted to our Catholic teachers in their normal schools.

VI. We commend to the reverend clergy in charge of souls the fostering of vocations to the teaching orders, as it is on these orders we must rely for the successful continuance of our parochial schools.

VII. We recognize with gratitude the honor conferred upon the School Department of the Catholic Educational Association by the elevation of its president, the Rt. Rev. Louis S. Walsh, to the See of Portland, Me., and are encouraged by the assurance of his continued coöperation.

VIII. We hail with delight the publication of the first volume of the Catholic Encyclopedia, and hope that it may be carried to a successful conclusion, and that it will soon find a place in all our school reference libraries.

Signed,

RORT. W. BROWN,

BRO. E. VICTOR,

P. C. YORKE,

WM. D. HICKEY,

R. J. ROCHE,

Committee.

The resolutions were adopted unanimously and the meeting then adjourned.

F. W. HOWARD,

Secretary.

THE EDUCATIONAL VALUE OF CHRISTIAN DOCTRINE.

REV. PETER C. YORKE, D. D., ST. ANTHONY'S CHURCH,
OAKLAND, CAL.

When your Secretary General set me the task of preparing a paper on "The Educational Value of Christian Doctrine," he advised me to read the report of the Committee of Fifteen and in particular that part of it which deals with the correlation of studies in elementary education. This report of the Committee of Fifteen is published for the National Educational Association by the A. B. Co., New York, 1905. Among the questions put to educators throughout the country in order to find material for the report I find this: "Has each of the grammar school studies a distinct pedagogical value? If so, what is it?" To answer that question for the study of religion I have taken as the proper limit of this paper. Has religion a distinct pedagogical value? If so, what is it?

I must apologize in the beginning for attempting this subject at all, inasmuch as I am not a teacher by profession, save and except that I hold that teachership which inheres in the office of the missionary priest. I have only this excuse to offer for my temerity in accepting the invitation to write this paper, namely, a great and long-standing interest in the methods of religious education and many experiments in the production of tools to render the work more efficient. Besides the fact that I am not a professional teacher may not be altogether a disadvantage, for those who are too close to the mountain cannot realize its height and often we cannot see the wood because of the trees.

However, at the outset I find a certain drawback in not belonging to the teaching profession, and I may as well make the confession at once. In reading the report of the Committee of Fifteen I found myself confronted with a dialect of English with which I was quite unfamiliar. That dialect I notice is affected not only in pedagogical reports, but in American teachers' periodicals and in American translations of works on edu-

cation. No doubt this is the language of the shop and, like all shop languages, hard to be understood by the outsider. The effect produced upon me was as if one should pass a ship in a fog—it looms up ghostly for a moment and straightway is swallowed up again.

That much of my difficulty is caused by the schoolmaster's love for words of learned length and thunderous sound is true, but I cannot rid myself of the feeling that it was the thought itself that was thin, nebulous and uncertain. Since the days of Moses and before, the task of making bricks without straw has never been regarded as entirely satisfactory. Yet the impression has been forced upon me that this is the very task the Committee of Fifteen has attempted. In defining the scope of its work the Sub-committee on the Correlation of Studies in Elementary Education says:

"Your committee understands by correlation of studies the selection and arrangement in orderly sequence of such subjects of study as shall give the child an insight into the world that he lives in, and a command over its resources by a helpful co-operation with one's fellows. In a word, the chief consideration to which all others are to be subordinated, in the opinion of your committee, is this requirement of the civilization into which the child is born, as determining not only what he shall study in school, but what habits and customs he shall be taught in the family before the school age arrives; as well as that he shall acquire a skilled acquaintance with some one of a definite series of trades, professions or vocations in the years that follow school; and furthermore, that this question of the relation of the pupil to his civilization determines what political duties he shall assume and what religious faith or spiritual aspirations shall be adopted for the conduct of his life."

Now, if I understand this aright, we must take the definite, concrete, twentieth-century United States child, find out how he is compacted and compounded, what he is doing now and what he expects to make his living by, and then from those data deduce what he should be taught in school.

But the minute we do take the definite and concrete child we find that the most important thing about him for parents, for neighbors, for authorities, is not what he knows but what he is doing. Moreover, the cause of anxiety is not what he is doing when under the eye of others, but what he is doing of himself. The thing that wears the mother's heart and that worries the teacher's mind is: What does the child's own soul tell him to do or not to do? For no matter how the soul speaks, whether with the voice of blessing or the voice of cursing, so shall the child do.

Here then is the most important element in the concrete child and what has the report to say to it? Practically nothing; yet all it does say is pitiable in its impotence: "It is of course understood by your committee that the substantial moral training of the school is performed by the discipline rather than by the instruction in ethical theory."

The child asks for bread and is given a stone. His nature yearns like the prophet for the mountain of God and the still small voice, and he is given a fire drill.

It is no wonder that men confronted with the whole child and asked to prescribe training for it become hazy, uncertain and obscure in their answers when they are warned that they must entirely disregard the larger and more important part of the child's make-up, namely, his moral nature.

This I conceive to have been the chief service that the Catholic Church has rendered education in America, that she has hammered into the heads of all educators worth the name that there is no education that neglects the will. Her writers have killed without hope of resurrection the old shallow idea that there was a moral value in knowing how to read and write. Through this report of the Committee of Fifteen we see the Catholic thesis taken for granted that the whole man must be educated—not a part of him. Yet when it comes to the crucial question as to how the whole man can be educated the report is broken on the wheel of the system. We have made an edict for the public schools like the laws of the Medes and Persians, that the sun does not shine, and it is not surprising that we are

on occasion made forcibly to realize that our words and our eyesight are out of joint.

Herein, it seems to me, lies the tremendous advantage of the Catholic school as an educational instrument. It has everything that the public school has or can have of any real educational value and it has, moreover, the full and free use of that ancient and most effective educator, religion. Its doors are wide open to Him who condescended to be known among His own as the Teacher and who placed at the head of His pupils a little child to be their model.

I have dwelt on this, the root idea of the Catholic system that religion is the chief factor in education because it is the principle upon which I base all my reasoning. We are committed to the cause of religious education and we should not be afraid to follow that cause to its legitimate end.

Here I would insist on the fact that what the Church is committed to is not education in religion, but religious education. She may under circumstances be compelled to tolerate merely education in religion, but where she is free her ideal is religious education. What is the difference between education in religion and religious education? It would be more accurate to say, instruction in religion and religious education. It is the same difference that would exist between instruction in mathematics and a mathematical education, or instruction in literature and a literary education. In the one case a certain amount of information in religion, or mathematics, or literature, is presented to the mind to be absorbed by it. In the other the method by which the mind is exercised, developed and made fit for action is religion or mathematics or literature.

That the Church is committed to a religious education I think, evident from her action in establishing her own schools wherever she can. If her ideal were to give merely instruction in religion she could easily find many cheaper ways of giving it besides building and equipping parochial schools. After all the amount of positive religious information we are bound to know by divine or ecclesiastical law is very small. As a matter of fact, it is not uncommon to find children whose sole means

of instruction is the Sunday school, putting to shame children of the parish school in their knowledge of the catechism. Yet in spite of that fact and the possibilities it discloses, we keep on the parochial school, being satisfied that if it is really a place which gives a religious education, the stammerer on its benches has received something that the quick and ready child from the public schools has missed for all time.

But there is mighty virtue in an "if." Are our parochial schools really places which give a religious education?

In answering that question I wish to disclaim any intention of posing as a critic or an expert on the parish schools of the United States. I have personal knowledge of very few parish schools in my own State and of none outside of it. I am dealing with general tendencies rather than with specific facts. I get at those general tendencies from the considerations that our social and political circumstances are bound to produce them, that similar circumstances produced them in other countries, that all the information I have been able to gather by association with persons experienced in school matters leads me to believe they exist among us, and lastly, that their presence has been confessed and deplored in the meetings of this body, and particularly in the very able paper read last year by the Rev. James J. Conway, S. J., on the "Need of Higher Education for the Catholic Laity."

I am the more disposed to confine myself to general tendencies because just as it is impossible to bring an indictment against a whole nation, so it is impossible to bring an indictment against a whole system. Our schools differ like star from star in glory. What is true of a school in one city may not be true of a school in another city. Nay, even what is true of a school this year may not be true of the same school next year. But if we are dealing with a general tendency we will find its traces all through the system. One school may just barely be affected by it, another may have given itself up entirely to its control. But whether the tendency is just appearing in the school or has gained control, the remarks or criticisms that may

be made concerning the tendency will be applicable and justified always everywhere and by all.

Now the tendency to which I refer is a disposition to despise our own inheritance and to copy the ways of the nations round about, and that not because those ways are better than our ways, but because they are the ways of strangers.

It would be idle to deny the great attraction exercised by the public school system on all other educational systems in this country. Its very size, the amount of money spent upon it, the number of teachers working under it, compel attention. On Catholic schools and Catholic teachers its influence is bound to be felt. The children are passing to and fro between the public and the parochial schools. Some of our teachers have been educated in whole or in part in the system, the number of Catholics teaching in the public schools is not inconsiderable, and these teachers are united by blood or friendship to the teachers in the Catholic schools, the spirit of rivalry and competition, the desire to learn what the brightest and most progressive minds on the other side are doing, all these things contribute to make the public school system influence the Catholic school system. I am not saying that those causes are wrong or are not desirable; I merely say that they exist and produce their effect.

And as competition is the life of trade, it is good that the two systems should run side by side. It is good for the public school system because the most noxious of all trusts is an educational trust. It may be good and very good for the parish school system if the excellencies adopted be such as can be assimilated to the parish school system without destroying the very reason which called that system into being, namely, the religious education of the young.

There is no need of enlarging here on the difference between true growth and accretion. In true growth the system takes unto itself what it needs and what it can assimilate. The system of religious education is no new thing in the world. As developed by the Church it has been equal in every age to the discipline of the nations. It is complete in itself and has its own organic life. Yet times change and manners, and he would be

a very bold man who would say that the Christian teachers who did not disdain to sit at the feet of Plato in the days of the fathers and at the feet of Aristotle in the days of the schoolmen might not find something to learn from secular thought in our own day. But, as the great philosophers were taken into the Church and made part of the intellectual life of the Church, just as earth and air and water are made part of the growing tree, so the secular thought of the day must be taken into the Church and made part of the intellectual life of the Church by an organic process and must not be as the ivy, that first adorns and then kills the tree around which it twines.

Now, the two ideas represented by the religious school system and the secular school system are irreconcilable. The former system stands in theory for a religious education. The public school system stands in theory for a secular education. Originally the public school was a religious school, and it would be difficult to prove that it has lost this character everywhere yet. But I am dealing here with systems and theories, and the official theory of the public school is that it is a purely secular school.

There have been various methods thought out and put in practice to arrive at some agreement between the parish school and the public school. But you cannot unite fire and water. I do not say it is impossible to work out an agreement between a State system of education and a Church system of education. I do say it is impossible to work out an agreement between the religious theory of education and the secular theory of education.

You will pardon me, I hope, if I give one more illustration of what is in my mind about the two systems of theories. I consider the difference between a religious education and a secular education to be precisely the difference between charity and philanthropy. The philanthropist gives his personal service or endows hospitals or builds almshouses because he loves his fellow man directly and wishes him well. The charitable man loves God first and then loves his neighbor for the sake of God.

The motive of the philanthropist is the amiability of man, the motive of the charitable man is the amiability of God.

It is evident that as far as personal service is concerned the motive of the philanthropist will produce action as long as the subjects are amiable, that is to say, as long as they demean themselves properly, coöperate with the lady bountiful, respond to treatment and are, in the slang of the settlement, "interesting." But when they are refractory, unthankful and generally unamiable, we know what becomes of the philanthropist's personal service.

But with the Christian the motive of the personal service is God, and not the object of charity. No matter how unamiable the poor may be, no matter how trying, no matter how uninteresting, the God motive remains the same and the human difficulties only heighten its efficacy.

Again, in good times the philanthropist builds his hospitals and homes for the aged, where the sick and the destitute receive all the care that science can afford or money buy. The charitable institution when compared with them often seems a poor second with its dingy apartments and short-handed service. But judge them from the secular side alone and ask which has the staying power, which will last, which has its roots in the soil. Bad times come, securities depreciate, income shrinks, and the great corridors of the palace of philanthropy resound no longer to the voice of nurse or the plaint of patient. But in the charitable home, though the walls are dingy and the roof sags—for the same hard times affect it too—yet the nurses are still there and its threshold is still worn by the footsteps of the poor. In rain and shine the good work still goes on just the same, only now a little more difficult. One institution has its roots in money, the most perishable of all things perishable. The other has its roots in the love of God, the Father of good, with whom there is no change or shadow of alteration.

Between the secular theory of education and the religious theory the difference is the same. The motive for education in the secular system is the State. The motive for education in the religious system is God. In the one system the teacher

aims at producing the citizen of an earthly city; in the other the citizens of a heavenly. When the State is strong and prosperous it can afford to pay for secular education, it is able to prescribe the duties of a citizen and enforce them—but if a State ceases to be prosperous where will it find the money to educate, and if it is not strong because the same vices that the sword was sent to punish have unnerved the arm that bears the sword, how can it vindicate its rights against the unruly? But where a man is educated for God and has for the sanction of his conduct the eternal law of God, he must remain though misfortunes come upon the State and its authority is weakened, and its coffers run dry—he must remain the righteous man, the just citizen, and out of his poverty he will see that his children are trained, even as he was trained, to enjoy the bliss that belongs to the citizenship of the saints by performing justly the duties that pertain to the citizenship of men.

You see that between these systems there is a chasm that cannot be crossed—the difference in motive and end. The methods of both may approximate, it may be impossible to tell by the care, the service, the kindness, the difference between one hospital and another, just as it may be impossible by the naked eye to distinguish between one school and another; but the difference is there, it is in the nature of things and it will work out in spite of all in the long run.

Now here in America we have the secular system of education in full blast side by side with the religious system of education. The object of the latter is to produce the religious man, the citizen of heaven; the object of the former is to produce the secular man, the citizen of this world. Then we are living in a civilization full of human activity. The prizes of energy were never so many and so tempting. Money is to be made easily and in plenty. The very schoolboy can earn his dollar after school hours. The wages of young men would appear fabulous to our simpler-minded forbears—the newspapers roar leather-lunged of the lust of the flesh and the lust of the eyes and the pride of life. Is it any wonder that America has such fascination and power for the carnal-minded man?

It is not therefore strange that even in religious schools we find a heightening of the emphasis laid on secular studies and secular careers. It would indeed be strange if such a tendency did not exist, for we are not a class apart and the breath of America is also the breath of our nostrils. I do not mean to say that the teachers are conscious of the tendency, but it exists none the less. The children the teacher works on have for their fathers and mothers the people who make American life what it is. What is bred in the bone will come out in the flesh. How often have we been annoyed with the complaint that the children learn nothing but catechism at the Brothers' and Sisters' schools. How often are we not told that so and so's daughter has just graduated from the public school and got a fine job in the Department, or that so and so's son has walked straight from a business college into a monthly salary that his grandfather couldn't have earned in ten years. Catholic teachers are not unmindful of the worldly interests of their children and there has been much searching of heart to see if after all we may not have hindered our children's careers by too much catechism.

When the old monks invented the saying, *laborare est orare*, they were crystalizing their defence against those who thought there could not be too much catechism. There can be too much catechism in a school just as in a hospital there might be so much prayer that the patients might be neglected by the nuns. But when I have admitted the possibility, I have admitted all that one need concede. After all there is a fair share of common sense amongst us and too much prayer or too much catechism leads to its own correction. Unfortunately, however, in a civilization like ours too little prayer or too little catechism does not lead to its own correction. The real danger our Catholic schools have to face is too little catechism instead of too much.

That is true, but it is not evident to many of our Catholic parents. For them then the only satisfactory answer is the answer of results. The teacher is driven to appeal to the success of this pupil or that who is a product of the parish schools.

We have not time in America to wait for the verdict of a well spent life, but we must have our spring lamb in January and our strawberries in March. Therefore we appeal to examinations. If a congressman has a vacancy at West Point and throws the nomination open to competition and a boy from the Catholic schools carries off the honors, the fact is chronicled in all the Catholic papers as a magnificent vindication of the Catholic system of education. Priests interested in schools have spoken to me with the greatest delight and pride of how their graduates took the highest marks when they appeared for matriculation into a high school, a normal school or a university. I am not condemning the newspapers that write up the success of Catholic schools or the priests who are proud of the success of Catholic scholars. It is certainly a legitimate pride and a legitimate answer to those who say that the brothers and sisters teach nothing but catechism. But I must say, with all deference that the habit of mind which those practices evidence betrays a tendency which I do not like. It means this: that we are looking for the seal of approval for our educational work from strangers and not from ourselves. If we have the courage to undertake the task of educating at all we should have the courage to put our own mark on our own work and not be always looking for somebody else's label. This tendency breaks out in many ways. It shows itself in the well known offer to submit the schools to State examiners in return for an appropriation of State money. It shows itself in the various attempts made to co-ordinate our academies either with secular universities or State professional schools. It shows itself in the adoption of the State text-books and the State course of studies—with the addition of religion, of course. In fine, its ultimate term is the organization of the Catholic parochial school precisely on the same lines as the public school across the street except that half an hour a day is given to the catechism and the teachers wear a religious garb.

I do not want to go on record as condemning any or all of the various steps which have led up to the result I have described. I can conceive circumstances in which they would

be extremely beneficial even to religious education. To some of them I must plead guilty myself. I am merely giving them as illustrative of the processes by which a religious school may be turned into a secular school in which instruction in religion is imparted.

You see this is the point I am trying to make clear, that if in a Catholic school the curriculum is divided up into a number of water-tight compartments, even though religion is represented in one of those compartments, such representation does not make the school a religious school. For instance, if reading, writing, history, geography and the other elementary branches are taught in precisely the same way as they are taught in the public school, the addition of a half-hour's catechism will make the private school a place where a religious instruction is given but it will not make it a means for imparting a religious education.

I know at once that people will speak of the religious habit and the pious practices or devotions and the Catholic atmosphere as supplying all defects. I would be the last one in the world to decry the utility of all these things, but I confess I cannot consider them of high pedagogical value even from the religious side. It is admitted that the cowl does not make the monk, and if the effect of the habit be so slight on the wearer it must be even slighter on the mere beholder. There is a great deal of controversy among the most experienced catechists as to the value of school prayer and devotions, and where there is so much controversy there must have been a wide discrepancy in experience. As to the atmosphere, I acknowledge that the influence of the teacher is one of the most important pedagogical factors we have, but that influence being personal, can be found and is found among Catholic public school teachers as well as among the members of the teaching orders. And finally, history ought to render us very suspicious as to mere atmosphere. The men who made the French Revolution were raised in the Catholic atmosphere of Catholic schools and the men who are today in that unhappy country dividing among

them the clothes of Christ were some of them raised like Samuel by the Ark of the Lord.

I think now I have made less obscure my distinction between a religious education and instruction in religion, and that I have made intelligible my thesis that the mere giving of Catechism lessons in a school does not make it a religious school.

But some of you may say that wasn't your thesis at all. Your thesis was the pedagogical value of religious studies in elementary schools and instead of attending to that thesis you have wandered all over creation from scientific charity to the politics of France. Maybe I have, and my only excuse is that the longest way round is the shortest way home. I have in the first place treated a subject that it was necessary to prove, namely, that religious studies have a distinct pedagogical value. If religious education is different in its results from secular education it must be because of the pedagogical value of the religious element. In the second place, if there is a distinction between religious education and instruction in religion it must mean that religious studies have a pedagogical value distinct from the mere acquisition of religious information or the performance of religious practices. Thirdly and chiefly, I have by implication got rid of the most of my thesis already. Somebody has said that conduct is the half of life and the larger half. Now, the great popular argument for Catholic schools is that they instill religious motives of conduct. Let them be hedge schools or marble palaces, to this ideal our Catholic schools have been uniformly faithful, the rules of life they have laid down have been religious rules. As far as the education of the will is concerned we have been true as the needle to the pole, and I don't think any one has any fault to find in that line with our parochial schools.

Indeed, if I might be permitted to make a suggestion, I would say that the only danger our schools are exposed to is that the pedagogical training of the will may be too exclusively based on the supernatural. There are natural motives for good manners which should not be neglected and some of the commandments and precepts of the Church will in the pupil's

later life be attacked from without and within by natural reasons and it would be well not to neglect the light of nature in establishing them.

I might also quote a sentence from Provost Wenham which, I believe, conveys a warning that should be heeded, especially by American educators. We are confessedly an irreverent people. No doubt some of our irreverence arises from a reaction against shams and pretences, but an irreverent people can never be a religious people. "The fear of the Lord is the beginning of wisdom." Provost Wenham says: "It may be well to insist a little longer on the extreme importance of reverence beyond everything else. One would speak with diffidence; but it would seem that teachers often make a mistake in aiming at devotion in children rather than reverence. For to make people devout is not in our power; and to aim at it is dangerous, as leading, in some cases, to a sort of reaction against religion altogether, and in others to a sort of excitement which is taken for devotion, but which has no solid foundation. But it is a proverb that 'without reverence there is no religion,' and there are no dangers attending the inculcation of this. On the contrary, it is the atmosphere which will still continue to support faith even when morality is weakened. It will influence the wild and headstrong when nothing else can turn them and is a good soil for the development of devotion."

No doubt the bare and bleak character of English Catholicism in the first half of the last century had something to do with Provost Wenham's suspicion of devotions and none of us would care to return to those chill and austere days; still I think his warning as to the necessity of inculcating the spirit of reverence should be taken. The spirit of devotion is the spirit of familiarity; the spirit of reverence is the spirit of aloofness. Both have their place in religion, for it was the same God who said "suffer the little children" that sent the bears to tear the two and forty that mocked His prophet.

But with these two suggestions I think I may safely pass from the pedagogical value of religion as a trainer of the will to what I conceive is my more intimate subject, the pedagogical

value of religious studies as regards the other faculties of the mind.

At the risk of becoming intolerable by interminable repetition I would say that we have to find out what is the real difference between religious education and instruction in religion. We have found out as far as the training of the will goes there is all the difference in the world—an irreconcilable difference in motive and in end. We have now to find out what is the difference between religious education and secular education plus instruction in religion as far as the other faculties of the mind are concerned, the intellect, the memory, the æsthetic faculties, the powers of expression and so on.

In the elementary school the first of all the studies is language. The child is taught to read and write and to analyze more or less closely the words and sentences he is using. The tools employed are readers, writing books, spellers and grammars. The pedagogical value of these studies consists in the fact that by them we come in direct contact with all human learning and that they furnish the mind with the most natural and effective means for developing the powers of observation and reasoning. For the first three or four years the child is engaged in the mechanical processes of learning to read and write. When he can master the printed and the written word he is put to the acquisition of ideas through the literary selections he finds in his readers.

Now, what pedagogical value have religious studies in this phase of the student's development? I take it that the religious studies in the lowest grades are of the simplest description. They consist mainly in memorizing the prayers and in the acquisition of the formulæ which contain the essential truths of religion.

Of course, if your school is divided into water-tight compartments and religion is kept in one this instruction has no influence either on reading or writing and has no pedagogical value beyond the exercise of the memory and whatever influence may be exerted on the will. But if the compartments are not water-tight this religious instruction may, in the very lowest grades, supply the teacher with a most efficient instrument in developing the child's mind.

What is reading? It is the power of recognizing the word behind the symbol. This is the essence of reading, whether it is the power of reading Chinese or English. But we must read understandingly and the child is first put to recognizing the symbols for the common words of the language, the baby words, the words with which he is familiar.

The child's spoken vocabulary is therefore the first instrument for teaching reading.

But we all have two languages. There is the language of conversation and the language of literature. The one is the common vocabulary, the other is the elevated style. The object of reading is to introduce the child to the elevated style and to furnish him with the literary vocabulary. The difference after all between the educated man and the uneducated is chiefly made evident in the manner of speaking.

Now, here the religious teacher has from the very start an immense pedagogical advantage over the secular teacher. The latter is confined to the "cat and dog" and "bat and ball" vocabulary and the little things of child life, the former has already opened the child's ears to the mysterious voices of the tabernacle and taught him to answer, "Speak, Lord, for Thy servant heareth." Prayer is an elevation of the heart and it expresses itself in an elevated vocabulary. Side by side with the vocabulary of the common life which the Catholic child is acquiring with his secular brother he is also learning a literary vocabulary by memorizing the prayers. The religious teacher therefore has two vocabularies to draw from in teaching reading and can the earlier furnish the child with examples of the elevated style.

But it is as the pupil advances in the elementary grades that religious instruction becomes of unique pedagogical value in the teaching of language. From the earliest ages experience has shown that the most perfect instrument of the literary education is the classic, the work in which the highest thoughts are expressed in a master's style. For that reason we teach the children from the lowest grades to read, to understand and often to commit to memory selections from the classic authors. By its terms the secular school is shut off

from religion and in all art religion is the inspiration of the best we have. But the domain of religion is open to the teacher of the religious school. Nay more, if the religious school is to live up to its name, religion should be used for pedagogical purposes wherever and whenever it is possible to use it. Of course, if you mean by religious teaching a half hour's instruction in the catechism while the rest of the day's program is just a reproduction of the public school curriculum I will admit that you can do very little educational work with religion either in the line of literature or in any other line. But if religious studies are barred from no hour of the school program, and if they are wisely used they can be made of the highest utility, especially in the teaching of English literature.

The historical reason for that statement is that English literature more than any other literature is affected by one book and that a religious book, the Bible. The Bible was done into English at a time the language was forming and it has left an indelible impress upon the English speech. This is true of the Bible whether in the Douay or the Protestant version. The Douay, although the older in point of time, is younger in the point of language. It has been the fashion to criticize the Douay version because of its bad English, but where that criticism has not arisen from purely polemical motives it has come from a false notion of what good English really is, or from certain canons of taste about which there can be no disputing. Considering the Bible from the literary side the differences between the Douay and the King James version are mostly superficial, and the former can be made as effectively as the latter an instrument for the formation of style.

But the Bible is an intensely religious book. So religious is it that the law has justly banished it from the secular school. Catholics rightly make a firm stand whenever the Bible is introduced into the public schools, even under the guise of a mere literary class book. If the Bible is to be used at all for any purpose it must first and foremost be used as a religious book.

Of course, when I speak of using the Bible in the school I am not thinking of the old-fashioned Protestant idea that the

whole Bible without note or comment should be put indiscriminately into children's hands. I am thinking of the use of selections from the Bible suitable to the age and mental development of the pupils.

To make my meaning clear I will take an imaginary school with an eight years' course. The children in the various grades have been taught and can recite selections from Longfellow and Scott, from Irving or Webster, or even from the writings of American or foreign Catholics. Yet, when I come to examine the children in this imaginary school I find they have only the vaguest idea of that first and grandest of Christian poems, the *Magnificat* of the Mother of God, while they have no idea at all of Zachary's *Benedictus*, the swan song of the Ancient Dispensation. They know by heart what Mrs. Hemans wrote about the boy on the burning deck, but not a word have they of David's lament for Saul and Jonathan, or "The Lord is my Shepherd," or the heart-broken verses of the *Miserere*. Tennyson's sweet numbers are familiar to their ear, but the soul-haunting sayings of the Sermon on the Mount: "Behold the lilies of the field how they grow," the splendid simplicity of the parables by the Lake of Gallilee, the majestic march of the tragedy of the Passion—these things they know only as in a glass darkly, hearing them from the altar during the Sunday Mass or translated into the base language to which the writers of Bible histories seem to be condemned.

What a tremendous waste of opportunity in this imaginary religious school. Here is the school existing for the purpose of teaching religion. There is at hand religious instruction of the highest quality couched in language that at times makes it difficult for us to believe those who say that the very words were not dictated by the Holy Ghost. The instruction itself is eminently suited for children and is put in such a way that it captures their imagination and fires their wills while enlightening their understanding. They instinctively take to it as if their ears were still used to the voice of God walking in the garden of innocence. Now this religious instruction is also of the highest value in forming literary style and cultivating literary taste. Its pedagogical use is two-fold, religious and secular, and these uses are not an-

tagonistic, but reinforce one another. Yet our imaginary religious school leaves this magnificent instrument to rust and proceeds to perform its task with secondhand tools and worked over materials.'

The value of history as an instrument of education, even of elementary education, is denied by none. But what is the educational value of history? Does it consist in knowing strings of dates or lists of kings or the results of sieges, battle, elections and the like? I am sure there is little if any educational value in these things. The pedagogical value of history consists in this, that it broadens the mind as one's horizon is broadened who stands upon a mountain top and sees woods, fields, lakes, rivers, towns lying between the everlasting ocean and the eternal hills. But this view of the past is merely an unfixd photograph unless we are taught to see the one increasing purpose that runs through all the ages and how that men's thoughts are widened with the process of the suns. History is really the record of God's deeds through men. *Res gestae Dei per homines*. It is from history taught in this manner that we obtain the true solution of the records of the past; it offers the only hope of reading the riddle of the future.

Yet what history can begin to compare with the Bible history and Church history for qualities such as these. Bible history itself was written under divine inspiration precisely for the purpose of recording the manner by which God's merciful design for the redemption of man was accomplished, first the blade, then the ear, then the full corn in the ear.

As in elementary schools we cannot begin with formal history until the final years, we are compelled to introduce the study of history by stories, wonder tales, biographies, and the like. There is no history that lends itself to this treatment like Bible history. The stories of the infancy of our Lord have a wonderful attraction for children. They will listen to them forever and reproduce them with delight. At a very early age they learn to love the history of the sacred Passion and to walk with our Savior from Gethsemani to Calvary. The Old Testament is packed with material. The Garden of Paradise, Cain and Abel, the Deluge, the Patriarchs, the story of Joseph, Moses, the Judges, the Kings,

Elias and Eliseus, the prophets of Juda, the Exile, the Machabees, Peter, and Stephen, and Paul, this is the history by which the world was molded into the form of Christian civilization and beside it there is no finer or better tempered pedagogical instrument to hand.

There is just one remark I would make about the teaching of Bible History in the elementary schools and that is that it should be as far as possible in the words of the Bible. I do not believe, as I have already said, that the Bible should be used as a text-book, but whatever text-book is used should be couched in the *ipsissima verba* of the sacred volume. Moreover, such chronology as is introduced should be of the most general description and especial care should be taken to keep from the minds of the children the idea that the Church or the truth of God's revelation is bound up with any of the numerous systems of Biblical chronology that learned men have devised.

As history broadens the mind in time so geography broadens the mind in space. But what is the pedagogical value of geography? It is not in knowing the capes that break the Atlantic coast line or the rivers that flow into the Arctic or the names of the English shires or the Irish counties or the French Departments or the German Kingdoms or the Danubian Principalities. It consists first of a general idea of the physical shape and civil division of the world we live in and then in being able to connect with the names of geographical features, with towns and rivers, with seas and islands, with stricken fields and castled crags, the great events of human interest that have made or are making them factors in the development of the race.

Yet where is the geography that so teems with allusion as the geography of religion? Whether we begin eastward in Eden or trace the worn highway from Haran to Canaan or strive to follow the mazy paths of the wilderness, is not every road marked with the footsteps of angels and does not the pillar of fire forever lead the way? As the shuttle of political power flies through the loom from east to west and from west to east and back again from east to west, is not the pattern that it is weaving the design of God? We inspect with minute eye the land of the chosen people

from Dan to Bersabee and here is the oak under which Abraham rested and there is the valley where David triumphed, by this well-side Christ sat wearied, there is the hill on which He was crucified and behold the place where they laid Him. Let us adventure with St. Paul the perilous seas and the inhospitable lands where the Spirit drove him to be a testimony unto the Gentiles and the strange towns glow with interest and the names of strange peoples become as household words. And in ever widening circles spreads the fascination of geography as we follow the multitudes of St. Paul's successors who with his zeal sought out strange islands and traversed untracked forests and burst open the immemorial secret of ocean and made the mountains of a new continent beautiful with the feet of the Gospel bearers that the prophecy might not want its fulfilment "their sound hath gone forth unto all the earth and their words unto the end of the world."

Of course all this value cannot be got out of geography in the elementary years, but a good beginning can be made and far more fruitful than any modern political geography can become the geography that must be taught wherever the course of religion is properly given.

No one questions the educational value of architecture or sculpture or painting or music, yet is not religion the mother of the fine arts, and who can claim to give a religious education, even an elementary religious education that does not make full and frequent use of them?

As I am supposed to be writing a paper, not a book, I cannot elaborate this subject as I should wish, but I cannot refrain from saying a word about the educative value of that great rite for which the Christian fine arts were created and wherein they find their highest expression, the Divine Liturgy and especially the Mass.

When our Lord instituted the sacrifice of the new law he said: "As often as ye shall eat this bread or drink the chalice, ye shall shew the death of the Lord until He come." The Mass therefore is a show, a spectacle, a drama. It is built on the classic lines and has its actors, its chorus and its spectators. Part of it

belongs to the priest, part to the choir and part to the people. As the drama is such an efficient instrument of education in worldly things, the Church has made it of equal efficiency in heavenly things. Once a week during all their lives by the command of the Church shall the children we are educating assist at this spectacle. How shall they assist—with understanding hearts or as those who have eyes and do not see? Looking at it simply as a means of education, the power of the Mass cannot be exaggerated. We teach the children to assist attentively, devoutly, and reverently, but we should not stop there. We should teach them to assist understandingly and if we do we shall find at our hands such opportunities of instruction as can be found in no other action. Not only is the Eucharist the hidden treasure in the devotional sense, it is in the intellectual sense the very storehouse from which the good man brought forth precious things old and new.

Of course, if I were to go over the whole field of religious education and try however briefly to describe the educational value of every subdivision I should never make an end of speaking. I shall therefore touch but one more subject and then have done.

The educational value of grammar consists in the fact that it is the door to logic. It is the beginning of the art of thinking. It is learned by analyzing how we have thought. Now every teacher knows that the great difficulty of all teaching is to teach the children how to reason. It is easy enough to make them feel, it is not hard to make them remember, but it is supremely difficult to make them think.

Philosophy may seem a big word to apply to the teaching of an elementary school, yet philosophy is the end of all teaching, elementary as well as advanced. Like the gentleman who was astonished to learn that he had been talking prose all his life, we may be surprised to know that we are all philosophers. The ploughman philosophises at the plough and the carpenter at his bench and the doctor at the bedside and the politician on the stump. There was never such a nation for philosophizing as this American nation if we are to judge by the daily output of edi-

torials in which ten thousand different philosophers throw ten thousand different brands of philosophy at a discerning public which wisely, for the most part, carefully avoids the editorial page.

Our children, to the extent of 80 or 90 per cent., go out into the world from our elementary schools. If the education they have received is to be of any value beyond the purely monkey tricks of reading, writing and arithmetic, they must be taught to think. A man who can't read or write and yet can think according to correct principles is an educated man. But he who can read and write, but who cannot think, whose mind is like the record of a phonograph that has been used over and over until it gives forth only a confused medley of words or sounds, such a one is not educated, though he dresses in broadcloth and has bought a library by the running yard.

Children can be taught to think and there is no instrument so ready and so powerful as the catechism. The catechism is the philosophy of life. It deals with subjects about which children speculate naturally and which have an overpowering interest for them: God, the origin of the world, good and evil, the value of actions, the end of man. I need not say that catechism or question and answer taught merely as a memory exercise has little pedagogical value, but I am speaking now of Christian Doctrine in its widest sense, that is to say, the teaching of the Christian Church on man, his duties and his destiny; in other words, the Philosophy of Christ.

In teaching catechism the teacher has every advantage in breaking down the barrier that separates the word from the thought. The children are thinking and thinking earnestly of divine things; they have been taught the form of sound words in which this divine doctrine is expressed. It needs but little effort to lead them from one to the other and introduce them into the sanctuary beyond the veil. Hence I believe that neither grammar nor arithmetic can compare in pedagogical effectiveness with the teaching of Christian Doctrine, whether as regards correctness of thought or accuracy of expression or power of following out a train of reasoning.

In a rather unsystematic fashion, diverging here and there as the distraction came, I have tried to put before you the pedagogical value of Christian Doctrine. That value has long been recognized even by non-Catholics as far as the domain of conduct is concerned. I am not sure that its value is as widely recognized from the side of the intellectual faculties, the memory, the imagination, the æsthetic powers, the reason itself. No one will acknowledge more readily than I the slight and unsatisfactory nature of my contribution. I can only plead in extenuation that I am a victim to my esteem for your General Secretary, and of my great hopes of the good that this Association can achieve for Catholic education.

Of course you will readily see that the whole paper presupposes a religious education, not merely instruction in religion. I fear there is a tendency in some schools to give a child a hundred dollar education in secular subjects and a five cent education in religion. If we are to be true to our name at all, our religious studies should be as high in quality and as liberal in quantity as our secular studies. It is a grievous thing to see a Catholic lawyer or a Catholic doctor who in legal or medical lore is not equaled by any in his profession, but who in religious learning has the equipment of a schoolboy, and that damaged and battered after these many years.

Do not suppose that I am advocating a course of theology in our elementary schools. Theology is the science of religion, and is not an elementary subject, or even a university subject, but a professional subject. Owing to causes with which I am not familiar the recommendations of the last Council of Baltimore concerning the teaching of pedagogy have not been put into effect in many seminaries, if in any, and consequently young priests coming out fresh from their theological studies cannot be blamed if they import a theological bias into religious instruction and thus influence the teachers so that the dry, hard, systematic side of religion is too often unduly insisted on. I do not mean that the children in our parish schools should be miniature theologians. There is milk for babes and meat for strong men. But I do mean that the knowledge they have of Christian

Doctrine should be as broad and as deep and as high as the knowledge they have of mathematics or history or geography or such like studies.

But as the beginning and end of all our education from the side of conduct is the right deed, so the beginning and end of all our education from the side of knowledge is the right thought. We must send our children out not only with correct principles of acting, but also with correct principles of thinking. I believe it is possible, even at the tender age they leave the elementary school, to make them Catholic-minded, so that as they grow up they will not hanker after the philosophy of yellow journalism—the husks that even the swine will refuse to eat.

We must remember, too, that our influence over them does not cease when they leave the class room. After all, they only change schools, and henceforth they are scholars in the great school that is called the world. There, too, in the world they will find the Church before them, even as they found her bending over their youthful desks. If they have been trained to know her voice and to think her thoughts she will without difficulty continue to lead them to the wider knowledge and the riper experience—not all, indeed, in the same path, but each according to the opportunities and necessities of his life. She is the successor of the Great Teacher, and against all others she vindicates for herself the style and title of the Teaching Church. Happy shall we be to whom has been given the privilege of gathering little children into religious schools if during the years we have had them under our charge we have so taught them according to the measure of their comprehension the doctrines of salvation that during the years of a well spent life they may, under the guidance of Mother Church, advance in grace and wisdom—in that wisdom which is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

DISCUSSION.

REV. FRANCIS J. FINN, S. J.: After listening to the really able, eloquent and exhaustive essay of Father Yorke on the Educational Value of Christian Doctrine, I feel that in discussing it I am gilding refined gold and painting the lily.

Father Yorke has pointed out that for the training of the will there is nothing to compare with religious training. This training runs through each and every branch of a Catholic school. Not only does it, like sunlight on the waters, lend light and splendor to each and every subject, but it enters intimately into the very discipline of the school. The laws of order which should inform a religious school are as different from those of a secular institution as are the regularity of a religious house from the discipline of a barracks. To outward seeming both may be the same, but, getting at the heart of the matter, there is as much difference as there is between charity and philanthropy. The discipline of the Catholic pupils is not blind. They are not dumb driven cattle. The Catholic student has a reason for the discipline that is in him. The secular student, so far as his school training goes, has no other than a woman's reason—he keeps the rule because he keeps the rule.

Truth, honor, duty, obedience, lofty ideals—these are the things which should be the very life of the highest discipline, and these are the things which reach back in their excellence to the throne of God.

The discipline of Catholic high schools and colleges is largely what it is owing to the preparatory discipline of the Catholic primary departments. Now, it would be fatuous to affirm that the discipline of Catholic high schools and colleges compares "more than favorably," as the saying is, with that of secular high schools and colleges. As a matter of fact, there is scarcely any comparison. In our most famous secular institutions of learning there are escapades, hazings and other outrageous performances which supply splendid copy for the most sensational papers, which make a mock of discipline and which, thank God, are unheard of and unthought of among our Catholic schools and colleges. The same difference—unmarked, however, by the general public—exists between our public and Catholic primary schools, where, as Father Yorke aptly puts it, the Catholic children, besides instruction in religion, receive also a religious education.

The educational value of catechism, as regards *discipline*, therefore, is of the highest importance. It starts the parish school children on a path which distinguishes them more and more as they go on to higher studies from those whose ideals were set in a utilitarian byway.

But in considering the pedagogic value of Christian doctrine we must bear in mind not only the pupil but the teacher, too. That teacher is undoubtedly the best who, equipped with the necessary knowledge, has the strongest hold over the mind and heart of his pupils. Now, if there be one thing more than any other which gives a teacher this hold it is the injection into his teaching of the personal element. Machine teaching makes machine scholars. But the real teacher, the teacher who strikes a common bond of sympathy with his class, is an inspiration to his disciples. "Two and two are four" is a truth that any pupil will

accept, after proper explanation, from any teacher—indifferently from the impersonal teacher, from the well-beloved teacher with enthusiasm. Now, where better can a teacher gain the good will of his pupils than in teaching Christian doctrine?

Head and heart, the highest questions, the noblest truths, the greatest literature, the most wonderful stories—stories such as no man could conceive—the sublimest drama—all these, as Father Yorke has clearly shown, are brought into play. Again, teacher and pupil meet on common ground, the ground of religion. Little children are religious; normally their innocent little hearts turn as naturally to God as the sunflower to the sun. In other branches of the school, knowledge too often, as the saying goes, makes a bloody entrance. There is no natural childish enthusiasm connected with the multiplication table, the course of rivers—very like the course of true love—or the rules of grammar. We have all of us, I respectfully submit, suffered more or less in absorbing these severe lessons, but in learning about God, the creation, the fall, the atonement, there is unfolded a drama which may arouse the interest of even the smallest children. "Heaven lies about us in our infancy." The newly breeched boy of the "baby" class does not know ever so many things, but he can and should, and as a rule does, know and appreciate some of the most important truths given to man to learn.

My own personal experience with little children who have spent but a year or so in a Catholic school causes me sometimes to wonder whether they do not see into the supernatural world with other, larger eyes than ours.

The Catholic priest who has attended the bedside of dying children of seven or eight years will note a difference between those who have attended a Catholic school and those who have not. With those who have attended it is so simple, so easy, they are ready in a few moments, ready and eager, to receive their first Communion. But the other dying child!

"Suffer little children to come unto me!" Oh, how blithely they come, how contented they stay, if by the fragrant path of Christian doctrine we but bring them to the feet of Christ!

In the teaching of catechism, then, we are getting near to our little ones. Catechism strikes the magic chord that reaches to their heart of hearts. For myself, if I desired to gain the love and confidence of any number of children in the simplest and easiest way, I should ask nothing but the privilege of teaching them the daily lesson in Christian doctrine. Who of us here present can look back upon those who formed our earlier years without remembering with special gratitude the teacher who prepared us for first Communion?

Of course, I am supposing all along that the teacher knows how to teach catechism well. Ah, there's the rub! To teach this branch properly supposes piety, good sense, judgment, much previous study, energy,

sprightliness and the gift of narration. In a word, the whole teacher is called into action in a catechism class.

Who of us shall forget that walk to Emmaus on the first Easter Sunday and the long catechism lesson that brightened the way? So brightened it that the two disciples would not let the teacher depart, but constrained him, saying, "Stay with us, because it is evening, and the day is now far spent." It was not to Christ that they spoke, for they knew him not, but to the expounder of Christian doctrine.

Yet it was Christ who taught them. In the teaching of Christian doctrine may we all aim at being other Christs, so that our pupils may afterwards say: "Was not our hearts burning within us whilst he spoke?"

REV. E. A. PACE, D. D.: I have listened with delight, and I am sure you all have, to these two excellent papers on this important subject. I have tried to discover a certain connection between the two, and so far as simply hearing the papers enables me to speak I would say that Father Yorke brought out admirably what we call the "content" of teaching, and Father Finn showed very well the importance of the teacher's personality. Father Yorke, in detail, showed how the truths of Christian doctrine, the content of the doctrine, could and should play a very important part, a very effectual part, in the school work, and, on the other hand, Father Finn, if briefly, nevertheless very plainly, suggested that the teacher who undertakes this all important task should have at least a preparation equivalent to that which is required in the teacher of the secular branches.

Now, as between these two, the content and the teacher, there is a third factor in the educational value of Christian doctrine which I would like to mention—time does not permit me to enlarge on the topic—and that is the method with which the teacher imparts this content of doctrine. No matter how fine the subject may be, no matter how important for the general work of the school, no matter how elevating in its effect, unless that subject be handled in the right way, and that is in a way that is accommodated to the growing mind of the child, the teaching is not going to be a success in the present, nor is it going to bear lasting fruit in the time to come. On the other hand, no matter how thoroughly devoted the teacher of Christian doctrine may be to her task or to his task, no matter how thoroughly the mind of such a teacher may be filled with the greatness, the sacredness of that duty, unless such a teacher brings to her work or to his work the right sort of method he will simply have love's labor in vain.

Now, it is a well-known fact that the essential elements of all progress in education is not the addition of new subjects to the curriculum. You can stretch a curriculum from here to Chicago, by adding subject to subject, at least on paper, and even in the work of the school this multiplication of subjects very often is disadvantageous, rather than profitable; but the essential factor in any progress of an educational sort is the selec-

tion and the adoption of methods best calculated to teach that in the right way. Now, if that is true of arithmetic, of grammar, of geography, of all those subjects which were discussed in Father Yorke's paper so clearly and so brilliantly, with more reason may we say it is true of the Christian doctrine, whether this refer to the teaching of religion, or to the giving of a religious education in the sense in which Father Yorke has already explained the distinction.

It seems to me, therefore, that if improvement in education is 99% improvement in methods of teaching, then the educational value of Christian doctrine is best to be brought out where the proper methods of teaching that Christian doctrine are employed. The truths of Christian doctrine will not be perceived by the child, no matter how enthusiastic the teacher may be, unless the teacher knows just how those truths—the very highest that ever were presented to the human mind—are to be presented to a mind that is not yet mature, but which has the internal principle of growth within it, and which is ready to seize upon this religious content, as upon every other content, provided we know how to give that sacred food in the right way.

I would only say, in conclusion, that it is high time for this whole question of method in religious education, and in the teaching of Christian doctrine, to be taken up by the members of this Association, and by all our Catholic teachers. There is a movement on foot outside of the Catholic Church which is a very serious one; whether it means to put religion back in the schools or not need not concern us here, but there is a movement to take a hold of the education in religion, and religious education, and handle it with all the care, with all the skill, with all the wisdom, which is now given to subjects that are of much less importance; and one of the foremost, if not the leading, training school for teachers in this country, namely, the Teachers' College of Columbia University, New York, is giving most serious consideration to this very problem, viz., the question: "How shall we teach religion in the best way?" That means: How shall we devise methods that will prove to the world that we consider the teaching of religion just as important as the teaching of any other branch. It has been said, with a great deal of truth, that the value that is attached to any subject is shown by the position it holds in the school curriculum; and I suppose one of the most unfortunate things in regard to religious training, so far as our public school system goes, is simply this fact, that everything else is taught just as soon as it is teachable; everything else is brought into the curriculum, but the one important thing, namely, religion, is left out. There is an object lesson, I think, of a negative character, because not only to all those who follow the course of educational progress, but to the public at large, the insinuation at least is thrown out: "This system is designed with the thought that religion is not one of the important subjects."

Another thought which I wish to bring out is this: How much attention do we pay to the methods of teaching? How much care do we take to see that the methods are improved just in proportion as the other methods are advanced—I mean to say the methods of teaching the other subjects. We want to impress not only upon the children of the schools, but also upon those who are interested in the welfare of those children and in their education, that in the teaching of the sacred doctrine, whether in the A, B, C class in the catechism, or all the way up to the highest theology, we are concerned both for the content, that is, for the truth to be imparted, but also for the method whereby that truth is to be brought within the reach of the mind. If that is to be done there will be this one advantage, which I will touch upon in conclusion, namely: There will be an economy of intellectual force on the part of both teacher and learner. In spite of the objections made at the Boston meeting of the N. E. A. a few years ago to the fitness of religion for a place in our curriculum, it is best so to co-ordinate the two that for the pupil and teacher the teaching of the secular branches will further the teaching of religion; and, conversely, the teaching of religion will promote the teaching of all the secular branches. Now, the point of juncture between the two, where they can happily united, is precisely in the serious study, development and improvement of the methods that are employed.

FATHER SHIELDS: I have never listened to the presentation of a school subject that was more illuminating or more interesting than Father Yorke's paper. We need improvement along the lines suggested by him in all our schools. A better correlation of material will strengthen the work in geography, political economy as well as in literature and history. Each of these subjects will be strengthened by being correlated with the matter of the Christian doctrine course. There is no lesson in the school wherein Christian doctrine should not be taught in this way. You cannot teach Christian doctrine as a thing apart and hope to succeed in making it what it should be, the molding influence in the mind and character of the pupil.

MOST REV. JAMES H. BLENK, D. D.: I am very glad of the opportunity to say a few words, to this effect: That I hope at an early date to have in my possession a number of copies of the magnificent address of Father Yorke, to put into the hands of all my teachers of the Diocese of New Orleans; and I believe that if all of you here present know what is good for Catholic education you will, each one of you, get copies of this address, and in your schools, in the convents, and in the monasteries, think out carefully the consequence of the principles laid down so illuminingly by Father Yorke. It is impossible for any one to understand fully, to be impressed as he should be, from the mere

hearing of a discourse like that. We need to read it, and need to ponder it. We need to do our very utmost, and to say "I am going to put it into practice" and in that way be the ideal Catholic educators, renovating the world.

THE PASTOR AND THE SCHOOL—THE TEACHER'S POINT OF VIEW.

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"Two objects, therefore, dear brethren, we have in view," says the pastoral letter of the Third Plenary Council of Baltimore, "viz: to multiply our schools and to perfect them. We must multiply them until every Catholic child in the land shall have the means of education within its reach. There is still much to be done ere this is attained. There are still hundreds of children in the United States deprived of the benefit of a Catholic school. Pastors and parents should not rest till this defect is remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and the people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.

"But, then, we must perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none at all, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages that they have the capacity to profit by, so that, in after life, their children may 'rise up and call them blessed.'"

How have the clergy and the people of the United States responded to this appeal? The pastoral letter appeals to the clergy and people of the United States to multiply Catholic schools. Have they done so? In Wiltzius' Catholic Directory for 1907 we

find that there are in the United States, exclusive of its insular possessions, 1,266,175 young people in institutions under Catholic control. Of these young people 1,096,846 are in the 4,364 parochial schools which Catholic zeal has built throughout the land. In regard to Catholic schools, it must be borne in mind that the word parochial school often implies two buildings, one for the boys and one for the girls. Most of the diocesan reports do not particularize, merely mentioning the number of parishes having schools. Were we to count the schools for boys and those for girls as separate schools, we should have a total much in excess of 4,364.

Engaged in teaching those 1,266,175 young people are, exclusive of secular priests, priests of religious orders and secular teachers 2,322 brothers and over 50,000 sisters, making a total of over 52,000 teachers of lay orders employed in the work of Catholic education. I think, then, that the appeal for multiplying Catholic schools has been generously answered. Still much remains to be done. The Catholic population of the United States has been set down in the Directory as over 13,000,000; therefore the scholastic population is to the entire population in the ratio of about 1 to 10. Evidently, while the facilities for Catholic education have increased, many Catholics have failed to avail themselves of these facilities.

How has the appeal regarding the perfecting of our Catholic schools been answered? Here we have no statistics, but we have facts. This fourth meeting of the National Catholic Educational Association of the United States is a proof that both pastors and teachers of Catholic schools are doing all in their power to perfect our Catholic school system.

The formation of Catholic school boards and the appointment of diocesan inspectors in so many dioceses of the country are further proofs of the same fact. The requirement of some of the bishops that teachers in parochial schools must be certified teachers is another step in the same direction.

This continued discussion of the relation between pastor and teacher from different points of view testifies to the desire that exists to perfect the Catholic school.

I have been asked to say something on "The Pastor and the School From the Teacher's Point of View." I am not now a teacher in a parochial school, but many of the happiest years of my life were passed in teaching the children of parochial schools, and I am happy on this occasion to unite with my fellow teachers in paying tribute to the work of the devoted pastors who have made possible the Catholic parochial school system of the United States today. We Catholic teachers of the religious orders appreciate at their full value the sacrifices that the pastors have made and are making to further the interests of Catholic education. We are only too happy to coöperate with them in their efforts to put Catholic education to the front. Personally, as a member of the Institute of the Brothers of the Christian Schools, respect and reverence not only for the pastor, but for the priesthood in general, have been impressed on me since my early youth, when, not more than a boy, I was permitted to follow the exercises of the Novitiate.

The Brothers of the Christian Schools owe in part their great reverence for the priesthood to the example and influence of their holy founder, St. John Baptist de la Salle, himself a priest and Doctor of Theology.

Brother Philip, one of the greatest of his successors in the government of the Institute, writes thus to his religious family on their relations with the clergy: "The ecclesiastical character, wholly divine in its nature, demands from us the greatest respect and most profound veneration for those invested with it. Our communications, therefore, with parish priests, assistants and others, must be always and without any exception, attended with regard, deference and respect."

Again he says: "Receiving from the Church and her pastors our mission in every spiritual concern, we are truly her ambassadors and active agents with regard to the pupils she intrusts to us. We are bound, then, to enter into her views and perform her work in the best possible way; that is, to bring up the children submissive, faithful and respectful, that they may love her with all their hearts and prove themselves her consolation and happiness!"

Finally, he asks, "Have we, as far as our regulations permit, followed the good advice which the pastors have given us? Have we acted towards them with a perfect reliance as far as regards the religious instruction and spiritual direction of our scholars? Have we honored them as being the ministers and representatives of Jesus Christ upon earth, remembering those words of the Holy Spirit: 'Touch yet, not my anointed?'"

As regards the relation of the pastor to the school there is unanimity of opinion in holding that in the religious and spiritual direction of the school, the pastor is supreme.

Outside of this position, there is a diversity of opinion, both among pastors and teachers, as to how far the activity of the pastor should become a factor in the management of the school.

Some pastors, after satisfying themselves that the management and teaching of the school are in competent hands, leave everything to the teachers and allow their own personality to be felt as little as possible. Others look upon themselves as the principals of the schools and assume all the duties of the principal. A third class rather constitute themselves superintendents, keeping a general supervision over the school, but respecting the authority of the teachers as much as possible.

For each of these classes of pastors there is a corresponding class of teachers, but, fortunately or unfortunately, it often happens that teachers who would like to be with pastors of the first class or of the third class are placed with pastors of the second class, while those who would be glad to have the pastor act as principal are assigned to schools with which his connection is merely nominal. For my own part, I would prefer that the pastor would not act as principal.

In the relation of the pastor with the school, there may be defect or excess. Some pastors adopt the plan of leaving the teachers and the school severely alone. In this case, teachers and pupils suffer for want of encouragement. Others are always in the school and possibly hinder more than they advance the good order and progress of the pupils. The golden mean is preferable.

In dioceses where Catholic school boards and diocesan school inspectors exist, there is apt to be excessive supervision. There

is the teacher of the class, there is the principal of the school, there is the pastor, who possibly also acts as inspector; with religious teaching orders such as the one to which I belong, there is the brother inspector, and, finally, there is the diocesan inspector. Such schools are certainly well inspected. Where such a combination exists, there should be an understanding among the different officials in order to avoid confusion.

Schools in which the teachers have no inspector of their own, and in which the principal teacher has no time to examine the other classes, should be examined at stated times by the pastor. These examinations will show the teachers the deficiency of the pupils better than their own examinations would, and moreover they will prove a deathblow to routine. Indeed, it is advisable that the pastor examine the pupils from time to time in at least some branches, no matter what may be the personnel of the school. The good teacher is always glad to have his pupils examined; the poor one needs to have them examined in order to show wherein he fails.

Pastors generally have so many other duties to fulfill that they cannot devote so much time to the school as they would wish. They should at least keep up sufficient connection with it to enable the pupils to know them and consequently to love and respect them.

To pastors who would act as principals or superintendents of their schools, I would commend the advice of Prof. E. E. White, given in his "School Management," page 48, in the chapter on "Conditions of Easy Control," and under the heading "Requisite Authority."

After speaking of the mischief which must result to studies and discipline from too much official dictation on the part of school boards and trustees, he continues: "This mistake of official dictation is sometimes made by superintendents and principals; and it always occurs when a superintendent prescribes the details of instruction and discipline, and then enforces the same by personal oversight and direction of the teacher's work. Such a course of procedure reduces the teacher to an operative and is subversive of all true teaching. The most helpful supervision

does not dictate or prescribe details; but it asks for results, and then so instructs, inspires, and guides teachers that they freely put their best thought and effort into whatever they do. This means professional progress, growth in skill and increasing success.

"It was once too common a mistake for superintendents to criticise teachers in the presence of their classes, thus undermining their influence and authority, and also lessening the confidence of the pupils in their teaching ability. The frequency of this mistake has been happily lessened by a better understanding of the supervisory function and a clearer knowledge of the means to be employed to secure better teaching, and all this has been the result of a wide and intelligent discussion of the relation between superintendent and teacher."

When the subject, "The Pastor and the School from the Teacher's Point of View," was assigned to me, it occurred to me that the proper thing to do in order to get the teacher's point of view would be to ask for notes on the subject from representatives of the different teaching orders. I therefore wrote to the Superiors of many of these congregations, asking them to get some of their teachers to help me in the matter. All did not respond, but several sent some very interesting communications. I think that the reading of these will prove of more interest to you than that of matter coming from myself.

There are in all seven of these contributions. Only in one instance is the same teaching order represented by more than one paper. In order to avoid monotony, I have taken the liberty to suppress any portion of a paper that would be but a repetition of something said in a previous one. The teachers who sent these notes would, I am sure, have no objection to their names being made known, but in asking for the notes I said that I would publish neither the name of the order nor of the writer. I must adhere to this promise. I shall, therefore, merely designate each write by a letter of the alphabet.

"A," the Mother Superior of a widespread order of religious women, writes: "Every teacher in a parochial school must be convinced that the pastor is the principal factor in the formation of

the school. His influence counts not only for the selection of the teachers, their support and encouragement in their labors; it also extends to the children in charge, and from them to their parents and guardians; all must turn toward him as to a center whence proceed light and courage to meet the various requirements of Catholic school education."

"The point I would especially emphasize," says "B," who has had much experience in the formation of young teachers, "is the necessity of union and mutual support between the pastor and his teachers. This is the foundation for which there can be no substitute. If, unfortunately, there should be discord or want of sympathy, I believe it to be essential to the well-being of the school, that at least an appearance of harmony be maintained before the school and before the parish at large. How much it is to be desired and prayed for that those chosen of God for this noble work should be of one heart and one mind! The religious teacher should ever manifest marked deference and pliable submission to the authority of the pastor, deferring to his wishes, and carrying out his views as far as possible. She must be loyal under all circumstances, never allowing herself to criticise any word or act of his, never listening to parish gossip."

"Of His ministers, Christ has said: 'Ye are the light of the world,' and the earnest, self-sacrificing priest is truly the light of his parish, and especially of the parish school, where he is brought into such close relationship with the lambs of his flock. Here he must be a father in truth and in deed, with a threefold responsibility. He must nourish the spiritual life, stimulate and encourage the intellectual growth and look after the physical welfare of teachers and pupils. It is his duty to provide suitable buildings and have them kept in repair, properly heated, lighted and ventilated; he should see that the class rooms are provided with the appurtenances requisite for effective work—as far as his means will permit. He should beware of overworking the teacher, or allowing the children to be overworked. It has sometime happened, to my knowledge, that in a school with a corps of two or three teachers it was expected that a full grammar school course, with 'ologies' and 'isms' in addition, be taught. This is unreasonable. Justice cannot be done to the classes.

"As the teacher is bound to be loyal to the priest, so the latter is equally bound to sustain and uphold the teacher. In short, the children should never suspect that the one does not consider the other perfect. When complaints are brought to the pastor concerning the school, it is, of course, incumbent on him to learn the facts, but the wise priest will be slow to find fault with any teacher before children or parents, even though it may be necessary to do so with the teacher herself or with her superior. It is most conducive to the good order of the school that the director deal with the superior in person, rather than with the individual teacher."

"C," who belongs to a very numerous teaching order, agrees with "B," as regards the pastor's duty toward the spiritual and physical welfare of the children, his duty to provide proper buildings, etc. She says that "children should never be expected to clean their school rooms, no matter how poverty-stricken the locality may be; it always causes dissatisfaction among parents and loss of children to the school. Pastors should secure reliable janitors or engineers; otherwise hundreds of children's lives will be in danger."

"Teachers and children should not be made to feel that their pastor looks upon his school as a burden, thus intimidating them to keep them from asking for necessary repairs, books of reference, maps, or anything else helpful to the success of the school. The pastor should make parents understand that he and the teachers are capable of conducting the school without their dictation. He should visit the school frequently and show teachers and pupils that he is noticing the progress made in studies, etc. He should have sodalities for the children who have made their First Communion. These sodalities should be under the direction of the teachers, but under the supervision of the pastor or a priest appointed by him. The pastor should make every effort to develop vocations to the higher life, not only to the priesthood, but also to the religious state."

"On Sundays there should be a mass exclusively for the children, so that teachers can be with them, and thus be certain that the pupils do not miss mass."

"D," a teacher of wide experience, writes as follows: "My experience has been that the pastor has it in his power to make or unmake the school. Being a person of authority in the parish, his influence is more far-reaching, if not more immediate, than that of the teacher. It often happens that what is effected by the latter is partially, if not wholly, neutralized, for the time at least, at home. The teacher's work, apart from the mere imparting of book knowledge, is more silent and tends more to the formation of character to be developed with the years. To me it seems there is no force that equals the active and uplifting power of the pastor possessed of zeal and tact, sympathy and talent.

"It was once my privilege to teach in a school where the director knew full well the value of souls, and felt that the most direct way of benefiting them was to keep the faith alive through the medium of the school. Thoroughly imbued with the principle, he spared no outlay of money or energy, believing and saying that the expenditure made on 'living temples' would prove far more profitable than investment in those of brick and mortar. Such an active outside influence was a spur to the internal management of the school under the teachers to the intellectual efforts of the children. A frequent visitor to the class rooms, he would adroitly put questions, apart from the daily tasks, on Christian Doctrine, sacred or profane history, or literature, according to the grade. This did much to arouse enthusiasm and a genuine desire for research. He would often read, or have read, articles bearing directly on educational topics. This seemed to serve as an incentive to excel and to cultivate correct ideas. The examination periods were never looked upon with dread; on the contrary, they were rather anticipated with zest, for the children felt that the interest and sympathy of their honored Director was with them and that their success measured, in a degree, his happiness. It was a matter of grave import, which concerned him immediately, that every child should render due respect to the authorities in the class room. He believed and acted on the principle that moral suasion should take precedence of corporal punishment; the latter he thought too degrading to be

employed by himself or by the religious teachers in his school. He maintained that such measures could be productive of little or no good, but often tended to lessen future influence. In his absence, we had to deal for short periods with a far more brilliant and perhaps equally zealous Director, but who was lacking in the tact and sympathy so necessary in dealing with children. This gifted clergyman failed to exercise an influence calculated to increase in the students a love for learning or for the institution that was laboring to foster it. He hesitated not to say, in the presence of the pupils, that he could see no purpose in this or that branch of the curriculum; he could not account for such or such a regulation; again, it was the textbook that was made the subject of criticism. Thus he neutralized the best efforts of the teachers, all unconsciously, no doubt.

"The pastor's influence should be far-reaching and make itself felt. There may be cases, however, in which this influence is better exercised in a negative sense. When a pastor understands children and the working of a school, he can help the teachers by his active supervision; if he does not, or if his time is so crowded with other duties that he can only do so now and then, without method or sequence, then he may do more good and give more substantial help by simply upholding his teachers and leaving the direction of the school to them. I know a case in point where the pastor has the good sense to know that he does not understand school work, but he supports his teachers, and that gives them power and strength. His school is a success. If the pastor loves the school, he should be pleased that others love it also and should encourage his assistants to make occasional visits to the class room, and be pleased with everything that can cheer and brighten and elevate the little ones. These visits should be brief, so as not to interrupt the school work, and the priest with a well-balanced mind will avoid loquacity. Sometimes the pastor has a hobby. He likes, say history, and when he enters everything else must be dropped. The children know it, and they will give undue time to that one study at the expense of their other lessons—they want to 'show off' before the priest, but when he leaves, and

another lesson is recited, they 'show off' in an entirely different way before the teacher.

"The priest should be the life and inspiration of both teachers and children. He should know each child by name and show interest in all that concerns it, for the children of the school are the men and women of his congregation in the very near future. If the priest show indifference to them as children, they in their turn will manifest an equal or greater indifference to him in later years."

"E," representing a very efficient teaching order, sends a list of eleven points, which she respectfully submits for the consideration of pastors. They are:

I. There is sometimes too much, often too little, supervision by the priest in charge of the school.

II. The average number of pupils in a room should not exceed forty-eight and there should not be more than two grades in a room.

III. Grades in parish schools should not be carried beyond the grammar school course.

IV. There are many fads and too much cramming; more attention should be given to practical work.

V. The promotion of the pupils should be left to the judgment of the teachers.

VI. Pupils should not be given questions beyond their capacity.

VII. Unmanageable children should not be kept in school in opposition to the teachers' judgment.

VIII. Pastors often show want of consideration for the teacher before the pupils by fault-finding and by correcting her mistakes, real or supposed.

IX. Teachers are often overworked at the close of the scholastic year, preparing First Communion classes, getting the children ready for diocesan examination and for entertainments.

X. It is unbecoming to the religious garb for sisters to be obliged to hold school exhibitions at theaters and public halls, especially on Sunday afternoon.

XI. It is unjust to expect teaching sisters to take charge of church, sanctuary and choirs. Their school duties require sufficient time for preparation, etc.

"F," a teacher of wide experience and great success in parochial schools, thinks "that teachers should have a voice in determining the text-books to be used. Teachers who have devoted twenty or thirty years to class work generally have very definite ideas on the availability of text-books.

"Pastors should stimulate both teachers and pupils. This they do in various ways—by the reading of class reports, by words of encouragement, by offering small rewards from month to month and larger ones at the close of the year. To make a judicious use of prizes, teachers should be consulted. A pastor once offered fifty dollars for the best work in English. Five dollars would have accomplished the same result, and the remainder could have been used to stimulate emulation in other branches.

"The frequent calling of boys from their class work to go on messages, or to serve mass or funerals, is sometimes the cause of friction between pastors and teachers. Sanctuary boys should be so appointed that the same boys will not always be called upon.

"The requiring of teachers to collect tuition from their pupils is very disagreeable. It may lead to discrimination between the rich and the poor. A priest, or at least some one who is not employed in teaching, should have charge of this work. It is still more disagreeable for teachers to be forced to get up entertainments in order to raise money to pay themselves. The pupils are in such cases asked to sell tickets. This leads to irregularity, even to dishonesty. Entertainments when frequent, are of doubtful benefit. To put teachers, members of religious orders, in such circumstances that they must make their living from the school is sometimes very distressing. In order that their school may be successful, teachers should give their entire attention to their work in the class room. This they cannot do if they have to be continually devising means to get money sufficient to meet their salary. Pastors should guarantee the stipend which religious teachers require in order to meet

their wants, and should adopt some method of raising sufficient money other than that of obligating the teachers to engage in the work.

"Another point that often causes friction between the pastor and teachers is that of discipline. In some cases, pastors or assistants may take on themselves the task of disciplining unruly pupils. This will be likely to injure the authority of the teacher. Then there is often trouble regrading the expulsion or suspension of refractory pupils. Expulsion, of course, is the last resort of a teacher, to be used only when all other means fail to bring a pupil to a sense of his duty. In fact, our Catholic pupils should not be expelled from class unless they become a menace to the morals of the school, for expulsion to a boy is almost as bad as excommunication to older people; he may never enter a church again. The principal should always consult the pastor before suspending or dismissing a pupil. A pastor who has at heart the welfare of his school will, when the matter is properly represented to him, consent to the dismissal of disorderly pupils when they prove incorrigible."

"G," who represents a numerous community, and who has herself been engaged in parochial school work both East and West, says: "Sisters would be more successful if they had more encouragement and a little assistance from the pastor. The sisters love their work and labor from morning until late at night to make their schools the success that the pastor so often boasts of. They need encouragement. They do not always get it. The pastor comes to visit his school, and it is with a throb of the heart that the poor teacher meets him with a smile; but if her mouth opened her heart would leap out, she is so unnerved. The poor children show their fear in their pale faces and fast-beating little hearts; you can hear them breathe; the stillness of the class room that was a few seconds ago a busy beehive has become painful—through fear of whom? the pastor; because he never comes but to find fault, to threaten, to punish, or to expel. What money, salary, or other remuneration can sufficiently repay the poor delicate sister that teaches in such a school? A frail, delicate being before she entered religion, her life in the convent

has not strengthened her physically ; observance of vows and rules has made her, naturally, more tender, gentle and sensitive ; life in such a school makes her feel that she is nothing but a hireling, Often she is not only the teacher, but the janitor, the sacristan, the organist and the choir. She soon begins to fade. Consumption slowly but surely bears away one of the convent's brightest, brainiest, and most talented loved ones. Her early death has been hastened, at least, by the strain brought on by the peculiar environment of the school.

"Thank God, the picture has another side. There are pastors great, grand, noble, tender as a mother ; giants in form, but with hearts like that of a gentle girl. I have taught for them. They come into the class room, and teachers and children are delighted. Recitation is too short, each child is so eager for the word of praise that falls from the pastor's lips. As he goes from grade to grade, the building echoes with the merry voices and cheery 'Good morning, Father,' or 'Good-by, Father,' issuing from children's mouths.

"Such a pastor has little difficulty in getting all his children to attend the parochial school. The sisters have a father to whom they can appeal in case of need ; he is ever ready to listen, to advise, to assist. In the school of such a pastor teaching becomes a pleasant labor, cheerfulness and happiness pervade the class room. The pastor is ever ready to lend a helping hand ; even when he is absent his influence permeates the very atmosphere. His school is a great success, and so will be all the parochial schools of the United States when the pastors put themselves in the teachers' place and do as they would be done by."

I have done with quotations. This paper has been more the work of others than my own. I think, however, that it has given a fair idea of "The Pastor and the School from the Teacher's Point of View."

In summing up, I would remark that in the different communications which I received there are five points that were emphasized.

First, school buildings should be suitable and convenient, with proper ventilation, light, heating, and janitor service. Public school buildings are nearly perfect in this respect. Of course public school boards have control of the school tax and find no difficulty in erecting costly buildings with every modern improvement. We are doing wonderfully well, considering how we are situated, and I am sure that in a short time even those school buildings that are complained of will be replaced by more suitable ones.

In the second place, there is considerable objection to the establishing of high school grades in parish schools. In order to keep seven or eight pupils one or two years longer, some teachers promise them advanced studies. This is not prudent, because it will take the entire time of a teacher to attend to a small number of pupils. If such pupils have not teachers who give their entire time to them they will not make so much progress as they would in a school where full classes of high school grades are to be found.

Thirdly, several notes touched on the fact that in some schools too many things were required of the teachers. They were supposed to act as sacristians, as organists, and even to furnish the choir. If the teachers are willing to do all these things, of course it is their own affair, but in general it is not advisable for one teacher to do what his or her successor may not be able to do.

Again, multiplicity of school entertainments as means of making up the teachers' salaries has been mentioned by several correspondents. These entertainments are especially to be condemned when in preparing for them time is taken up that ought to be devoted to study.

Finally, all correspondents insist on the necessity of co-operation between pastor and teacher. Of all the points mentioned, this is the most necessary. Without it, the teacher's work is rendered nugatory. With it, the best results may be hoped for from the school.

One correspondent has called attention to a matter which I did not at first consider necessary to mention, but which on second thought I note here, viz., the passing of pupils from one Cath-

olic school to another. Certainly one Catholic school should not endeavor to take away the pupils of another. Yet it would seem that some of our Catholic institutions are more anxious to get pupils from other Catholic schools than they are to get them from the public schools. Teachers of parochial schools should not be ambitious to draw pupils from adjoining parishes. If there be a central high school, it would, of course, be entirely proper that boys or girls should go there after they have finished the course in their own parish school.

After all, the faults found in our Catholic school system are like spots on the sun. Notwithstanding some minor drawbacks, Catholic education is spreading its beneficent influence throughout the land. Our Catholic schools hold an honored place in the country today. Their worth is recognized by the professional and the business world.

Just now the American people seem to be awaking to the necessity of basing their system of education on morality. It is recognized that the Catholic schools have prospered because they have been built on the strong foundation of religion and morality. It is admitted that Catholic teachers are so successful because they have forsaken everything in order to devote themselves to the training of youthful hearts and intellects. They seek no earthly reward. Their employment is a labor of love, love for souls, and love for God.

In this paper I have referred mostly to Catholic teachers, members of religious orders, because most of our schools are under their direction. I am not unmindful, however, of the good work being done by Catholic secular teachers wherever they are employed. As a rule, they have chosen their vocation, not from mere mercenary motive, but from motives inspired by faith, love of God and zeal for souls, I cheerfully pay the tribute of praise to their noble efforts.

Now, more than ever, is hearty coöperation between pastor and teacher necessary to the continued progress of our schools. If so much has been accomplished in the past, when every school was a unit working its way as best it could without any definite organization, what may we not expect in the future, with

new life infused into the system, and all those interested in it meeting at stated times to exchange ideas and to perfect methods? These annual meetings of the Catholic Educational Association will encourage the teachers to do their best, to follow the most approved methods, and to put life and progress into their work instead of stagnation and routine.

DISCUSSION.

BROTHER JOHN WALDRON: Brother Anthony classifies the different pastors, and in one class he puts those who leave the school severely alone, who take no interest whatever in the school. I cannot speak of this category, because in my own experience I never met one of them. Secondly he speaks of the pastors who practically control the most minute details of the class room; and lastly those who act as superintendents. I prefer the latter class, that is, a pastor who lays down a policy to the director or superior of the brothers or sisters who have charge of the school, and whose duty it is to carry it out. If the principal of the school, understanding the policy of the pastor, adopts it, the pastor can depend on that superior to carry out every regulation. There should be the most cordial relations between the principal, and by the principal I mean the director or superior of the school, and the pastor.

In regard to the correction of teachers in public I know this is a very sore subject. I would therefore suggest, and I think every teacher will agree with me, that the pastor cannot win the affections of a teacher quicker, nor hold them more enduringly than when he saves the teacher from public humiliation in cases where the teacher has made a mistake in class, and has, for instance, lost his temper; and let me tell you, friends, a teacher generally knows when he has lost his temper, if not at the moment, soon afterwards. The case is brought to the pastor and he takes it in hand. He makes himself acquainted with the situation and takes control of it. He explains matters to the parents and pacifies them. Instead of publicly blaming the teacher, the latter is spoken to in private and given advice and warning. Now, that teacher will never forget the pastor who has saved him from humiliation in public.

I think with regard to the expulsion of pupils, no teacher ought ever to take upon himself the expulsion of pupils. The pastor is the pastor of the children as well as of the grown people. He has to provide for the salvation of their souls. Once the child is expelled from the school, what control can the teacher or anybody else have over the pupil? In my own order not even the principal may expel a child. He must submit all the facts to the pastor, who knows the situation of the family, and knows what dangers the child may be exposed to, and later on decides the question of expulsion. If he decides that for the future good of

the pupil it should remain in the school, then every energy is bent to improve the pupil, with all the patience the teacher may possess.

Another topic: One of Brother Anthony's correspondents speaks of pastors who do not consult the teachers in regard to text-books and programs. If you will consult the school report of the Philadelphia diocese you will find an excellent solution. The report speaks of the diocesan board having planned the curriculum, and having done so, we are told that not wishing to rely on their own experience, for one year they withheld the curriculum from publication, and during that year submitted it to superiors and community inspectors, who were invited to get the advice of their ablest teachers. This is an excellent plan. Let the superintendent go to the superior. The superior knows which members of the order ought to be consulted and they can obtain the information in that way. I think the Philadelphia method is a wise course to follow.

VERY REV. J. A. CONNOLLY: We have heard a consideration of this subject, "The Pastor and the School, From the Teachers' Viewpoint," and it may be well have a few words from the pastor's viewpoint. I haven't any fault to find with Brother Anthony or with Brother John. I think Brother Anthony has done his work very well, especially with all the assistance he has received from the sisters and brothers. I agree with him in almost everything. As Brother John said, it is unfortunate—he did not put it in that way, but that is the meaning of it—to have a priest who neglects his school altogether. It is unfortunate for the parish, for the children and especially for the teachers. It is almost equally unfortunate, perhaps even more so, for a priest to want to control everything; to dictate the minutes even, and what time is to be devoted to this, that or the other. While I do not know of such places, I think it is rather unfortunate to have such. The third is where the pastor takes an active interest in and encourages and helps the teachers, and encourages the pupils; visits the school daily. I think it is much better for the priest to visit the school daily, and I think it is much better for the pastor to do it than to turn the work over to the assistants. When I was assistant one portion of the school was turned over to me, and one to another, and I saw from my own experience and the others' experience that the children and the pastor were more or less estranged. I think that is not right. I think no matter what the duties of the pastor may be, that it is his place not only to know the children, but to visit the school in which they are taught; to see how that school is being conducted. It encourages the children. It encourages the sisters or brothers; and as Brother Anthony said, it is, "Good morning, Father," or "Good-by, Father." I think it is far preferable, no matter what his duties be, for the pastor to be a visitor to the school daily; if it is only to go to the door and say "Good morning," and look around, and see how many are absent, and learn the cause, and if necessary, investigate.

There is one thing I did not understand with reference to the teachers preparing the children for first communion. I can hardly conceive of a pastor so indifferent to the spiritual interests of the children in his school as to leave it entirely to the teachers to prepare them for their first communion. That is something new to me in some respect. I have heard them speak about the teachers preparing them. I consider that the recitation of the catechism is the same as the ordinary lesson; but to go and prepare them especially, for them to explain and give instructions, and prepare them in everything, for first communion, and then for the pastor to go and sit in the confessional and hear the confession, that being all he does; I don't understand it. That is not my way of doing, anyhow.

Another thing is this getting up of entertainments. I think they ought to be abolished. That is my viewpoint. I think it is detracting from the dignity of the teacher to compel him or her to be a collector, collecting the school dues, if there be school dues. Let the pastor provide the way to pay his teachers, and he gives them the check or the money. It is none of their business how he gets it. To have entertainments is detrimental to the interests of the school. It will take up a great deal of time. The children will omit their arithmetic, or grammar, or catechism, or reading, and will say, "We must go and practice for our entertainment"; and the parents are paying for the children, and their loss of time, in order that they may be taxed an additional 50 cents or \$1 to go towards the salary of the teachers.

Another thing, I think these lengthy and extravagant closings, or school commencements, should be abolished. They take up a great deal of time, the same as the entertainment. You can have something that is simple. The father spoke yesterday about singing. They can learn a hymn, or a song or learn some of these action songs, a recitation, during the ordinary time assigned, and then you can have it upon the stage, and it will take only a little while. Every class is represented, and you are not singling out any one. I think the sooner these long commencements are abolished, the better it will be for the interests of the school, and for the teacher.

I think Brother Anthony has covered the ground as to a pastor being, in a measure, supervisor of the school; and as one who is interested very much in the school work, according to my view I would say Brother Anthony has given us a very excellent paper.

REV. FRANCIS T. MORAN: I think it should be said first and foremost that we are very fortunate in the papers presented to us. We admired Dr. Yorke's paper yesterday, and this morning it seems to me the very fullest word has been said in regard to the relation of the pastor to the teacher. There may, however, be some little modifications on some of the remarks that have been made, although no doubt we agree thoroughly as to the essence. I think the pastors are agreed that

the entertainments, for the most part, are a nuisance; and those who have large schools discourage them, except on certain state occasions; but it would be too bad if at some time in the year our children did not give some sort of a public exhibition of their attainments during the year. It is a great pleasure to the parents to come to the entertainments conducted by the children. Now, each one may relate his own experience, but at least there ought to be one time in the year when the children should be on exhibition. In the old days I remember it was quite customary to invite the parents to attend the examinations. That, however, would seem to be a real hardship on the children, and good results are not obtained from it. But it does bring your school out into relief when the parents come to see their children in public display, and when they also get a chance to have their children admired by other parents. Of course, there is an extreme on both sides. The good sisters will remember, and I know Brother Anthony knows very well, that there are certain cramped conditions where the pastor, to maintain the school, has got to resort to almost every measure except stealing. Now, in such a state of affairs I think it is the part of the good zealous teacher—and they are all that—to coöperate with him. I do not believe there is ever an occasion when they refuse to do it. There may be one here and there who may be just a little “kinky” but for the most part the teachers are very generous in their coöperation with the pastors. The particular circumstances will determine, as to how far entertainments may be necessary. Of course, the principle must be admitted that entertainments should not be allowed to interfere with school work, and they should never be carried to such an extreme as to become a burden upon the teachers as well as upon the pupils, and to some extent upon the parents in contributing. Children ought not to be asked to go about the parish soliciting aid for the school, and the children should be freed as far as possible from sweeping school rooms. It may be said that we swept school rooms in our time; I know I did—not always as a matter of merit; sometimes because we were kept in after school. I think many pastors who love their schools would be very willing to sweep the rooms, if they were obliged to do it in order to maintain the schools.

Well, there are some extreme pastors and there are some extreme teachers. It is well that there should be a discussion as to how nearly they may come together, and on what plane they may meet. I think the teachers, for the most part, are all right; and I know that, for the most part, the pastors are.

BROTHER EMERY: I am a little surprised at some of the remarks of Father Connolly. Some of them seem to imply that the teachers are not to prepare the children for first communion. We have always had the preparation for first communion as our special work; not independently of the pastor, but aiding him, and leaving it to him to say in the

end whether the pupils should pass for their first communion or not. If we are not permitted to teach the catechism what are we wearing the religious habit for? This is our highest honor, and are we in it simply to hear the word of the catechism, and to see that the children learn the catechism by rote? If we are not allowed to explain it, then our highest work is taken away from us. I don't know whether Father Connolly meant that much or not; but it seems to me, and my experience has always been that we have regarded the preparing of children for the sacraments as the most important work imposed upon us, and that the preparation which the pastors should give on these occasions, lasting four weeks and sometimes two months, and given sometimes one or twice a week, is totally inadequate to the necessities of the occasion. In our classes the work of preparing for the first communion commences immediately after the organization of the school in September. Those pupils who are to make first communion the following year are singled out, and looked after especially by the teachers, and after the Christmas holidays, or perhaps before, these pupils are brought together every morning at catechism time and given special care, and required to recite their catechism with more care and exactness than other pupils are. The teachers also explain and develop the catechism for them, and are very conscientious in this work. I make these remarks because of the words of Father Connolly regarding this subject.

VERY REV. J. A. CONNOLLY: I think the brother did not understand. What he tells about the brothers doing every day, I consider is being done every day in every school by the teachers; the brothers or sisters, as they teach the catechism, explain it. Then there is a special preparation on the part of the priest, instructing and explaining the catechism, which the religious teachers are not expected to do. The Third Council of Baltimore requires two years in a Catholic school before first communion, during which time the children are being prepared regularly by the teachers in the ordinary way, as the brother explains; but besides this, there is the instruction by the priest, covering at least one whole year, over and above all the instruction which the children receive from the teachers. The teachers give their regular instructions and do their work well. The brother, I think, misunderstood me, or I misunderstood Brother Anthony.

REV. P. J. GALLAGHER: There is one thing I would like very much to see introduced into our Catholic schools and that is the occasional visits of the parents, and of the friends of Catholic education. I know myself, with an experience of thirty years in parish schools, that the parents and friends of the children and the advocates of Catholic education feel as though they were not always welcome to visit our parish schools. Now, I think that is a great mistake, because in order to spread Catholic education and infuse Catholic interest in the minds of

our people, they should be encouraged to come and see the work that we are very proud of. We should invite them from time to time from our pulpits to come and visit our Catholic schools.

REV. J. J. TREANOR: I would suggest that at the end of the year we have small entertainments, not so much for making money as to have the parents come and see the various departments of the school, representing, for instance, the music department, or the literary department, or any other special department. At the end of the year sometimes, instead of inviting a great dignitary of the Church, or a great priest, have an educated layman, a state senator, for instance, or some one who is interested in education, to come and give an address. I think this would take our Catholic schools out of a certain rut. You know we have sometimes been dubbed "Catechism schools." While the whole school, and the very atmosphere is Catholic, the Catholicity of the school does not by any means consist in the catechism alone. It is in the garb, the tone and manner in which the religious teacher carries herself through the class. If at the end of the year we would stand before the public, and give others an opportunity to investigate and be present, and see the result of our work, and listen to our thoughts, I think this would be a good thing to foster our Catholic education. It was the sentiment of the thirty-five thousand brainy teachers, men and women, engaged in the public schools throughout the land, unanimously expressed at Boston, that morality was absolutely necessary for the welfare of education in this country. Therefore, I think it would be wise from time to time to ask an educated lay Catholic gentleman to come and address the Catholic people at the closing exercises of our schools.

THE EDUCATIONAL MISSION OF THE CATHOLIC CHURCH.

REV. WALTER J. SHANLEY, DANBURY, CONN.

The history of Christian education is the history of the Catholic Church. The Church runs through the whole, like the ground melody of the system. Commissioned to teach all nations, she has nobly fulfilled her educational mission. She has instructed all the races of the Christian centuries in the principles of the Gospel. She has, moreover, taught all science. Never before the religious revolution of the 16th century was intellectual history divorced from ecclesiastical history, affording a strong

proof of the educational mission of the Church. The Church is the patroness of learning, the mother of invention, the mistress of the arts and sciences. It is not easy to tell what she has done for learning, for it is to give a history of Christian education. Christian schools arose in the very first century. In the year 60, St. Mark, the Evangelist, landed at Alexandria, and established his See. He surrounded himself with learned men, and founded a catechetical school which became the nursery of the schools of Europe.

Up to the year 179 the teachers of Alexandria did not aim at anything higher than the *Catacheses* of the St. Cyril, which are twenty-three in number, eighteen being a brief summary of the chief articles of faith, five others treating of the Sacraments of Baptism, Confirmation and the Holy Eucharist; but a little later, when Pantanus, a converted stoic, became master of the school, a wider range of studies was introduced.

At the end of the second century the schools of Alexandria were rendered famous by Clement, who used poetry, philosophy and eloquence in the interests of religion, Hipolytus, renowned as an astronomer and mathematician, and Origen, the master of Gregory Thaumaturgus, and his brother Athenodorus. From Alexandria we may date the beginnings of our own systems of learning.

It was now recognized that Christians were men who could think and reason with other men, and of whom the university city need not be ashamed. Christians were expected to teach and study the liberal arts, secular literature, philosophy and the Biblical languages, and all the time the business of the school went on, persecution raged with small intermission.

Faith took a firm stand in Alexandria, and combated with a strength born of Heaven, two dangerous foes—heathen philosophy and heretical theology, and through the teaching of Clement and Origen demonstrated to the worldly and unbelieving that a new and wonderful intellectual power had come into the world. Antioch and Constantinople followed Alexandria and afforded with the Thebaid, precious treasures of learning.

Episcopal schools sprang up in the household of bishops during the first four centuries, and expanded into noble seminaries of learning. For four centuries the clergy lived in community. Singular facilities for training younger aspirants to the ecclesiastical state, under the eye of their bishop, were afforded by this community life which had many obvious advantages. Accordingly there were many schools for younger clerics in episcopal households. All the early annals of the Roman Church represent her clergy as educated, for the most part, in this manner, under the direct supervision of the bishop.

Celebrated among these schools was the episcopal school of Seville, presided over by St. Leander, the bishop of the see, who was succeeded by his brother Isidore, whose famous etymologies, drawn up for the use of the school, present an encyclopedia of every imaginable art and science, and embody several fragments of ancient authors, which otherwise would have been lost to us.

Then St. Ildefonso of Toledo, founded a great school at Toledo, which, together with Seville, made Spain the intellectual light of the Christian world in the early middle ages. When after the conversion of Constantine, the Lateran palace became the residence of the popes, the ecclesiastical school was established within its precincts, and in it, some of the greatest popes of the first nine centuries received their education. It possessed a valuable library, and the names of its librarians are preserved in perfect order from the fifth century.

The cathedral seminaries spread throughout Europe, and expanded into noble public schools. The range of studies was extended, and included not only Latin, Greek and Hebrew, but also the liberal arts, law and medicine. The parentage of the Christian schools is to be traced not only to the catechetical and episcopal schools, but also to the monastic schools.

As Christianity spread in the early middle ages, monastic centers were multiplied. Gaulish, Celtic and Teutonic abbeys were, in those ages, intellectual capitals and centers of far-reaching and all-embracing knowledge. The monasteries were so entirely the sole centers of civilization that many cities owe their origin to them. Peasants clustered around the abbeys for pro-

tection, scholars came for education and remained, and thus villages, towns and cities developed without number in Italy, Germany, Switzerland, France and England. The names of many cities in Europe are mementoes of the old intellectual supremacy of monasticism.

Drane tells us that "The monks had a world of their own, whilst the barbarians were laying all things in ruins, they, heedless alike of fame and profit, were patiently laying the foundations of European civilization. They were forming the languages of Schiller, of Bacon, and of Bossuet; they were creating arts which modern skill in vain endeavors to imitate; they were preserving the codices of ancient learning, and embalming the world 'lying in wickedness' with the sweet odor of their manifold virtues." "By these monastic schools," says Carlyle, "nearly all inventions and civil institutions by which we yet live as civilized men were originated and perfected."

From the sixth to the thirteenth century the education of Europe was Benedictine. It was in the golden age of monasticism. Among the half-barbarous races of Saxons, Franks, Celts and Teutons, there arose champions of monasticism, and pioneers of learning, poets, philosophers, and legislator-monks who molded into heroic form, during medieval times the raw material of Christian Europe. These monks in their cells, were planting the mustard seed of future European intellectual growth.

Their foresight was equal to their saintliness. They fostered everywhere the native idiom and endeavored to reduce it to an intelligible grammar. Natural science was from the outset a distinctly monastic study. The names of great scholars like Bede, Albertus Magnus, Gerbert and Roger Bacon shine brightly in the intellectual firmament, as guiding stars to Galileo, Arago, Newton and Humboldt of later days.

The principal manual labor in some of the monasteries was the transcription of books. There was a scriptorium or writing room in every monastery. Here the monks spent long, weary hours copying the books of the Bible, the ancient classics, Greek and Latin, and the works of the early Fathers of the Church. To their labors we owe the preservation of the Scriptures, the

codices of ancient literature and patristic lore. Nuns as well as monks were adepts in copying manuscripts, sacred and secular, even as early as the sixth century, when the celebrated school of two hundred nuns at Arles, under the guidance of St. Cesaire, flourished and gained renown for its numerous and beautifully decorated manuscripts.

Lerins is the oldest of the monastic centers. Founded in the year 410 on an island in the Mediterranean, it became a renowned school of theology and Christian philosophy, an asylum for literature and science, a citadel inaccessible to the works of barbarism. Lerins had a world wide reputation and influence for learning. Among its great scholars were St. Vincent of Lerins, St. Lupas of Troyes, who arrested Attila at the gates of his episcopal city, St. Cesarius of Arles, who was successively persecuted and finally reinstated by two barbarian kings, Salvian, whose eloquence was likened to that of St. Augustine, and also bishops of several provinces of Gaul. Marmoutier established by St. Martin of Tours in the fourth century; Grinni, Condat and the abbey founded by Cassiodorus in Vivaria, cultivated letters at an early period. In later centuries the most celebrated monastic centers were: Armagh, Bangor, Clonard, Luxeil, Lindisfarne Iona, Fulda, Wearmouth, Jarrow, Malmesburg, St. Gall, Einsiedeln, Paderborn, Magdeburg, Monte Cassino, Rheims, Corby, Bec, Cluny, St. Victor.

The monastic schools flourished beyond compare in the Emerald Isle, the "Island of Saints and Scholars." The faith planted by St. Patrick in the fifth century grew marvelously into absolute power in the short space of a hundred years. Armagh Clonmacnoise, Bangor, Lismore, Clonard, Clonfert, are names which recall the palmy days of sacred learning. "Within a century after the death of St. Patrick," says Bishop Nicholson, "the Irish seminaries had so increased that most parts of Europe sent their children to be educated there, and drew thence their bishops and teachers. Ireland was the great school of Europe, whilst barbarian hordes devastated the continent and laid waste the civilization of a thousand years.

One of the earliest monastic schools was Aran, founded by St. Enda in 480. It became the nursery of some of the greatest Irish teachers. A little later St. Finnian founded Clonard, whence, says Usher, issued forth a stream of saints and scholars like the Greek warriors from the wooden horse. Clonard had 3,000 students in the sixth century. From Clonard went forth St. Kieran, who established Clonmacnoise on the banks of the Shannon, a school of the highest learning for six hundred years. Bangor, with 3,000 monks, was a celebrated school of religion and learning, from which, St. Bernard attests, a swarm of saints came forth and spread themselves like an inundation in foreign lands. One of Bangor's students, Luanus, according to St. Bernard, founded at least one hundred monasteries, all of which were seminaries of learning. Iona was regarded as the chief seat of learning in the western world.

By the middle of the sixth century Ireland was honey-combed from shore to shore with monasteries and schools. Thousands thronged from all part of Europe to these schools—Saxons, Angles, Gauls, Picts, Scots, Cambri, Germans, Italians, Spaniards and Egyptians. The schools were not only free schools, but even books, food and lodging were supplied to students. The masters of Irish ships were bound to give free passage to those who sought in the schools of Ireland masters in science and sources of knowledge, which could be found nowhere else in Europe.

The original design of these schools was to propagate a knowledge of scripture and theology. Greek, Latin and Hebrew were studies from the beginning. The classics and natural sciences were taught, together with mechanics, law, art, history, philosophy and medicine.

Ireland not only received and educated students from every country and of every race, but also sent throughout Europe hosts of able, learned teachers, who founded institutions of learning and religion.

The schools of Lindisfarne, in England, Verdun in France, Erfurt, Waszburg, Ratisbon, Cologne, Vienna in Germany, and Bobbio in Italy, were founded by Irish monks. They penetrated

to the Rhine and the Danube, to Flanders and Bavaria, and all Southern Germany, to Burgundy and Northern Italy, Spain and Greece. They found their way to the Himalaya mountains and the plains of Asia, as well as to Greenland and Iceland.

This race of teachers established schools throughout Europe from the sixth to the tenth centuries. They were the pioneers, they blazed the way through the wilderness of darkness and ignorance, and laid the foundations of modern civilization.

The culture of Europe has been for centuries much as it is today. That culture can be traced to a race of teachers born in Ireland and trained in its native schools, who left their charming fatherland and traveled abroad, as soldiers of Christ, to spread the benefits of Christianity and Christian learning. This generation of pious teachers who civilized Europe has long since passed away, but their example, their unflagging devotion to the welfare of others, will forever remain one of the most ennobling pages of the history of the human race. "Truly," says Monsigneur Dupauloup, the renowned bishop of Orleans, "the nations of Europe and humanity itself have just reason to be proud of the Irish race."

The monks not only maintained seminaries of higher learning, but also established schools for the children of the poor. In nearly all the monasteries there was, besides the internal school, an external school for the children of the neighborhood. This was in line with the spirit of the Catholic Church, which, after the third century, ordained that wherever a church was established, a school for the education of children should be founded. Even in the second century, free schools were established by the bishops of Alexandria, Caesarea, Antioch and Rome. The letters and ordinances of the first popes abound in instructions to the heads of churches to promote the establishment of schools for the education of the young. The popes were conspicuously the patrons of schools, and ordained that they should be established at cathedral and parochial churches, and that bishops should give a statement of their quality and efficiency in the provincial synods. This was a matter of canonical enactment in the eighth century.

Henry Barnard, the founder of the Normal School in our country, in praising the German people for organizing a system of

education under the administration of the civil power, said: "But not to Germany, nor to any one people, nor to any civil authority anywhere, but to the Catholic Church, belongs the higher credit of first instituting the public school, or rather the parochial school for the elementary education of the poor."

In 529 the council of Vaison strongly recommended the establishment of village schools. In 800 the synod of Mayence ordered parish priests to have schools in the towns and villages, that little children might learn letters from them.

A council at Rome in 836 under Eugene II, ordained that there should be episcopal and parochial schools in towns and villages, and others whenever there could be found place and opportunity. Olden France had 60,000 free schools. In the thirteenth century, out of a population of 90,000, in Florence, there were 12,000 children attending the schools, a larger ratio than existed in our American cities a few years ago.

There is no period in the Church's history in which schools did not exist. In the very catacombs, next to the chapel, was a school for catechumens, where they had their own teachers, who were specially assigned for that work, and were different from those whose office was to instruct the faithful. Then there were the cathedral school, the episcopal school, the parish school, the rural school, the cloistral school, the early seminaries, the colleges, the palace school, and the university, all of which were renowned at some time during the middle ages.

A giant intellectual convulsion took place at the dawn of the thirteenth century. It was the change from the monastic to the scholastic era. The movement promised to be perilous for the Church, but by vigorous action she prevented an organized system of antagonism to revealed truth.

"It will suffice to reconcile us to the temporary necessity of the change," says Drane, "that it was accepted by the Church and that she set her seal on the due and legitimate use of those studies which were to develop the human intellect with full grown strength. Nay, more, she absorbed into herself an intellectual movement, which, had she opposed it, would have been directed against her authority, and so, to a great extent, she neutralized its

power of mischief. The scholastic philosophy, which, without her direction, would have expanded into an infidel rationalism, was woven into her theology itself, and made to do duty in her defense, and that wondrous spectacle was exhibited, so common in the history of the Church, when the dark and threatening thunder cloud, which seemed about to send out its lightning bolts, only distills fertilizing rain."

It was a change from the monastic era that held sway for seven hundred years to the scholastic era. The Church controlled the situation. The great universities of the Middle Ages arose during this period. The doctors and masters of the schools, even in the new era, were clerics. The theses were chosen from Scripture texts. Secular learning hardly existed, and what there was of it was strongly tinged with religion.

Dante, the able poet, philosopher and patriot, cast his sublime poem in a theological mold. It is a summary of Catholic doctrine and tradition. It has been denominated a poetical version of the Summa of St. Thomas, without some theological knowledge of which it is impossible to understand the Paradiso.

As the universities developed, the episcopal schools and seminaries disappeared. The universities became the resort of all who sought a higher education. Their students ranged from the age of 12 to that of 40. The universities were created by the papacy, and lived by the privileges which they drew from the popes. The papacy, with its universal power, was in a position to advance schools of universal knowledge and give them universal prestige.

Paris took the lead, and was regarded as the greatest corporate institution of scholastic times. Its students in the twelfth century numbered one-half the population of Paris. It produced great teachers like William of Champeaux, Abelard and Peter Lombard.

After Paris, Bologna was the most successful of the universities. It became the great law school of the world at the end of the eleventh century. Canon law was added to the course of civil jurisprudence, after the publication of the Decretals of Gratian. This prodigious work, carried on for twenty-five years by Chisui, a Benedictine monk, was a summary of the decrees of the popes,

and of one hundred and fifty councils, with extracts from the "Fathers" and ecclesiastical writers, so arranged that it would be used in the schools. Bologna had ten thousand foreign students. The popularity attached to the study of law, and the encouragement afforded by the Roman pontiffs, multiplied the universities during the thirteenth and fourteenth centuries to such an extent that one wonders how students could be found to people so many schools. Compayré enumerates 75 universities before the year 1482. In France alone there were the universities of Paris, Toulouse, Montpellier, Orleans, Lyons, Avignon, Poitiers, Angers, Bordeaux, Bourges, Cahors, Nantes, Rheims, Caen, Valence and Grenoble. In Italy: Bologna, Padua, Ravenna, Salerno, Arezzo, Tenara, Perugia, Piacenza, Sienna, Treviso, Vercelli, Pavia and Vincenza; in Spain: the two great universities of Salamanca and Valladolid, besides twenty-four smaller ones; in Poland: Cracow; in Germany: Vienna, Prague, Heidelberg, Cologne, Erfurt and others; in England: Oxford and Cambridge; Louvain, in Belgium.

These universities had each its distinctive characteristic. Paris was renowned for theology, Pavia for the arts, Bologna, Orleans and Bourges for law, and Montpellier and Salerno for medicine.

Macauley acknowledges the splendid munificence with which the famous universities were endowed in Catholic ages. "When I consider with what magnificence religion and science were endowed in our universities, when I call to mind their chapels with organs, altar pieces and stained windows; when I remember their schools, libraries and galleries of art, when I think of the halls, the common rooms of Oxford and Cambridge, when I remember the faith of Edward III, and Henry VI, of William of Wykeham, of Archbishop Chichley and Cardinal Wolsey; when I remember that we have taken from the Roman Catholic religion King's college, New College, my own Trinity College, and Christ's Church—and when I look at the miserable Dotheby's Hall, we have given them in return, I ask myself if we and if the Protestant religion is not disgraced by the comparison."

After the religious revolution of the sixteenth century, the Church continued her educational mission, disproved the heretical doctrines of Luther and his followers by the definitions of the great Council of Trent, and gave a stronger impulse to education through the Dominican, Franciscan and Jesuit orders, which consolidated anew the system of Christian education.

The subject of this paper is far from being exhausted. It would take volumes to do full justice to it. Its endeavor has been to show that the Church instituted the principles, methods, and instrumentalities for a system of popular education many centuries ago and that she has been eminently successful in the administration of those principles and methods. The methods used in the Middle Ages may need modification in our age, and such adaptation to present conditions has been effected, but the principles are the same, being founded on eternal verities. They produced such monarchs as Alfred, Louis IX and Sixtus V, such philosophers as Thomas Aquinas and Duns Scotus; such statesmen as Sir Thomas More, and St. Louis; such knightly heroes as Bayard; such poets as Dante and Chaucer; such architects as Arnulf and Brunelleschi; such artists as Michael Angelo and Raphael; such historians as Otto and Froissart, and better than all, such saints as Saint Benedict, Dominic and Francis Assisi.

As in the early ages the benign influence and educating power of the Church wrought a wonderful change in the barbarian hordes that overran Europe; as the popes rescued society, preserved civilization, and saved Rome, which but for them would be as Nineveh, Bablyon and Sidon; as in the cruical period of the Middle Ages, when the old order was going out in wildest confusion, the Church inaugurated and directed a new order in the way of Christian enlightenment, so down through the ages which are to come, the Catholic Church will be ever faithful to her mission of teaching, will reveal to future generations the newer and higher life, the end of all true education, by directing them to seek first the kingdom of God and its justice.

DISCUSSION.

VERY REV. JOHN T. MURPHY, C. S. Sp.: I am afraid I took altogether too much upon myself in acceding to the request of our friend, the Reverend Chairman, when he asked me to assist here this morning to listen to

the paper of Father Shanley, and offer a few remarks. Having listened to the paper of Father Shanley, I am sure we all agree in this, that it is a paper which is very instructive and covers a wide field.

It is quite a compliment for the nuns here this morning that Father Shanley quoted so frequently from the late lamented Mother Drane, who wrote that most popular work, "Christian Schools and Scholars." Among the sisterhoods the nuns representing the great Dominican order should feel a special satisfaction in knowing that it is a father also of the order, the late Father Denifle, who in recent years has written a most scientific and intellectual work on this subject, namely, "The History of Universities of the Middle Ages."

Of course, Father Shanley has covered a very wide field, and it is impossible to have heard his reference to all the varied work done by the Church in the interest of learning without being impressed by this truth, that it is one of the baseless calumnies on the Catholic Church to maintain for one moment that she has been, or could be, the enemy of learning.

The Catholic Church whilst expounding her doctrine upon Divine Revelation, must necessarily have her foundations laid in the human intellect. St. Paul tells us that the worship we give to God must be rational worship, *obsequium rationabile*. We could have no faith without reason. The Catholic Church, by its very position, is bound to encourage the cultivation of the intellect, because Divine Science requires for its highest development and elucidation that the intellect should be cultivated. The well cultivated intellect under the influence of Divine grace, accepts the truth of revelation and the authority of God when it comes to a point where it discovers that the revelation is from God. Hence we must encourage intellectual culture; and the paper of Father Shanley shows what the Church has done through the past ages.

Aristotle, from the third century up, was regarded with a certain sense of hostility by the Church at large. The earlier teachers rather held by Plato. Aristotle was regarded with a great deal of indifference until the time of St. Thomas. His was the genius that discovered that the system of Plato was illogical and incorrect, and could never be used to show forth the sublime fabric of Christian doctrine. His genius consisted in discovering that the syllogistic system of Aristotle was the only one that could be used for this purpose. What St. Thomas did in his day has been the object and the ambition of the Church at all times. She founded her schools for the ordinary people and she encouraged universities. Those universities exist today in many parts of Europe. You must have heard Father Shanley refer to the University of Bologna which was the great law school of the Middle Ages. There is nothing sadder than to go to that school today and see upon the staircase the busts of Popes who founded it, and of the princes who encouraged it, and to find that the university has passed, through perverse-

ness into secular hands. Goethe has said that the reformation threw back civilization three centuries. It is impossible, to look into the universities founded by the Catholic Church in the Middle Ages, without realizing the truth of this saying.

It has been thrown into our face that we are too narrow, too circumscribed in freedom of intellectual thought. Well, I must admit that in consequence of the reformation the Church became a little more cautious; and the Council of Trent had to consider a great many questions. The fact that so much disaster was brought about has made the Church suspicious. We have not a single institution in the world where there is the same intellectual freedom as at the University of Paris in the Middle Ages. The old universities have disappeared or have been bereft of their Catholic character. In that famous little Island of the West, referred to by Father Shanley, in Ireland, which by reason of its numerous schools and universities was the beacon light of the darkest period of the Middle Ages, political and religious persecution swept everything away. The last refuge of our ancient learning was that School of the Four Masters, the ruins of which are seen today near the little village of Donegal, in the county of that name. It stands forth an ivy-clad ruin commemorating genius and industry. You will find at Iona, which was once the seat of western learning, nothing but the tombs of kings, and the ruins of the cells. The celebrated place in Switzerland, referred to by Father Shanley, where our great Irish saint, Gall, founded a monastery, has disappeared through the French Revolution. The disastrous effects upon our Catholic institutions of learning that followed the reformation are still with us. It has taken centuries to recover from them. The Catholic Church in these countries where the reformation had a free field, was driven back to preserve the holy sacraments; she was driven back to preserve for her children the catechism; she was driven back to that state of things where she had not time to look up, or around her. That day passed away only in the beginning of the nineteenth century; and that day has still left its mark upon us. It is a great joy to us all here that we have the opportunity of restoring somewhat of the ancient spirit of the Church in this matter of learning. It is the glory of the Church that under the inspiration of the Holy Ghost the Council of Baltimore insisted upon the fundamental principle that the Catholic Church should build up its own system of education, and should begin at the foundation, with the parochial schools. It has taken years and years to organize a system which stands forth today not only as the glory of the Church, but, still more important, stands forth as the foundation of all her hopes of the future. When that decree of the Council of Baltimore was issued many thought that it was a mistake. There were parts of the country where the parochial school did not exist. It took sacrifice to build it; sacrifices on the part of the people, sacrifice on the part of

the priests, because in this matter the priests were making more sacrifices than the laity can understand. They had to gather together finances and build convents and schools. It would have been fifty times easier for the priest to live in the ordinary manner. He was now bound to occupy half of his time building up parochial schools.

I am acquainted with the work done in the great archdiocese of Philadelphia, under the direction of the chairman of this body, whose work in Philadelphia is a work of enlightenment, not only in his particular city, but in his archdiocese. I remember his Grace, the Archbishop of Philadelphia, saying that he intended to put as director of schools, the best man he could find in his diocese for that position, and place him in such a position that he would not be tempted to give himself to any other work. The result has been the magnificent organization that exists there.

This is a subject dear to my heart. The work of the parochial schools is established, and it is the especial object of this department of the Association to improve the work from year to year, to improve the methods and training; and any work which improves the methods and training is going to be twice blessed. But we have to go higher; and I maintain that this educational system in America should be unified. We should not rest with the parochial school. The parochial school should be supplemented by high schools. There is no large center where there should not be a properly equipped high school. All the parishes could combine and endow this large center from year to year, unless they get such a splendid gift as was given to Philadelphia by the late Mr. Cahill when he left money to endow the Cahill High School. But, apart from such a generous donation, there is no large city that could not have its own high school. It may utilize the present academic course of existing colleges, but if it does not want to do that, let it strike out its own line; let it not go into shams and insincerities. Let us not call it a high school merely because we have added a year to the parochial school or have put in typewriting or drawing or something else. A high school should be graded. No boy or girl should be admitted except on examination. Positive results should be required at the end. No other institution should be allowed to call itself a high school. The high school should be under the control of the episcopal authority in the diocese. The time is coming when we should encourage the laity in our work; and every high school and parochial school should interest the laymen in the district, and the laymen and clergy, under episcopal sanction, should carry on a high school in every part of the country. In the Middle Ages our education was public work. The university was public, the colleges and schools were public. They were actually free. They were kept in a free atmosphere, and kept under Catholic public control, independent of any purely local control. I maintain that our parochial and high schools should be under control as all

church institutions are. Why do people give so much to the public schools? Because they are for the public. That is the problem of Catholic education. Every diocese has it in its power to endow its own work and control it.

I go beyond the high school. We should have a certain number of colleges, and especially we should have our university, so that from any high school the best boy could be sent on to the university; and that university should be broadly equipped. The great men of the world are not the men who became great through wealth. The great men are not the sons of wealthy men. The great men of England, for instance, are those who went to Oxford, and Cambridge, on the strength of scholarships they won in the schools. It is those men that have built up the Empire of Great Britain as it is today. We are not a rich people. But our people have brains; and those brains must be properly formed and cultivated. There is no opening now for the poor but clever Catholic boy who goes out of our schools, and who wants to be faithful to the Church. If he goes to the public high school and gets a scholarship, it is to one of the non-Catholic universities. It is dangerous, and he knows it; so his attention is turned to small things. We should not rest content with the parochial school. We should build up the high school and go forward from that. We should build up at least one Catholic university, which should be in immediate touch with every school in the country. Oxford and Cambridge today are in touch with every secondary school in England. These colleges are in touch with every preparatory school. They receive help from the state to carry out the system. We have the power to organize a system of our own; we have the brains to do it; we have the financial backing to do it. There is no financial difficulty that can prevent any project in this country being carried out. Our mistake in the past has been that our donations have been too much directed toward hospitals and orphan asylums, which in themselves are deserving; but attention has not been directed to endowment for education. The gifts of a man who builds high schools are better for his country than those of a man who builds hospitals. The hospitals are necessary, but they are not constructive works. The greatest work a man can do is to build up a high school, and establish and endow it in perpetuity. Then we should have a number of first-class, properly-equipped, colleges. We are working for the education of the vast body of our people. The vast body must go out into secular occupation. It is the laity which I have chiefly in mind. The religious orders can take care of the education of their own candidates. The bishops can take care of the education of the clergy. What we want to provide for most is the education of our laity, so that any boy in our country who has brains and character shall have the opportunity of going from the low school to the high school, and from the high school to the university. It is in this way alone we may restore the ancient love of learning, and build up here throughout the land a system

which shall at once reflect the glory of the Church, and have great fruitfulness in its results.

REV. WILLIAM TURNER: I am at a loss, Reverend Mr. Chairman, to find anything to say in addition to the learned and scholarly paper of Father Shanley, and to the enlightening remarks of Father Murphy. The time being so short is an additional reason for confining my remarks to perhaps one or two points of a more or less practical nature, as it seems to me. The first is suggested by the idea mentioned in Father Shanley's paper that the true sources of knowledge of the attitude of the Church towards education in the past, are the conciliar enactments, the decrees of the popes, and the legislation of the local bishops. A great deal of educational history has been written, and many of you know in what spirit it has been written; but apart altogether from the spirit of hostility to the Church which actuates books like the "History of Pedagogy," by Compayré, there is the false view of scholarship. There is a failure to go to the real sources. It is easy enough to talk about the attitude of the Church, it is easy enough to write about the attitude of the Church, it is easy, according to one's point of view, to say how she encouraged education, or how she discouraged learning, but the history of education which we need is a history written from the sources themselves. We must go back to the action of the Church as it is contained in her official documents. Those documents we have in abundance. They are published; they are accessible. What we need is a history of education especially in the Middle Ages, which will make the same use of those documents that an up-to-date history of Mediaeval Europe, for instance, will make, of the "Monumenta Germaniae." This is the practical point to which I wish to call your attention. Before a handbook on the history of education in the Middle Ages can be written we must have a number of smaller works, monographs, the lives of Catholic educators, works covering each a small section of the history of education, and then it will be possible for somebody to work over that material and give us a popular history of education which can be used in our Catholic schools. Yesterday all of you, I think, received a copy of the *Catholic University Bulletin*, and the idea may have occurred to you that those copies were being distributed for the purpose of securing subscriptions. We do not object to receiving subscriptions, but the primary purpose of distributing those numbers is in line with what I have just been saying. We want you to see that a beginning has been made in inducing those to write on pedagogical subjects who are best qualified to write, the sisters who teach in our schools. Now, it may seem to some that the writing of a history of education belongs to a historian. It does. But it is equally self-evident that it belongs to an educator; and unless the person who writes a history of education has a knowledge of pedagogical methods and has some practice and experience, the history, I think, had better not be written. And so it is our hope—I speak now more directly to the sisters present here—

that you will take example by those who have already begun to write for the *Catholic University Bulletin* and write either under the head of "Notes on Elementary Education," or among the main articles. I know that means an additional sacrifice on your part, but you have made so many sacrifices for Catholic education that I am sure you will not hesitate to add this to the other sacrifices. We need an abundance of Catholic pedagogical literature, and if you will take kindly to the idea which I suggest, I can assure you that you will always receive a hearty welcome in the columns of the *Catholic University Bulletin*, and I feel certain that you will earn the gratitude of all who are interested in Catholic education.

FUNCTIONS OF THE COMMUNITY INSPECTOR.

BROTHER MICHAEL, S. M., DAYTON, OHIO.

One of the most striking evidences of the vitality of the Catholic Church in the United States is its system of Catholic parochial schools. Born of the deepest conviction that a religious education must be given to every Catholic child as his birthright, these schools have so grown and multiplied that in the face of any challenge the Church may point to them as sufficient evidence of her fidelity to the mission given to her by the Divine Master to feed the lambs of His flock.

Looking back at the history of the Catholic Church in this country we find church and school going up together, in many cases the school being built first, to serve for a time as church and school, but eventually for school purposes alone. When a new parish was begun the bishop appointed the pastor upon whom devolved the duty of securing competent Catholic teachers for his schools. But this problem presented many grave difficulties. Two plans suggested themselves. A bishop might, like our municipal authorities, have organized and equipped a normal school for the training of Catholic teachers for his diocese. The graduates of this normal school would then be employed by the pastors as teachers in the parochial schools. This plan was beset with educational, financial and administrative difficulties, that a mere consideration of them made it generally prohibitive..

Another plan suggested itself. The Church had in her bosom many religious orders and societies devoted to every phase of teaching. Some of them could be called upon to take charge of parochial schools. The plan offered many advantages. With religious teachers in the class room there could be no doubt of the Catholicity of their instruction; their training in obedience and community life, as well as in the art of teaching, would reduce administrative difficulties to a minimum, while they alone could make the financial burdens of our schools at all supportable. This plan was generally adopted, and the teaching orders were invited to take charge of the schools, which in the face of tremendous obstacles, had been built by an enterprising priesthood, supported by a generous laity.

For the teaching orders the work became a gigantic task. It meant for them an intelligent and reasonable adapting of foreign systems to American conditions; it meant the creation and adoption of new methods where European methods and traditions had to be cast aside, because they could not meet our situation and needs; it meant the thorough and careful training of teachers; it meant time and great financial sacrifices with the handicap of meager resources; it meant and still means the recruitment of new members to meet the demands for more teachers, demands, which even to the present day, to our great regret, cannot be supplied. Gradually, however, the work grew and prospered until its success could no longer be questioned.

The first era, that of the pioneer missionary, is passing away rapidly. It has built many enduring monuments to its zeal, but it has left many problems for solution, notably the placing of our educational work upon a systematic basis. Schools and parishes were working with might and main towards the same end, but each independently of the other. Many pastors were in a position to secure every reasonable equipment for their schools, and because of the time and personal energy they could devote to them, they were able to achieve the most gratifying results. But others were not so well favored. Their energies had to be expended along different lines. In many cases the struggle for existence forced parents to withdraw their children from school

long before the proper time. Often too, the financial resources of the parish were so limited that the pastor was compelled to crowd his classes to the point of congestion and beyond all possibility of proper care and teaching. Nor were the religious teaching communities exempt from a similar condition of affairs. While agreeing in essentials, each had its own traditions and methods, its own advantages and disadvantages. Some of them were thoroughly organized, and worked along lines planned by able superiors, inheriting vast stores of professional knowledge from many members of their communities who had brought the skill and experience of a life-time in the class room, to the treasuries of their orders. Their houses of formation were well officered and fully equipped; their subjects on entering the class room were provided with a professional training, lacking but one element, that of actual experience; and every day spent at their works brought remedy to this defect. Others again were battling with the trials of recent foundation or perhaps with the disadvantages of a less perfect organization. Their struggle for existence, coupled with the urgent demands for teachers from zealous pastors who would not be denied, prevented them from giving their subjects that careful professional training which was so much needed, and towards which they were willing to turn every effort. Is it surprising then that under such varied conditions no uniformity of results could be obtained from the different schools of even the same diocese? Some sort of concerted action became necessary under penalty of neutralizing to a great extent the zealous labors of devoted pastors and teachers. The Third Plenary Council of Baltimore, recognizing the drawbacks of this situation, and alive to our educational needs, enacted a statute that called for a reorganization of the school work in every diocese.

This reorganization in the majority of cases, has taken the form of a diocesan board of education appointed by the bishop who likewise selects an executive officer known as the superintendent to act for and with the diocesan board, under the authority of the bishop. It is under the direction of these diocesan boards and superintendents, with the various teach-

ing orders supplying the teachers, that our present parochial school system is being developed. In this system we find two factors devoting their energies to the same end. On one side we have the diocesan authorities acting through the diocesan board and superintendent; on the other we find the teaching staff drawn from the various orders. Both bodies labor in the educational fields with the same end in view and with many common duties. Both are necessary elements in the success of a complete school system. It is self-evident that harmony of action between these two elements is an absolute necessity, and yet a difficulty presents itself which at first sight might seem to jeopardize the complete success of the work. The teachers, as members of the teaching staff of a parish or diocese, are subject to many orders from pastor and superintendent. As religious they are also subject to the directions of religious obedience. Here lies the possibility of conflict, likewise the absolute necessity of harmony. The success of our parochial school system, proves that this harmony can and does exist, but where lies the secret of this harmony that is so essential to success? Evidently in a clear conception of the mutual rights and duties of the different officials to whom the teachers have to look for orders, and in the mutual coöperation of these officials. This brings us at once to a discussion of the question of school supervision as it affects the teacher. In the New York Convention of the Catholic Educational Association, Father Gibbons, the very able superintendent of the Buffalo diocese, read a paper on the supervision of schools. Every page of this paper betrays the wisdom and experience of a broad-minded school man, keenly alive to every phase of our educational needs, but especially in what pertains to school supervision. In this paper he touches the very core of the question when he tells us that "upon the teachers more than any other agency, depends the efficiency of our schools, and our success in bringing the Catholic children of America within their walls." "We may find many a good school," says he, "without a fine building or elaborate equipment, and with a small registration of pupils. But we cannot even conceive a good school without good teachers."

And so impressed is Father Gibbons with this truth that he sets down the perfecting of the teachers as the principal aim of diocesan supervision. If this be one of the most important duties of diocesan supervision, we are led to ask whether the religious communities have not recognized the same necessity of supervision over their teachers, and doing so, whether they have not an official whose functions are parallel to those of the diocesan Superintendent, and whose chief duty is to aim at the perfecting of the teachers of his community. If there be such officers in the different teaching orders it is evident that they, more than any other official of the order, will be in a position to coöperate most effectually towards the development of our school system. Many orders have now and always have had such officials, though they are not always known under the name of Community Inspector. Some orders have not specially provided for this official, but as far as my information goes I believe the position is being provided for, where it does not yet exist.

Since their functions are identical, whether the Community Inspectors be Brothers or Sisters, in what follows it will be distinctly understood that I include in my discussion the religious communities of women as well as those of men, though for the sake of convenience I shall use the masculine pronoun when referring to the Community Inspector.

What then are the functions of the Community Inspector and what position does he hold in his order? This official whose functions we are discussing, is not the local inspector of whom Father Gibbons speaks, who in a way is a member of the Superintendent's staff and whose duties are to inspect and report upon the state of the schools in the diocese. The community Inspector whose functions I am discussing has greater responsibility and exercises much greater influence in his community and upon our educational system. He is in no sense connected with any diocese as other members of his order may be and often are. What a diocesan superintendent is to the diocesan schools; what a city superintendent is to the public schools, that the Community Inspector is to the teachers and schools of his order. As the diocesan superintendent is the

executive school officer of the diocese, acting for the bishop, the diocesan board and pastors, so the Community Inspector is the executive school officer of the religious order acting for the religious community and its superiors.

The bishop appoints the superintendent as his executive representative in the schools; the general of the order appoints the Inspector as his supervising executive. The authority of the superintendent extends over every school of the diocese, which may include several cities and towns; the authority of the Community Inspector extends over every religious of his province or district which may include several dioceses and states.

A few extracts from the instructions prepared by one of the teaching orders for the guidance of its Inspectors will give you an adequate idea of his functions.

First. Primary teaching in every province is under the special and immediate supervision of an Inspector who is appointed by the General Administration.

Second. The Inspector is one of the Provincial's Assistants, and resides in the Central House; he is a member, ex-officio, of the Provincial's Council, of the Provincial Chapter, and of the General Chapter.

Third. His office gives the Inspector a real authority over all the religious of the province employed in primary schools. In the exercise of this authority he is obliged to conform to the instruction received from the General of the Order.

Fourth. Among the functions of the Inspector, the visits of inspection occupy the first place. At least once every year he visits all the houses of the province devoted to primary teaching. This visit constitutes the official inspection made in the name of the Society.

Allow me to remark that in the instructions from which I am quoting the term "primary teaching" covers everything not included in the term "secondary or collegiate teaching."

Fifth. When the Inspector presents himself in virtue of the mission with which he is intrusted, he comes as one sent by God, and as such he should be received with sentiments of a lively

and enlightened faith. All the religious therefore are eager to show him the respectful submission and confidence with which faith alone can inspire them.

Sixth. They should speak to him with filial frankness and receive with docility and gratitude his general and personal instructions and advices.

Seventh. The Inspector, directed by the same light of faith, will neglect nothing calculated to foster this happy influence, and will be on his guard against whatever might weaken it. In all his proceedings he will show himself to be inspired by zeal for the works of the Society, the prosperity and success of which, depends in a great degree on his manner of action.

Eighth. If prudence, discretion and charity are necessary to persons of every condition, they are still more so to men who should command great confidence; the Inspector therefore, can hardly be too watchful over himself, so that all his words, actions, and proceedings bear the impress of these precious qualities.

Ninth. In virtue of his office the Inspector exercises control and supervision over the teachers and pupils of the primary and grammar grades; likewise over the programs to be followed, the methods to be used, and the results to be obtained.

Tenth. On each of these points he will carefully take note of whatever appears to him to be good, or with which fault might be found, for his mission is to strengthen what is efficient, and to correct what is defective.

So much on the general duties of the Inspector. Let us now take note of the influence he may exercise over the teachers of his order. Referring again to his instructions we obtain the following information:

Eleventh. His first duty is the welfare of the religious. He takes care that all those employed in teaching primary or grammar schools possess the information, both in religious and secular knowledge, befitting their condition and employment.

Twelfth. All his efforts aim at not employing a teacher who has not the requisite qualifications, that is, who is not

sufficiently conversant with the branches to be taught, or who does not know the method by which to teach them.

Thirteenth. To attain this end the Inspector will keep a watchful eye on the houses of study, the postulants and scholastics, and will take care that the particular regulations regarding these houses be faithfully observed.

Fourteenth. He supervises and controls the examinations which are annually conducted to test the progress and efficiency of the teachers already employed in the class room.

Fifteenth. To the same end, he directs, assists, and encourages the brothers employed in teaching; he corresponds with them, and has private conversations with them during his visits of inspection.

Sixteenth. Above all, he will endeavor to instruct the Directors in their important functions, in the duties which they have to fulfill, first, towards the religious under their charge, then towards the children intrusted to them.

In the following articles the Inspector is instructed to lay before the higher superiors the results of his work with the religious.

Seventeenth. After every visit the Inspector will prepare a report showing the aptitude, the efforts, and the progress of the teachers in their studies, in their functions, and in the practice of teaching and discipline. He will comment on the spirit of the pupils and teachers, on the particular character of their work, and on the local conditions of education. He will also include such general remarks as may be necessary to make his report complete in every detail.

Eighteenth. After all the visits are terminated, with these particular reports as a basis, he will draw up a general report which enables him to make comparisons with the preceding years, and judge more correctly of the condition of instruction in our schools, of the zeal and aptitude of the teachers as a body, of the management of the houses, and of the prosperity of the works in the whole extent of the province.

Nineteenth. In addition to this, the general report just mentioned will include the notes and the results of the examin-

ations undergone by the teachers, either before representatives of the Society, or before the academical authorities of Universities.

One of the essential conditions of success for any teaching body, is its ability to adapt its methods to the necessities of any situation in which it may be placed. Allow me to call your attention to the instructions laid down for the Community Inspector, in this regard.

Twentieth. If the Inspector should meet with special cases, for the teaching of which our methods could not be followed closely, or regarding which, the instructions are not sufficient or not explicit enough, the Inspector will supply what is necessary by either verbal or written directions.

Twenty-first. Should a radical departure from our methods be found necessary the Inspector will lay the matter before the higher superiors; after consultation with them he will give the necessary instructions to meet the situation.

Twenty-second. Finally he will carefully note down any observation communicated to him regarding our own or other methods, or anything else connected with the art of teaching, taking notice in a special manner, of everything that may be to him an indication of progress or of improvement in the educational system.

To this enumeration of the Inspector's duties may be added the interview which he has with the different pastors after he has completed the inspection of their schools. In this interview he discusses the condition of the school and welcomes any observation which the pastor may have to make.

Summing up all these duties of the Community Inspector, we find that his annual tours of inspection bring him in contact with many teachers and pastors; that during these visits he examines the classes, he studies the methods of the teacher, he confers with him, advises him, makes him acquainted with the best methods used in similar grades, and brings to him the experience drawn from every good teacher in the province. He advises the local director in the preparation and execution of programs and time-tables, and his records keep the Superiors

supplied with all the data necessary to make them familiar with the professional qualifications of their teachers.

As the Community Inspector exercises such a direct influence on the teachers, so he is in a position to sum up the consensus of opinions of teachers, on methods, text-books, etc. In his study of the educational trend of the times, because of the real authority he possesses, he may call to his aid the best minds of his congregation for the examination of any question that may come up; and for the same reason his opinions on text-books are invaluable. With the local superiors to report to him every phrase of the educational work and movement in their district, he can, in the course of one year of inspection become familiar with educational conditions, both secular and religious in any city, diocese, or state. Every opportunity for observation is his. No facility is denied him. We venture to assert that no secular superintendent of state schools has equal facilities with the Community Inspector along these lines. Then when we remember that frequently the order has charge of the schools in several dioceses, each with its own board, its own superintendent, and its own local regulations, and that it is the work of the Community Inspector to harmonize the demands of all these dioceses with the methods of his order, it will be seen at once that he can bring a store of experience and expert knowledge, to the cause of Catholic education.

With this exposition of the functions of the Community Inspector it is evident that he becomes a very important factor in the educational work of any diocese where his community has charge of schools. Nor is it difficult to discover how his coöperation becomes valuable and therefore desirable, for with whom could a superintendent more safely and more profitably discuss educational problems, as they should be and are discussed by all experts in education? Who has more facilities for giving effective support to a superintendent? To whom else could a superintendent apply for a remedy with less danger of injustice or misunderstanding and with more chance of success, should he discover serious defects in the work of any of the teachers? Who is better able to explain to a superintendent

what are and what are not essential features of his order and its methods? Who is in a better position to apply the principle of adaptability and to decide what is dangerous innovation and what is real progress, and how the adjustment of difficulties may be secured with least friction and inconvenience? Who can better appreciate the value of the work of a fellow order, and with whom would fellow inspectors and their communities be more willing to exchange views, methods, experiences, etc? Finally, who is in a better position to study the relative value of different educational methods and propositions?

My paper so far has discussed the functions and influences of an individual inspector, the representative of one order, but there is another feature that must not be lost sight of. There are many orders engaged in teaching, and all or nearly all of them have their community inspectors whose duties do not greatly differ from those I have been enumerating. In one diocese we may find as many as ten different communities at work, with an equal number of inspectors devoting their skill and experience to the schools of the diocese. What superintendent would be willing to dispense with their joint coöperation? This brings before us the possibilities for united action and prompts me to make a suggestion to the School Department of the Catholic Educational Association.

As a part of the work of this branch of our Association why could we not have regular meetings of our diocesan superintendents and community inspectors at the sessions of this convention?

Carefully prepared propositions bearing upon their own special functions and duties would be laid before them for discussion, and while there could be no attempt at legislation, it is evident that the discussion of these special propositions along with the exchange of opinions on other school topics, and questions of school government would prove of the greatest value to our parochial school system. The recommendations and views of these men would compel the most careful consideration from every teacher and teaching community. Diocesan boards would have some safe guidance for wise and equitable legislation, and our bishops would have powerful auxiliaries should

they decide to plan and carry out a unified system for all the Catholic parochial schools of the United States which, with uniformity in essentials, and latitude sufficient to suit local needs in non-essentials, would furnish a cohesive foundation for an effective barrier against the loss of faith threatening our country as a consequence of the absence of all religious teaching and training in our secular schools.

Not the least advantage resulting from such a periodical meeting of superintendents and community inspectors would be the personal relations which would necessarily follow, relations which would bring about not only mutual respect and esteem, as well as facilities for frequent exchange of views, but especially the removal of mistrust, tendency to aloofness, inclination to work in independent and isolated orbits, etc. When I reflect upon the desirability of more concerted action between the superintendents and community inspectors, as well as between community inspectors themselves, I am prompted to make a second suggestion which is this: Let us have a directory of superintendents, and community inspectors. The proper compiler of the directory would be our Reverend Secretary. After the completion of this directory, containing the names and addresses of every superintendent and community inspector and officer of the school department, the secretary would send it to these officials who would then have a permanent mailing list for the mutual exchange of reports, instructions and documents not of a private nature. This directory would also enable these officials to arrange for meetings with, and professional calls on, fellow officers when the duties of inspection would bring them to a city in which any of them might be residents.

The discussion which will follow this paper will, I hope, bring forth an exchange of opinion on the suggestions which I have just made.

DISCUSSION.

REV. P. R. McDEVITT: In opening the discussion of Brother Michael's admirable paper, I wish to disclaim the slightest intention of questioning, minimizing or refuting, anything that it contains. It will not allow me, even if I were disposed to do so. There is not a word in it to which I do not heartily subscribe. It is a simple, dispassionate presentation of the sub-

ject that is before the meeting. The deep and high appreciation of the office of the Community Inspector and the full understanding of what his function should be are evident. I am sure teachers and superintendents will look upon it as one of the most instructive papers to be found in the official report of our proceedings. All I shall presume to do will be to emphasize—from the view point of a superintendent—some points Brother Michael has referred to.

While the paper distinguishes between community inspectors who look after the community's schools in a particular diocese, and the community inspectors with a wider authority and who look after the community's schools no matter where they are located, yet, I think, the distinction does not modify materially the functions of either kind of inspector.

The need of a community inspector is beyond question. The uplifting, stimulating and wholesome influence he can exercise on our system of education is also beyond dispute. His very duties and the way of discharging them may, perhaps, be matter for discussion.

What kind of man should the Community Inspector be? He should be a man of character, of tact and of good judgment. He should be considerate in action, and more inclined to commend than to condemn. Scholarship and technical training in school work will complete his equipment for his position. Such a man commands the respect and confidence of priests, whether principals or superintendents, and teachers, without whose coöperation no community inspector can have the full measure of success.

A community inspector should be an invaluable aid to a religious community in enabling it to know intimately its subjects and thereby using them to the best possible advantage. He sees the teachers as they are in their daily work. He learns their strength, their weakness, their characteristics, their difficulties, their environment. He can be invaluable by aiding in the training of the teachers: First, in the assistance he can give to those in charge of the novitiate, and secondly, in the help he can give to the individual teacher who is engaged in the actual work of teaching.

Brother Michael has well said that the chief function of the community inspector is to aim at the perfecting of the teachers, and that it is evident that he, more than any other official of the order, will be in a position to coöperate most effectively in the development of our parish school system.

He can send to the novitiate a vast amount of information gleaned from the intelligent observation of the teachers in the school room. He can keep the novitiate informed as to the success or failure of certain methods of training.

A community inspector is absolutely necessary in a school where the local superior, by reason of his class duties, has no time for the work of

supervision or in a school where the local superior, though free from the responsibilities of a particular class, yet knows little or nothing of methods of teaching. Unfortunately there are local superiors whose appointment was made not because of their fitness for school work.

A young teacher lacking the necessary training may be sent into a school. The local superior who is looking after his own class hardly knows how the young teacher is succeeding. The local superior who is free but incompetent can offer no assistance. The diocesan superintendent may visit the school. He will recognize the incompetency and helplessness of the young teacher. He knows that unless something is done the young teacher, who might be made an efficient teacher, is very likely to fall into wrong habits that can never be corrected. By the very limitations imposed upon him he can do little more than to point out certain conditions and offer suggestions as to their correction.

In such cases the community inspector can take hold of the individual teacher. By reason of his technical knowledge of methods, he can give an object lesson of the right way to teach any subject. This fitness does not mean that he should be eminently skilled in methods, but he must be to the extent that he can show the untrained, incompetent teacher, sound principles of teaching and direct him in their application.

Not only can he be of help to the inexperienced teacher from the novitiate, but also to older teachers who follow wrong methods, who lack self control, and who betray infirmities of temper that neutralize their influence with children.

For all kinds of teachers he can be of help. He can point out the right way, he can return to see what heed has been given to his suggestion, and if necessary he can invoke higher authority to enforce what he deems for the good of the teachers.

He can be helpful in making a school fulfill properly its mission. He will see things in the life of a school that are not for its well-being. The local superior may never notice them. He can enable the reverend superior to know accurately the real condition of a school, its morale, its scholastic standing. I venture to say that the reports of the local superior and of the teachers themselves in this respect are not always the soundest basis on which the reverend superior and his advisers may form their judgment as to what a particular school is doing.

The views of a local superior, especially one who has been a long while in a school, become contracted and interested. The teachers themselves are human, and sometimes their ways of proving or disproving the results of their labors are not always effective and conclusive. A community inspector with his wider vision and keener perception and his dispassionate attitude will learn facts in regard to a school that may startle the reverend provincial.

A community inspector can be a tremendous influence by keeping his community in touch with everything new and progressive in educa-

tional work. He can stay, by reason of his wider sympathy and greater experience and extensive observation, the danger that comes to all religious communities, of clinging too tenaciously to methods simply because they are traditional. There is no need for me to dwell upon this point. Brother Michael has discussed it fully.

A community inspector can be an invaluable help to the diocesan superintendent. He is the point of contact between the diocesan superintendent and the community. He represents the community so far as the school work of the diocese is concerned. He is the one to whom the superintendent can turn for advice, suggestion or to whom he can speak concerning the teachers of the community. He can be a member of the diocesan board of inspectors made up of the community inspectors. The assistance of such board can be understood only where it has been made use of. He can aid the superintendent in gathering information that will enable the diocesan school board to fix the educational policy of the diocese.

The community inspector represents something more definite to the diocesan superintendent than does the reverend superior because the school work of any particular diocese is only one of the concerns of the reverend superior, while it is the special concern of the community inspector.

The opening paper dwelt upon what the community inspector should be, but said nothing about what he should not be. Perhaps something under this head may be pertinent to the discussion.

If the community inspector is to be a dominating factor in the life of his community and a vital force in strengthening, developing and perfecting the educational work of the diocese, he should be something more than a mere examiner of children who goes from room to room, questioning every child in every branch either by oral or written tests, noting the results of his labors and presenting his tabulated averages as data on which his superiors may judge the relative efficiency of their schools.

I can imagine few things that call for the maximum of effort and the minimum of results than such a mode of procedure. The zeal and energy that are thus practically wasted might profitably be expended in helping, strengthening, training, developing and encouraging the teachers, for, after all, once we have assured ourselves of competent teachers there can be no anxiety about the character of the work the children will do. I am afraid, however, that the community inspector is in too many cases rather what he should not be than what he should be.

I think worthy of special recommendation is that portion of Brother Michael's treatise in which he says of the community inspector: "He is one of the Provincial's assistants; he is a member, ex-officio, of the Provincial's Council of the Provincial's Chapter and of the General Chapter." This is as it should be. He should be a part of the administration of a community. His position calls for this responsible place. He can and

should become a very important factor in the educational work of any diocese.

In conclusion, I should say that I consider the suggestion of Brother Michael as to the occasional meeting of the community inspectors and the diocesan superintendents a most valuable one, and it ought to receive consideration at this meeting. The good flowing from such meetings, both to individuals who attend them, and to the general welfare of our whole system, would be beyond estimate.

REV. THOMAS DEVLIN: I need not pass any further opinion upon the very excellent paper of Brother Michael, but to encourage the work on these lines I might perhaps give a little experience of my own in our diocese at Pittsburgh, where, with the pattern set up for us by Philadelphia, we have organized a body of community inspectors. These inspectors meet once a month with the superintendent, and the good work which has been accomplished has been satisfactory to all the communities. We have made rapid progress, we think, in unifying the methods which have been used by more than fourteen different communities. We have unified our system.

Recently we have adopted the course of study now in use in the diocese of Philadelphia, and have been paying especial attention to the development of the teachers in the communities. In one of our larger communities, normal classes under the direction of a community inspector, have been conducted during the school year. Two hours once a week have been devoted to singing and church music, two hours in the week during the year have been given to the study of the primary branches by the primary teachers, two hours also by the advanced teachers in the study of higher mathematics, and two hours by a group of teachers in drawing.

During the summer season this good work has gone on, although it is quite a trial to the sisters, and a six-weeks course of English literature is being pursued by quite a large number of the sisters. A group of eighteen or more who are devoting themselves to higher mathematics during the year, are now taking a course in physics and chemistry in the technical school in our city.

This is the work that has been done by one of the larger communities of our diocese during the past year in connection with the school work. It shows the good results of community inspection.

It is within the last two years that the work of the inspectors among the sisters has begun. Brother Michael, who read the paper, has two communities in our city and the good results of community inspection may be found in the work of these two smaller communities connected with two German churches of our diocese.

I have given you this information in order to show that it is practical to have community inspectors, and for community inspectors to work for the interests of their communities.

REV. FRANCIS T. MORAN: It seems to me that we ought to have a Catholic *system* of education. Individual schools cannot constitute a

system unless they are under some general supervision. Where one school acts independently of the other, having its own autonomy, there cannot be the general harmony that is desirable and which is absolutely necessary, if we are to have an organized system.

Now, we have talked a great deal about the Catholic system of education since this convention has met, and yet, I venture to say, though it may sound rather bold, that we have not got concretely any such thing as a Catholic system—simply because we have very little organization.

The pastors of the country are striving, each of them in his own way, no doubt, to build up their individual schools, and I know that each man takes a wonderful pride in his own school and likes to say it is the best school in the whole country, and occasionally says so in his pulpit to encourage his people, and it may be relatively true.

Now, if we could get all these individual pastors to come together and to tell us how each one had made the very best school in the country, and then if we could get this community to adopt some sort of system, we would have a very desirable result.

In pursuance of this idea I would suggest to the Reverend Secretary that next year when sending out reports, and also invitations, that a special and pressing invitation be sent to the pastors to come here to take part in these discussions. As far as possible every school in this country ought to be represented in this convention. Then we could begin to do something in the way of talking about or formulating a Catholic system of education. If we are going to be able to take care of ourselves in splendid dignity, without any reference, as I think we ought to be able to do, to the public schools, without making any comparisons whatever, we have got to come together and formulate a system that will mean something, and let the other people look at us.

Of course, a great step forward has been made in having a convention at all, and this is a sort of clearing house for the schools, so far, but we can go very much farther, it seems to me, than this convention. There ought to be, first and foremost, the most hearty acceptance of this suggestion found in the paper read today. The inspectors of the community can do much by coming together themselves. You know conventions and comparisons of views are the order of the day; and if there is any people in the world that have exploited that, it is the American people. Why, there is a convention in every town and hamlet of this country at some time or other during the year, and the teachers of our country are doing a great deal that way.

It is not necessary for me to say to this convention today, that we ought to realize what the teachers of our country are doing in coming together and in comparing their views; and it would not do for us either to smile at it and say, "Well, what comes of this talk, anyway?" The fact of the matter is that a great deal comes out of all of this talk. They have built up a splendid system of schools about us, on their own basis—

let us accept that. Now, we ought to build up on our basis, the Catholic basis, a system of schools that would bear favorable comparison and excite the admiration of others; and there is certainly every means at our disposal for doing this.

REV. J. T. McDERMOTT: The community inspector, as represented by the excellent paper of our esteemed Brother, is indeed a most desirable quantity. But is this community inspector a fact? As far as my knowledge of religious communities goes, and I know several of them, there is no such individual in the community.

It seems to me that the first practical step would be to bring about the existence of such an entity. I would ask the Reverend Chairman if it is in his experience that the communities have such an individual apart and distinct from the provincial visitor or the mother in charge of the community? I doubt very much if we can obtain the splendid results placed before us by the Brother, for the reason that the community inspector, with the power, the privileges, the prerogatives and the ability called for in the paper of the Reverend Chairman, does not exist, and consequently I doubt that the results mentioned in the paper of the Brother can be obtained.

I, for myself personally, would be thankful to hear the practical experience of our Reverend Chairman in reference to that matter.

REV. P. R. McDEVITT: I might say in answer to the question that practically all the communities teaching in Philadelphia have a community inspector—that is, a religious whose work, in the main, consists in the inspection of the schools of his community in the diocese. These community inspectors form a board that is called the Board of School Inspectors. Usually I refer to the Community Inspector all matters of business pertaining to the community or to the schools or to the teachers. The Community Inspector is the point of contact between the Superintendent and the community. What the facts on this point are in other dioceses I am not able to state.

REV. T. J. McDERMOTT: I am certain that in many communities there is no such inspector.

REV. P. R. McDEVITT: The only thing I can say is that the Community Inspector is named as the representative of the community, and, as I have already stated, my official business with a community is largely carried on through that individual.

REV. T. J. McDERMOTT: Then you cannot state that the Community Inspector does for the schools of the community that which you do for the schools of the diocese?

REV. P. R. McDEVITT: I am not able to state what the authority of the Community Inspector is, as defined by the teaching community itself.

BROTHER JOHN WALDRON: I do not think it is possible in every community to have identical inspectors, because in one order you may have a

general and his assistant, a second assistant and a third assistant, one who is chief of instruction and one chief of finance; in another order these same functions may be carried out, and perhaps some other functions would overlap—that is, some functions belonging to the chief of instruction in one order might belong to another chief in another order.

I think that Rome allows for the individuality of the different orders and their constitutions. Now, in their general chapters and provincial chapters they provide for bringing about these different regulations that Father McDermott is calling for, just as different constitutions of different organizations may differ; and many things are provided for in the by-laws. Answering his question on that point, I think that I can say that in most orders this function is provided for in some shape, and if a superintendent wants to get at a person who is responsible he can do so, as Father McDevitt has done in Philadelphia, and as Father Walsh has done in the Boston diocese. I know of one very ancient order that has no individual inspector, but there is a board of different officials—I think it is the mother superior, the mistress of novices and one other sister. They go around inspecting the schools.

TEACHERS' MEETING.

At the call of His Grace, Archbishop Messmer, the teachers of the Archdiocese of Milwaukee attended the sessions of the School Department, and held meetings on Tuesday and Wednesday afternoons, July 9 and 10. An invitation was also sent by the Archbishop to the superiors of religious communities of women in the United States to send representatives to take part in the proceedings of the Association.

There were about four hundred teachers at the meetings on Tuesday and Wednesday afternoons. On Tuesday the following papers were read: "The Curriculum of a Properly Graded Parochial School," Ven. Sister M. Borgia, SS. de Notre Dame; "Text-Books for Parochial Schools," a Dominican Sister, St. Clara College, Sinsinawa, Wis.

The following papers were read at the meeting on Wednesday afternoon, July 10: "Supervision in the Parochial Schools," Sister M. Alphonsa, O. S. D.; "Singing in Our Parochial Schools," Mr. Ignatius Inkmann, St. Michael's School, Milwaukee, Wis.

There was informal discussion after each paper in which many teachers took part. A record of all the discussions was not taken. By appointment of Most Rev. S. G. Messmer, D. D., Very Rev. M. J. Lochemes, Rector of Pio Nono Normal School, St. Francis, Wis., presided at the meetings, and conducted the discussions.

THE CURRICULUM OF A PROPERLY GRADED PAROCHIAL SCHOOL.

BY SISTER M. F. BORGIA, S. S. DE NOTRE DAME.

The province of the parochial school is to train the Catholic child to be true to the faith of his fathers, kind in his home,

courteous and honest toward his neighbor, intelligent, conscientious, and progressive in business affairs; in short, to be true to God, to himself and to his fellow man. A curriculum that aims to accomplish this must combine with the "three R's" another R—Religion. For this combination have Catholics, throughout the length and breadth of the land, made untold sacrifices, everywhere erecting the parochial school at their own expense in order to safeguard the Christian heritage of their children.

Pupils leaving our schools should have head and heart so thoroughly imbued with the Christian spirit of faith and morals that, with God's assisting grace, they will be able to meet life's duties and trials with courage and confidence. Independence is the watchword of our age and country, but in our parochial schools the child should be taught that he lives and moves in the presence of an omniscient God, an all-just Father, to whom he is amenable for thought, word and act. The work of the teacher should supplement that of the pastor and parent in inculcating right principles, in making the child do right for the sake of an approving conscience and not merely to pass for good in the eyes of the world. How soon would bribery, perjury, divorce, suicide and the countless others evils of our day be minimized were men and women actuated by supernatural motives and brought up in the love and fear of the Lord.

We educate not only for time but also for eternity and our curriculum should be sufficiently comprehensive to equip the pupils spiritually, morally, intellectually and physically for a useful and honorable career here below, and to aid them in attaining eternal joys in the kingdom of God's saints. We have heard of an old daily program which read like this:

- 9 to 10 a. m. A Class recite, B and C keep still.
- 10 to 11 a. m. B Class recite, A and B keep still.
- 11 to 12 a. m. C Class recite, A and B keep still.

Ours is a progressive age, an age of activity, and woe to the unhappy teacher who would now inflict such a daily order on his school. Judicious variety must enter into any plan that will cultivate the tastes and talents of the average pupil; the studies should be practical and not of the nature of fads. Besides religious and

moral instruction our curriculum should embrace a thorough training in reading, spelling, grammar, writing, arithmetic, geography, and United States history. To this we should add a certain proficiency in drawing, singing, elementary science, hygiene, physical culture and, for the girls, plain needlework.

Under the head of religious instruction we would include the study of prayers, catechism, sacred history, and the liturgy of the Church. In the primary grades the work should consist chiefly in teaching the little ones their prayers, the Commandments of God, the Precepts of the Church, and short Bible stories. Instructions in Christian doctrine devolve mostly on the reverend pastor or catechist, and the teacher's duty is usually that of reviewing the instructions given and seeing that the assigned lessons be understood and committed to memory. Bible history, taught by means of charts in the lower grades, is continued with the aid of text-book in the hands of the pupils in the following grades to the seventh or eighth when Church history should take its place.

A Catholic atmosphere should ever pervade the school and its environments; a reverential respect for those in authority and also for the rites and ceremonies of the Church should characterize our children. They should love the liturgy of the Church and so live in the spirit of the ecclesiastical year that Christmas, Easter, and Pentecost are not for them mere empty names but feasts whose beautiful devotions and ceremonies awaken, as often as they recur, new sentiments of deepest gratitude to Jesus, the Divine Author of our redemption. Long after school days are over, in the quiet of a peaceful home, in the busy turmoil of the world, in the hour of sorrow, on the couch of pain, the hymn learned in childhood will live in the memory to cheer, strengthen or console as the heart has need.

Reading, writing, spelling, and language are allied subjects and should be studied in connection with one another. In bilingual schools do not permit the beginner to attempt English and his mother tongue at the same time as this will confuse the young mind at the very outset; the order in which the languages are to take precedence is best determined by local conditions; it

is usually preferable to take the mother tongue first, but after three or four months of school life the deferred language should be taken up and both thereafter continued together.

Teach reading by the phonic and word methods, and, as soon as the child is able to read at all, try to secure clearness and accuracy. Have familiar talks about common objects and incidents, let the children write what they have related and read, naturally what they have written; where two languages are studied have frequent work in translation as an effective aid to correct forms of expression. By faithful drill try to have the pupils acquire correct pronunciation, distinct articulation, and an agreeable tone of voice. In the upper grades teach the use of the dictionary and such other reference books as should be consulted to obtain a thorough understanding of the reading lesson. A short biography of the author will, in many cases, add new interest to the selection read while it will also broaden the pupil's knowledge and make him desirous to read more from the same pen.

Supplementary reading is to be recommended in all the grades; this can come from various sources. A word of warning may not be out of place here. Do not allow the myth and fairy tale to usurp the place of the good, the true and the beautiful, and do not abolish the regular series of Catholic readers from the class room! Those readers have treasures of prose and poetry, mines of information and moral instruction, which we can ill afford to lose. Let the memorizing of select poems be a practice in all the grades; this will unconsciously store the mind with elevating thoughts and interesting companionship for after years.

Oral and written spelling should run through the school course; in the lower classes the pupils spell the words in their readers and such other words as they have occasion to use in their written work. In theory, this method ought to suffice for more advanced classes, but practice seems to prove the necessity of a speller, as the study of diacritical marks, abbreviations, synonyms, homonyms, etymology, and the troublesome "rules and exceptions" in our perverse spelling is imperative for the student who would write and speak correctly.

Writing as an independent exercise and as an exponent of knowledge in other branches is one of the most essential requisites for those going out of our schools. A boy or girl who can pen a neat and well-worded application for a position is well on the way to securing it. Writing begins during the first school year and is continued through the last, though after a pupil has acquired a neat hand there is little use of special practice in penmanship, for the daily written work in other lines will suffice.

What begins as language work in the little oral exercises of the first day of school is continued under that name to the fifth or sixth grade where it assumes the title of grammar. Progress in this branch is gradual, and long before they know the grammatical "why," pupils should expunge from their vocabulary such forms as "It is me," "I seen it," "Him and me done it," "I ain't got none." Conversational exercises on the child's observation and experience, as suggested in the remarks on reading, serve as basis for early language work; later, oral and written reproduction of stories and descriptions are sufficiently interesting to occupy the mind profitably and give practice in correct expression. Real live letter-writing is another language exercise to be highly recommended both on account of its intrinsic value in stimulating thought and of its ultimate utility.

In the fifth or sixth grade, grammar proper should be introduced and not dealt with superficially. Our classes should have thorough drill in technical grammar, should know the why and the wherefore of ordinary grammatical forms, be able to write social or business letters well and be familiar with the common rhetorical figures. Where two languages have been pursued, the pupil should have acquired an equal proficiency in both.

While arithmetic has lost none of its former importance in the commercial world, modern educators have, with good reason, eliminated many of the tedious processes which perplexed the student of former years without being of any real value to him in business methods. Accuracy and rapidity in the fundamental operations should be acquired by daily practice in the

lower grades; in the intermediate grades this practice should be continued and fractions mastered; in the seventh and eighth grades percentage and mensuration in their practical applications should be thoroughly handled. A tactful teacher will know how to so measure oral and written work, concrete and abstract problems, as to develop the reasoning faculties while securing mechanical precision. Do not devote too much time to arithmetic but teach it in the morning session while the children's minds are clear, and never desist from giving drill for accuracy and rapidity. Make the more advanced pupils acquainted with the various common business forms, such as bills, receipts, checks, drafts, etc.

Geography and history are delightful companion studies and though they do not belong to the "bread and butter" order, they are prime essentials for even an ordinary education. It is the duty of the teacher to create a love for them in the children, for they are not only important as educational factors but they serve as effective barriers against the harmful literature that too often corrupts the head and heart of the present generation which has free access not only to what is good but alas, to what is evil, in the public libraries.

As preparatory work for geography, nature study and home geography should receive due attention in the primary classes; the text-book is generally placed in the hands of the pupil in the fourth grade, though before this he has gathered a store of geographical knowledge by observation and by home and school talks. Aided by the use of globes, maps, map-drawing and supplementary reading, the children should acquire a fair idea of the most important geographic features of the world, a knowledge of the people who inhabit it and their occupations and mode of life. Special attention should be given to commercial geography in the seventh grade and to physical in the eighth. Attention should be called to the extension of the Church in our own and in foreign lands, to the zeal and hardships of her missionaries, to the Catholic centers of the United States, as shown by her archdioceses.

Never make of geography a mere memory task. Dry facts, dates and statistics hold no charm for the child and will soon pass from the mind, leaving only the recollection of toilsome but fruitless labor; manner of life, of travel, of dress, entertain and instruct. The text-book should be used only as a reliable aid and by judicious questioning the pupil should be trained to much independent thought; he should be led to see how geographic conditions make the industries of the world, grazing, agriculture, lumbering, mining, manufacturing, commerce, etc.

Historical associations are also great helps in the teaching of geography. For instance, let the class follow Father Marquette from Mackinaw to Green Bay, thence up the Fox River and down the Wisconsin till the happy moment when he enters the Mississippi, or let them see him in his rude cabin on the site of the present Chicago and accompany him on his last mission of love to Kaskaskia, the home of the gentle Illinois who longed for the coming of the cherished "blackgown," or listen to his dying words: "Mater Dei, memento mei!" as he yielded up his apostolic soul on the lonely shores of Lake Michigan, and places and events will be permanently fixed in the mind.

The study of history cannot be taken up before the fifth or sixth grade, but here, as in geography, a foundation can be laid in the earlier years. In their reading lessons, supplementary reading and memorized poems, children will have learned of many important personages and events in the country's history; Columbus and Washington, Lord Baltimore and William Penn, Lincoln and Lee, Plymouth and Jamestown, will not be new names to them.

If there is one study more than another where the teacher must be wide-awake and well informed it is history. An occasional little historical program consisting of poetical and prose selections and songs, covering a definite period studied will prove profitable and interesting while affording a kind of recreation. Holmes, Longfellow, Sheridan, Father Ryan, Eleanor Donnelly, are among authors who will contribute to such a program. Study the growth of the Church in connection with the history of the country. Do not forget the part the martyr missionaries

took in preparing the way for the European civilization in America, nor the valor with which Catholics have defended the country in times of danger.

In connection with United States history current events should enter into the work of the three upper grades, and civil government into that of the eighth grade. Pupils should be taught to love their country and its flag, to know its history, venerate its heroes, obey its laws, and respect the men of all times who have sought to uphold its honor among the nations. The national songs should be made so familiar to all the pupils and sung so frequently that they can never be forgotten.

A word now in regard to those branches which may be termed non-essentials, and which were not found in the curriculum of fifty years ago. We believe they have their respective educational values and hence have come to stay. We should endeavor to develop the whole child and this without trying to make embryo universities of our parochial schools. Without any appreciable expense of time instructions can be given in elementary science and hygiene, either by themselves or in connection with other branches. Drawing is so helpful in training eye and hand that its utility cannot be questioned. Breathing exercises, simple gymnastics, motion songs, etc., are restful to the child and impart vigor and health to the body.

Last, but not least, we assign singing a place among the regular studies of the class room. Besides being a form of prayer in the Church service, its influence is elevating, its effect refining. Exercise great discretion in the choice of school songs and select only such as will instil a moral lesson or arouse the spirits of the children by their tone of merriment or vivid descriptive character.

We have now indicated the branches which we think ought to find a place in our parochial schools. The work is only preparatory, but we would have it thorough and such that the average pupil will have acquired a desire for more. By far the larger number of our children go into active life when they leave us and their training should lead them to self-culture, particularly to what is broadening in literature and history. Furthermore, they should

recognize and gratefully acknowledge the Divine power, wisdom, and providence in the creation and government of the universe and in the rise and fall of nations, realizing their own littleness when considered apart from the high eternal destiny for which they have been placed on earth and for which a Christian education should help to fit them.

TEXT-BOOKS FOR PAROCHIAL SCHOOLS.

A DOMINICAN SISTER, ST. CLARA COLLEGE, SINSINAWA, WIS.

Before it has been seriously considered, the subject of text-books seems to be of little importance, yet the pupil spends the greater part of his school day with a text-book in his hand. From it he gains those lasting first impressions which are sure to affect very seriously the subsequent bent of his mind. From it he gathers likewise those foundation facts upon which he is to build the superstructure of his spiritual, intellectual and practical education. To the pupil the text-book is a necessity; to the teacher the book matters little, if only she has true insight, the ability to interpret and to teach.

Since all pupils are more or less dependent, and many teachers also, upon the text-book, its importance and the necessity for discussing matters relating to it are evident.

The text-book is meant to be a guide to the pupil and an aid to the teacher. It is lamentable for the teacher to make it her sole dependence, or for the pupil to fall into the habit of regarding it as anything superior to a guidebook.

The traveler, with means at his command, and possessed of a capacity for observation and enjoyment, would make a grave mistake, surely, were he to regard his guidebook as anything better than a compendium of excellent suggestions as to the acquirement of information or the attainment of pleasure.

To the true teacher the text-book is merely a convenience, not an essential; merely an outline map of the almost limitless educational continents that she and her pupils must traverse together.

The good text-book, then, responds to a two-fold requirement. It is at once a competent guide to the pupil and an efficient aid to the teacher.

The selection of text-books is as difficult as it is important. It matters not how great her intelligence, or her educational acquirements, the inexperienced teacher is at a disadvantage in selecting text-books. The book which pleases her literary and artistic taste, or gives interesting information to her cultured mind, will probably not stand the test of every-day use in the class room.

The experienced teacher understands the limitations of the average pupil, likewise of the average teacher, and makes her choice of text-books accordingly.

The greater number of educational series have no reason for their existence but the profit of publishers, book agents and school boards. It is bewildering to examine them and astonishing to find so little difference in their contents to account for the great distinction as to prefaces and titles.

No text-book can be comprehensive without being burdensome. The pupil cannot gain adequate knowledge of any subject from any one text-book. His teacher's instructions and his own collateral reading add the required balance. The good text-book is characterized not by the fullness of its statements, but by the depth and the broadness of its suggestiveness. Its paragraphs are but index fingers pointing the way to the acquirement of more extensive knowledge from ampler sources.

While the Church is the most conservative power in the world, she demands that her educators shall keep up with the times in all things good and wise. It would be good and wise to banish from our schools certain old-fashioned series of books that have so long made things easy and convenient in one direction and not very improving in another. The continuance of certain economies after they have ceased to be necessary, is a serious mistake. The use in our schools of the soiled and tattered second-hand book is such a mistake.

We very justly lay great stress in these days, upon the psychological effect of material things. The ethics of cleanliness,

we claim, is closely related to the ethics of right reason, or Christian morality.

What is probably the psychological effect on the child who prepares his recitations, day after day, from loathsome, ragged, grimy, second-hand books? At all events, the presence of such books in her school has a depressing effect on the teacher, and, through her, reacts upon the pupils.

The parents who have so loyally and so generously coöperated with the reverend pastors in the erection of suitable school buildings will not hesitate to aid the teachers in banishing the obnoxious second-hand book.

The highest authority in this diocese has suggested two phases of the text-book question that he would be pleased to have the teachers here assembled discuss so thoroughly as to dispose of them positively and permanently.

One of these phases is presented in the question, "Shall we use the same text-books in the parochial schools that are used in the local public schools?" The other is, "Are teachers and pastors justified in making a profit on the books sold by them to parochial school children?"

In regard to the first query, it is urged, reasonably perhaps, that the use of the same series of books in both schools is a great convenience to parents and saves them considerable expense. It does, in fact, make it easy for certain restless children of unreasonable parents to swing like a pendulum between the public and the parochial schools. It makes it easy, likewise, for those who merely tolerate the parochial school, to procure for their children, when promoted, the cast off books of the other schools. It makes it convenient also for parents, forced to transfer their children to the parochial school for preparation for first communion, to transfer them back again to the public school after the first communion has been made.

And because of that charity which does *not* begin at home, it affords the book dealers of the town a handsome profit on second-hand books, kept exclusively for Catholic pupils, and bringing in a better percentage than the sale of clean, new books. Moreover, it gives the public school authorities a sort of super-

vision over our schools, and enables them to dictate to our teachers, since these authorities, in selecting books for their own schools, are virtually selecting them for the Catholic schools. Some other series might suit our pupils far better, and lead to their more rapid advancement, but in spite of the intelligence of our teachers and the ability of our pastors, persons whose attitude towards us is, at the very best, that of profound indifference, are permitted to determine what sort of books we shall use in our schools.

This is not a question of the Catholicity or of the bigotry of the histories and the readers used, but of those books that are in no way affected by religion, yet need to be carefully selected, with a view to the best interests of the greater number of our parochial school pupils. Of those interests we, surely, are the best judges.

The question of clean, new text-books, of the latest editions of our own choice of series, may be easily settled if the profit on such books be relinquished by the persons who have purchased them at wholesale prices. It may be urged that it is a thankless business to aid in this way parents who are squandering their money on useless things, but we would in reality be benefiting ourselves and the children in our care, since our school rooms would become cleaner, brighter and more attractive, because of the presence there of suitable text-books. The children would certainly advance more rapidly, because they would study more diligently from books that appeal to their sense of the beautiful, the good and the true.

In the last analysis, the question of text-books is reduced to the advisability of insisting that parochial school pupils use new books, of the latest editions, of series chosen by their own teachers, and made available to them by reduced prices.

SUPERVISION IN THE PAROCHIAL SCHOOL.

SISTER M. ALPHONSA, O. S. D., ST. CATHERINE'S ACADEMY, RACINE,
WISCONSIN.

It is needless to ask the question: What is the Parochial School? We know that it is the only school for Catholic children. As the Third Plenary Council of Baltimore declares: "Education, to be sound and to produce beneficial results, must develop what is best in man, and make him not only clever but good. A one-sided education will develop a one-sided life, and such a life will surely topple over and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual but also the moral and religious well-being of the people should be improved with equal care. Take away religion from a people, and morality will soon follow." It is the object of the parochial school, taught and supervised by sisters and the pastor of the parish, to conform to these principles.

The supervision of the parochial school extends to the school, the playground and the Church. The religious training of the child while in school devolves upon the sister and the pastor. The pastor has the grave responsibility of instructing the children in the doctrines of the Church and preparing them for the reception of the sacraments, thus supplementing and completing the catechetical instruction of the sisters. The sisters on their part also train the child how to behave in the house of God, and to grow up a child of God. The supervision by the pastor does not extend to the methods of teaching, but it does extend to the selection of text-books, unless they are prescribed by the diocesan board.

The sisters are for the school, not the school for the sisters. The religious who thinks that the school is for the teacher is on the wrong path and, as teacher, eventually fails or goes down in opprobrium. She fails in supervision because she is so impressed with the dignity and worth of her holy vocation that she acquires a "touch-me-not" sort of air, which repels her young charges, and the consequence is a loss of prestige, and if she does secure

obedience and good discipline it is only by force or by cast iron rules.

On the other hand the religious who knows she is for the school, realizes all that this signifies, and acquires a supervision that can never be acquired by any other means. In the first place she must enter upon her duties with a love for children. A sister who does not love children has no place in the school room and should seek some other occupation. There is in every human being a tender chord that will always respond to kindness. Let the religious seek this chord and having once found it, her discipline over that child is complete, no matter what great faults it may otherwise possess. She is thus in sympathy with her pupils and they with her. She never makes a rule without a necessity for it, and the fewer rules she makes the greater is her supervision and control over her pupils.

There is such a thing as governing too much; children are more impressed by the teacher's power held in reserve than by the power actually seen. They are awed by the thought of what the sisters might do when they are guilty of indolence or disobedience.

That the sister in charge should have the supervision of the school and playground seems to be a matter of course. She is constantly with the pupil and knows, or should know, his defects as well as his good qualities, his capabilities as well as his deficiencies physically, mentally and morally.

The pastor as superintendent of the school is a powerful factor in its supervision. By his frequent visits to the school and his pleasant "good morning," he upholds and sustains the power of the teacher which reacts upon the pupils and silently commands obedience and good order. Besides he is to be appealed to in grave cases of breach of discipline that may, and do arise in every school, and also in cases where his authority is the only power that will decide differences of opinion between parents and teachers.

In governing, the religious must consider the nature of the child she is to govern, and not demand impossibilities of him. He is naturally restless, inquisitive and thoughtless. These quali-

ties the teacher must accept as a matter of course, and not consider them as faults. She must allow a lawful vent for his activity. If she does not, and keeps him confined to a forced position for an unreasonable length of time, restlessness and disobedience will be the result, and the fault is not his, but the teacher's.

To insure good discipline when the child needs correction, the culprit should be corrected with judgment, according to the weight of the fault. In a well regulated school corporal punishment has no place, in fact, it is not appropriate. The child's sense of honor should be so awakened that detention after school, or a slight reprimand would be sufficient punishment; above all, kneeling on the floor, or any form of punishment that would lower his sense of honor, should never be resorted to.

The surest way to produce a good and happy discipline is to fill up the pupil's time with work. Let him have no idle moments only in the time allotted to play. Every well organized school will have a certain time set apart for healthful play, when the child can relax every muscle with pleasure and profit. It is the duty of the sister in charge, or one appointed by her, to supervise the children's play in such a manner that her presence is not a hindrance to their free, spontaneous activity. It is not necessary for the teacher to be always in their midst when playing. A glance in passing will be sufficient for her to see if the games are progressing as they should for the benefit of the child. To obtain good and the desired supervision at recess time, the playground should be sufficiently large to allow a separation of the boys from the girls, because the nature of boyish games is different from that of girls. Boys' sport, on account of their superior strength and vivacity, will be too boisterous and rough for girls.

In some of our parochial schools there is little or no attention paid to the school grounds, and the consequence is that the children must play in the street or take a military march on the sidewalk. There is no walk or march equal to a good healthy romp or game, where every muscle is relaxed, and again called into action. Some schools are equipped with costly physical apparatus for recreation, but free exercise in the open air is far better, healthier than any exercise of an artificial nature. It is mistaken

economy to have no playground or one that is too small to accommodate the whole school.

The children of today will be the men and women of tomorrow, and if, through parsimony or mistaken economy, children, through want of necessary exercise, lay the foundation of life-long disease, the parish is responsible. Every child requires play and relaxation as much as he does sleep. Of what use is a playground laid out in grass plots, fenced around to prevent the children from walking on the grass?

There is one thing, more than any other, that demoralizes good order and discipline in the school, and that is, demanding too much of the sisters—demanding an impossibility. It is the laudable aim of our parochial schools to teach all the grades, but to do this, and to have a well organized school, requires a teacher for each grade, then the discipline and the supervision could be perfect. But in schools where four teachers are expected to do the work of eight, where in the primary room the teacher has eighty, or ninety, or even a hundred pupils, the second room sixty, the other two between fifty and sixty each, how can teachers have even commendable discipline? Is it not a slaughter of the innocents as well as of their teachers? Is it a wonder that vocations are few, and that hundreds of religious go down to an early grave?

Many decry the parochial school; they say, forsooth, that the standard is not up to that of the public school, that the discipline and the supervision are inferior. If so, what is the cause? It is not far to seek. How many of our parochial schools are as commodious, as well arranged, as to light, heat and seating capacity as are the public schools? How many of our parochial teachers lose their health and strength by overwork, and, by far too many pupils?

If a teacher in the public school has over fifty pupils she is given an assistant. Wherever the parochial school is well arranged and well equipped and the teachers are not dragged down by too many pupils, its classes, grade for grade, will equal in every instance those of the public school. Every one who has had any experience in the matter can testify to this fact.

SINGING IN OUR PAROCHIAL SCHOOLS.

MR. IGNATIUS INKMANN, ST. MICHAEL'S SCHOOL, MILWAUKEE.

From the earliest times recorded in history we find song to be one of the most common faculties and accomplishments of man. It is found equally among barbarous and civilized nations. Not without reason. For it is given to man as a most fitting mode of expressing not only his thoughts, but especially his feelings and emotions. Song occupies a prominent place in the private life of man, as well as in his worship of God and the glorification of his nation. This is true both of the Patriarchs and the Jews worshipping the true God, as of the pagan nations dancing around the altars of their idols.

Song, as it is the most perfect expression of feeling and sentiment, also appeals most strongly to the heart of man, and always exerts a great influence over his soul, whether it be for good or bad.

Hence we see that our holy Catholic Church, the greatest educator of mankind, has given song a most prominent place in all the various forms of her divine worship and in her devotions. She employs song for the adoration of God, the veneration of her saints, and the edification of the faithful.

The foregoing remarks alone suffice to show that song occupies such a place in man's life that it must necessarily find a place in his early education; that, consequently, it may not be neglected in our parochial schools.

We may, however, point out three reasons why it should be sedulously and systematically cultivated in our schools.

First, it can be made a powerful factor in the mental as well as moral training of the child; it is a most excellent means of religious education. Songs and hymns, being in most cases the musical expression of poetic conceptions, are apt to appeal at the same time to the fancy or imagination and to the emotional nature of the child. Its memory will easily retain the truth repeatedly set before its fanciful mind, while the melody will help to arouse the heart's emotion in harmony with the truth expressed in the text. Knowing how strongly the child is by nature at-

tracted to song and music, we can understand how easily a child may be taught and accustomed to learn by singing. By a discreet selection of hymns and songs, not only patriotism but, above all, religion and virtue, can be taught in an easy and pleasing manner.

Again, what teacher does not know how pleasant the school can be made by singing? Teachers of all times have seen in singing, in the teaching and practice of singing in school, a splendid means of upholding proper discipline. It acts pleasantly and improvingly upon the children's mind and fancy, it promotes attention, lends a pleasing variety, arouses the drowsy and sleepy, refreshes the fatigued. It is the mind's recreation and rest, while it furnishes at the same time a new stimulus for the mind and a healthy exercise for the body.

Finally, singing in our parochial schools is the easiest and most efficient means of furnishing apt material for our church choirs and of laying the foundation for the common singing of the whole congregation. Gregorian chant, being above all others the official chant of the Church, the Third Plenary Council of Baltimore renewed the recommendation made nearly twenty years before by the Second Plenary Council, which said: "We deem it very desirable that the rudiments of Gregorian chant be taught and practiced in the parochial schools, in order that thus, by the ever-growing number of those able to sing the Psalms properly, the greater part of the people may gradually be induced, as it had been the custom in the primitive Church, to sing the Vespers and similar service together with the priest and the choir." The Provincial Council of Milwaukee expressed the same desire. If the demand of our Holy Father, Pius X., namely, that henceforth the liturgical chants of the Church shall be sung by men and not by women, is to be strictly carried out everywhere, it becomes well-nigh an absolute necessity to cultivate singing at least with the boys in our schools. It is a sad fact that in too many of our schools the training of the boys' voices is entirely, or at least very much, neglected. And yet, the voices of the boys are far more vigorous and pervading, and if properly trained give a better volume of clear and resonant sound, than the voices of girls.

Moreover, I have always found that boys take as much delight in good songs as girls do. The complaint so often heard of a lack of good male voices for our mixed choirs, especially tenor voices, may also be traced partly to the neglect of training our boys' voices in the schools.

The question of the proper method to be followed, and the time to be given to singing in school, must be left open for discussion. My object was simply to point out the importance and necessity of cultivating singing in our parochial schools.

DISCUSSION.

MR. JOSEPH J. DREHER, Dubuque, Iowa: I believe that singing as an educational factor in our elementary schools has been underestimated. Its influence on the development of the mind, in building up of the character and the heart, has long been acknowledged. In order, however, to obtain the desired results singing must have a definite position in the curriculum of our elementary schools, and it must be taught systematically in all the grades, at first by rote and later by note. To teach pupils to sing by note is a real necessity, so that the treasures they gain while in school will not be lost in later life. The eye assists the mind in acquiring, in retaining and also in reproducing what has been learned. The facility to sing by note gives every one, regardless of any instrument but the human voice, the opportunity of acquiring new treasures out of new songs.

Some one might say that most teachers are unable to teach music. I believe that on every staff of teachers there is one qualified to teach music. Let him or her take up the singing in the different grades. I agree with the writer of the paper that the boy's voice when properly trained is superior in volume and quality to the girl's voice.

We occasionally hear the statement that boys cannot sing. The trouble, I believe, lies with the teacher of singing. If you allow boys to sing with full chest voice, they will never be able to sing well. In training the boy's voice we must develop the upper or head register. This is done by persistently insisting on soft singing and by practicing on relatively high tones, so that the pupil will be unable to use the lower or chest register. By constant drill in this manner the upper register will be developed and the volume and the good quality of the boy's voice will manifest themselves.

Others will say that sight singing is too difficult. I admit it is not an easy task, but in youth is the time to acquire it. A child learns to strike the different intervals easier than grown people do.

Regarding the time allotted to singing on the school program, I believe that at least two hours in a week should be given, which may be divided into four periods of one-half hour each.

Let me add that if we teach singing systematically in our parochial schools we will have plenty of material to draw from in building up our church choirs.

REV. O. B. AUER: I take exception to the discussion, because I deem it out of order. The purpose of the paper was to show the value of music in education; the discussion, however, deals with the training of boys' choirs. If the sole, or even the principal aim of music in our schools is to furnish members for church choirs, the sooner we banish it from our schools the better for all concerned. Either music has educational value or it has not. If it has not, then it has no right to be in school. If it has, then it is our duty to give to every child in school its proper share of it. I am so firmly convinced of the educational value of music, as a developer of the emotions and feelings, that I would have every child receive a daily lesson in the theory and practice of music.

Let me state that I have no objection to boys' choirs, for I consider them a very happy and desirable result of music in our schools. But I do object decidedly to the practice of devoting 90 per cent. of the music teacher's time and effort to the training of such a choir. The desire to comply immediately with the Holy Father's instructions concerning church music has made us over-hasty, for we have ousted the old before we had anything to replace it. The banishment of the ladies from our choirs was accompanied by the desertion of the men, to whom the new music was distasteful, and so pastors were obliged to organize boys' choirs. Unfortunately, here too, more haste than wisdom was displayed, with the result that in very many schools a grave injustice is being done both to the boys' choir and to the whole school. The desire to have a good boys' choir immediately, necessitates much special attention, which means that the boys' choir is summoned for practice at all hours of the day, and thus neglected in other branches; and, on the other hand, all the other children are deprived of their rightful share of music. It is against this practice I protest, for, choir or no choir, we have no right to steal either the school time of the boys' choir or the music time of all the other pupils.

The best boys' choir I ever heard I found in a school where 85 per cent. of the music master's time is devoted to the whole school, and only 15 per cent. is taken up in the special attention for the boys' choir. His principle is: "Give all the children a good musical training, and then your boys' choir will need very little of special attention."

I am satisfied to listen to the opinions of the music teachers present on the relative merits of plain chant and modern figured music, but I do not think it proper that our valuable time be consumed in discussing either the Holy Father's *Proprio Motu*, or the *Organizing and Training of Boys' Choirs*.

REPORT OF THE CATHOLIC DEAF-MUTE CONFERENCE.

TUESDAY, July 9, 8 P. M.

At the general meeting of the Catholic Educational Association, held in the Gesu Auditorium, a paper entitled "Educational Status of the Catholic Deaf in the United States" was read by Rev. F. A. Moeller, S. J., of Chicago, Ill. Following the discussion, Father Moeller introduced three deaf pupils from Chicago. Clarence Selby, the deaf-blind author and poet, who owes his education entirely to the patience and zeal of Sister Dosithea, of Buffalo, N. Y., addressed the audience and exhibited one of his books. William Lucas, eleven years old, a deaf-mute pupil of the Ephpheta Day School for Deaf-Mute Boys, Chicago, recited orally the Lord's Prayer; and Mary Garrity, seventeen years old, a graduate of the Ephpheta School for the Deaf, Chicago, recited orally a poem entitled "George Washington."

WEDNESDAY, July 10, 9:30 A. M.

In response to the invitation sent out through the Rev. F. A. Moeller, S. J., at the request of the Rt. Rev. Mgr. D. J. O'Connell, President General of the Catholic Educational Association, the delegates assembled in conference at Marquette University.

The Rev. F. A. Moeller, S. J., occupied the chair, and the Rev. P. M. Whelan acted as secretary. The following delegates attended:

Rev. S. Klopfer, St. Francis, Wis.
Rev. P. S. Gilmore, Buffalo, N. Y.
Rev. E. A. Burkley, Columbus, O.
Rev. John F. Quinn, Hartford, Conn.
Sister M Humilis, Milwaukee, Wis.
Sister M. Mathia, St. Francis, Wis.
Sister M. Olivia, St. Francis, Wis.
Sister M. Maurice, St. Francis, Wis.
Sister M. Edith, Stevens Point, Wis.

Sister M. Emerentia, Buffalo, N. Y.

Sister M. Dosithea, Buffalo, N. Y.

Sister M. Alphonsus, St. Louis, Mo.

Sister M. Borgia, St. Louis, Mo.

Miss M. Powerly, Chicago, Ill.

Miss Gertrude B. Sorrels, Baltimore, Md.

The following, being unable to attend, were represented by proxies:

Rev. Thomas Delaney, New Orleans, La.

Rev. M. Gerend, St. Francis, Wis.

Rev. B. Maler, O. S. B., Chincuba, La.

Rev. Thomas Chambers, S. J., Cincinnati, O.

Rev. Michael McCarthy, S. J., New York.

Rev. Father Rockwell, S. J., Boston, Mass.

Sisters of Notre Dame, Cincinnati, O.

Sister Valeria, Oakland, Cal.

The Rt. Rev. Mgr. D. J. O'Connell welcomed the delegates, praised the good work they were engaged in, and expressed the hope that the conference would promote the cause of Catholic deaf-mute education and be a permanent organization.

A paper entitled "How Can Existing Conditions Among Our Catholic Deaf-Mutes Be Improved?" was read by Rev. P. M. Whelan.

An interesting discussion followed, in which many of the delegates took part.

The following subjects next came up for discussion: "How to Secure Teachers for Catholic Deaf-Mutes," "Methods of Teaching," "Support of Schools," "Boarding and Day Schools," "Care of Deaf-Mute Boys, and in Particular Their Care After the Age of Fourteen," "Higher Education," "Manual Training," "Clubs, Societies, Sodalities, and Benevolent Associations," "Census of Catholic Deaf-Mutes," "Shall This Conference Be Permanent?"

THURSDAY, July 11, 9:30 A. M.

The delegates proceeded to the election of officers for the ensuing year. Upon motion of Rev. P. S. Gilmore, seconded by Rev. F. A. Burkley, the Rev. F. A. Moeller, S. J., was elected

president, and upon motion of Rev. J. F. Quinn, seconded by Rev. S. Klopfer, Rev. P. M. Whelan was elected secretary.

The following resolution was adopted:

Resolved, That this organization, which shall be known as the Catholic Deaf-Mute Conference, be a permanent one, and that it hold its meetings simultaneously with the Catholic Educational Association.

It was resolved also to forward the following memorial to the hierarchy, together with a pamphlet containing the papers read by Father F. A. Moeller, S. J., and Father P. M. Whelan:

To His Eminence, James Cardinal Gibbons, the Most Rev. Archbishops and Bishops of the United States:

WHEREAS, Our Holy Father, Pius X., calls attention to the necessity of teaching catechism for the preservation of faith and morals, and,

WHEREAS, The desire of our Holy Father cannot be carried out as regards the 15,000 and more Catholic deaf-mutes in the United States, owing to a lack of Catholic educational facilities, we, the members of the Catholic Deaf-Mute Conference, held simultaneously with the Catholic Educational Association at Milwaukee, July 9, 10 and 11, 1907, most respectfully ask whether something cannot be done for the amelioration of conditions referred to in the accompanying pamphlet.

F. A. MOELLER, S. J., *Chairman*.

P. M. WHELAN, *Secretary*.

The meeting then adjourned.

P. M. WHELAN, *Secretary*.

HOW CAN EXISTING CONDITIONS AMONG OUR DEAF-MUTES BE IMPROVED?

REV. P. M. WHELAN, PHILADELPHIA, PA.

The question to which I address myself is, "How Can We Improve Existing Conditions Among Our Catholic Deaf-Mutes?"

We must distinguish between those who are pupils in the various public institutions throughout the country and the adults

who have either partially or entirely completed the course of instruction and are making their way as best they can through the world. These mostly congregate in our large cities.

With regard to the pupils, I venture to propose that an arrangement similar to that which obtains in Philadelphia should be made. According to this plan the Catholic pupils are taken to mass every Sunday. After mass regular Sunday School work begins. We have prayer classes, classes studying a very simple catechism, and those studying a more advanced catechism. These catechisms have been compiled for deaf-mutes by a teacher of experience, and they are printed at St. Joseph's Institute, West Chester, N. Y. The last fifteen minutes of the Sunday School hour are devoted to giving a simple "talk" or instruction to all the pupils.

It is considered the better plan to have the Sunday School immediately after mass. A fuller attendance is thereby secured and the necessity is removed of taking the children twice in the same day from the school, a practice which experience will teach involves some difficulty. Besides the Sunday School work we also assemble our children for special instruction on occasions of first Confession, first Holy Communion and Confirmation. We make it a point to interfere as little as possible with the general order of the institution. We must not be needlessly aggressive. The personal influence of the priest with the officials of the school counts for everything. This influence he will obtain by honest, conscientious and practical work, combined with a strict attention to his own business.

To accomplish the work which I have just described, even with partial success, is no easy task, and there are serious difficulties in the way. One of these difficulties is to find out the Catholic children. The pupils come from all over the state, and no register is kept of their creed. In Philadelphia we have attempted to solve this problem in the following manner: We have prevailed on the officials of the institution to embody in the paper of admission a question like this: "What church does the child belong to?" We have also enlisted the active coöperation of the St. Vincent de Paul Society. Each conference notifies us of the whereabouts of the deaf-mutes within its district.

Having found out the Catholic children, the next problem that confronts us is how or where are we to get teachers? I may be pardoned if I describe how we have addressed ourselves to the solution of this problem, for which we are very largely indebted to the good sisters of St. Joseph. One of the sisters is deaf. Some twenty-five years ago she was admitted into the community. She has taught a number of the sisters how to use the sign language. They have also familiarized themselves with the oral method of instruction, and for the last quarter of a century they have been giving religious instruction on Sundays to the Catholic pupils of the Pennsylvania Institution for the Deaf and Dumb. Here, then, is one of the ways by which the spiritual condition of our deaf-mutes can be improved. The foregoing arrangement, however, is not entirely satisfactory. It is only temporary. It is simply the application of the half-loaf principle. We must press forward to the accomplishment and realization of the only plan that can satisfactorily respond to the necessities of the case.

And what is this plan? It is the establishment of separate schools or of departments in our already existing schools for the education of these abnormal children. The advance of time only accentuates the necessity of this step. As the population grows, so are our deaf-mutes increasing. It is a greater anomaly for a diocese in a large and populous center to be without its school for the deaf than it would be for the largest parish in the diocese to have no parochial school. The reasons alleged for the existence and support of parochial schools hold good, but are intensified ten-fold for the existence and maintenance of schools for the deaf. Of course, there are difficulties in the way—our deaf-mutes are very much scattered. They must be grouped together at one central point and placed, as a rule, in a boarding school. Then there is the difficulty of procuring teachers. There is also the difficulty of maintenance. With regard to this point, it has been observed that appeals are permitted to be made for outside and foreign charitable objects, and the money given in response to these appeals would go far to support, if it would not entirely maintain, schools for the deaf.

Charity should begin at home. Here is a concrete example of how the difficulties under consideration have been met in the

diocese of Boston. Some years ago the Rt. Rev. Monsignor McGuinness went around the diocese pleading the cause of and soliciting aid for the deaf. Four or five sisters of St. Joseph were sent to Buffalo, New York, and Philadelphia to study the methods of instruction. Returning to Boston, a school was opened. Application was made for state aid. The sisters, having successfully passed the required examination, the application was granted, and now the school is on a good financial basis.

This might be done in other places. The philanthropy, charity and generosity of wealthy individuals might be appealed to in behalf of a class about whom so very little is known by the generality of people. Those who have it in their power to help are often unaware of the existing conditions among our deaf and dumb. With reiterated persistency we must bring the subject before the public and to the attention of those who are especially able to lend assistance. We must present the case as one that is altogether peculiar and having aspects strongly appealing for active sympathy and support.

Let us now turn our attention to the adult deaf and see how we can improve their condition. We must not lose sight of them after they leave school, nor allow them to be lost in the mass of population. If they are to be kept in the faith, organization is necessary. They should be provided with a headquarters or mission center, where they can meet on Sundays for religious instruction and on week-days for literary or social entertainment. They are not able to benefit by the sermons in our churches, therefore they should have a place of their own and a priest to preach to them.

All the more necessary is it to make provision of this kind for those who, in their school days, did not receive a Catholic education. Their faith is weak and stands in need of strength and support. The deaf are a special class, and special provision must be made for them. The importance of this is strongly emphasized by the energy and activity displayed by Protestant missionaries. They spare neither labor nor expense. There are churches for deaf-mute congregations exclusively. Every large center of population has at least one minister for deaf-mutes. In

New York state alone there are seven. Making one locality the base or center of operations, they travel around from town to town, describing quite an extensive circumference of territory. All the deaf, Catholic and non-Catholic, are invited and urged to attend the services. In connection with the churches for Protestant deaf there are reading rooms and club rooms. Many of the Catholics become regular and active members of the different societies. When remonstrated with for attending the foregoing places they have replied: "There is no place for the Catholics to meet. There is nobody to look after us."

Connected with St. Francis Xavier College, New York, there is the Xavier Club for Deaf-Mutes. They have their meetings in a separate room, while the other rooms are occupied by the hearing members.

St. Francis Xavier College, New York, is the headquarters and mission center for the adult deaf of New York.

In Chicago the Rev. Father Moeller, S. J., has charge of the Ephpheta Mission for the Deaf. They also have a headquarters and mission center.

In Philadelphia our adult deaf meet weekly in the school building of the Church of the Assumption. Every Sunday afternoon they receive religious instruction in the sign language. But what is best and most of all to be desired is that the deaf should have their own headquarters where, without let or hindrance, they could meet on any and every day of the week for social, intellectual or religious purposes.

In New York, Philadelphia, and Chicago, missions have been given in the sign language by the priest in charge. These missions have been productive of much spiritual improvement. The services of a priest who is familiar with the sign language should be utilized to the fullest extent, and he should be invited to give missions in other cities. He should be permitted to devote himself exclusively to the deaf-mute mission, and he should not as is the case at present, be handicapped by other duties. The priests who know the sign language and understand the deaf are few and far between, and our deaf-mutes sadly need and are undoubtedly entitled to the benefit of their exclusive services.

It is no easy matter to supply priests for this abnormal work. If it be difficult it is also meritorious, and offers a grand field for the exercise of zeal. It might be brought to the attention of our seminarians, and special recognition given to those who undertake it. It is not so very difficult to learn the sign language. Practice and intercourse with the deaf will teach one a great deal.

It is all important that a priest should be in charge of our deaf-mutes in every large center. He will receive valuable assistance from some competent deaf layman that he will be almost sure to find in the locality and who will act as a leader among the others.

In Philadelphia the admirable Society of St. Vincent de Paul has been giving valuable assistance in furthering the cause. As the society has a conference in almost every parish, and as the deaf are scattered throughout the whole city, a visitor from each conference interests himself in the deaf of his district, visits them, sends reports to the priest in charge, and endeavors to promote their spiritual welfare generally.

Another good plan would be to form a society of hearing men or women, called, for instance, the Ephpheta Society, teach them the manual alphabet and send them out to do missionary work among the deaf.

In conclusion, I venture to express the hope that the adoption of the suggestions outlined in this paper will go far to solve the question, "How Can We Improve Existing Conditions Among Our Deaf-Mutes?"

SEMINARY DEPARTMENT.

PROCEEDINGS.

TUESDAY, July 9, 1907.

In the absence of the president and vice president, the first session of the annual conference of the Seminary Department was called to order by the secretary. A chairman to preside at all sessions of the present conference was unanimously chosen in the person of Very Rev. E. R. Dyer, of Baltimore. In his introductory remarks the chairman spoke of the loss which the seminary conference sustained in the sudden death, two days previously, of Rev. Simon Lebl, D. D. The sentiments of the conference were expressed in the following resolution:

WHEREAS, It has pleased Almighty God to take from us, on the eve of our reunion, our much esteemed confrere, Rev. Simon Lebl, D. D., professor at St. Francis Seminary, Milwaukee; therefore, be it

Resolved, That we express our sorrow at the death of this very learned, holy and kindly priest, and our sense of the great loss to our Seminary Conference, to St. Francis Seminary, and to the clergy and Church of the Northwest.

The chairman requested a committee to attend the funeral on Wednesday, July 10th.

In accordance with the resolutions adopted at the opening general meeting, the chairman appointed the committees for the work of the conference as follows:

Committee on Resolutions—Very Rev. P. R. Heffron, D. D.; Very Rev. J. A. Hartnett, C. M.; Rev. Edward McSweeney, D. D.

Committee on Constitution—Very Rev. J. W. Moore, C. M.; Rev. Joseph Selinger, D. D.; Rev. F. Valerius.

Committee on Nominations—Rt. Rev. Mgr. J. M. Mackey, Ph. D.; Rev. C. L. Souvay, C. M.; Rev. D. J. O'Hearn.

The meeting then adjourned to attend the joint session of the College and Seminary Departments.

WEDNESDAY, July 10, 1907.

The meeting, called to order by the chairman, Dr. Dyer, opened with prayer. The conference took up at once the subjects appointed for consideration. "The Frequent Communion of Seminarians" was treated in the paper of Rev. Frederick Schulze, of St. Francis' Seminary, which was read by the secretary, and in the paper written and read by Rev. C. L. Souvay, C. M., of Kenrick Seminary. Discussion followed till the time for the next topic arrived, when Rev. Edward McSweeney, D. D., of Emmitsburg, read his paper on "The Meaning and Application of the Holy Father's Letter Forbidding Seminaries to Receive Students Who Have Been Dismissed From any Seminary."

After the discussion following this paper the meeting adjourned.

THURSDAY, July 11, 1907.

The meeting was opened with prayer by the chairman.

The election for the ensuing year took place and resulted as follows:

President—Very Rev. E. R. Dyer, S. S., D. D., St. Mary's Seminary, Baltimore.

Vice-President—Rev. Edward McSweeney, D. D., Mt. St. Mary's Seminary, Emmitsburg, Md.

Secretary—Rev. John F. Fenlon, S. S., D. D., St. Austin's College, Washington, D. C.

The chair appointed Very Rev. P. R. Heffron, D. D., of St. Paul, and Very Rev. J. W. Moore, C. M., of Brooklyn, members of the Executive Board of the Seminary Department, and of the General Executive Board of the Association.

The topic for the morning's discussion, "The Fostering of Vocations to the Holy Priesthood," was then treated in the papers of the Very Rev. D. M. Gorman, President of St. Joseph's College, Dubuque, and of the Rev. F. X. Steinbrecher, parish priest of Kaukauna, Wis. The subject was discussed at length.

Dr. Heffron, chairman of the Committee on Resolutions, presented the following resolution, which was adopted :

WHEREAS, This coming together of priests engaged in seminary work is found to be of great value to all of those assembled, both from the clear expression of principles of seminary government and lessons drawn from varied experiences ; therefore, be it

Resolved, That we thank God for the profit derived from this annual meeting and respectfully suggest and request that all the seminaries of our beloved country take part in these annual conferences.

The meeting adjourned.

JOHN F. FENLON, *Secretary*.

PRESENT AT THE SEMINARY CONFERENCE.

Very Rev. E. R. Dyer, S. S., D. D., St. Mary's Seminary, Baltimore, Md. ; Very Rev. Frederick Schulze, St. Francis' Seminary, Milwaukee, Wis. ; Rt. Rev. Mgr. J. M. Mackey, Ph. D., Mt. St. Mary's, Cedar Point, O. ; Very Rev. J. W. Moore, C. M., St. John's Seminary, Brooklyn, N. Y. ; Very Rev. P. R. Heffron, D. D., St. Paul's Seminary, St. Paul, Minn. ; Very Rev. D. J. Flynn, LL. D., Mt. St. Mary's Seminary, Emmitsburg, Md. ; Very Rev. Walter Stehle, O. S. B., St. Vincent's Seminary, Beatty, Pa. ; Very Rev. J. A. Hartnett, C. M., Seminary of Our Lady of the Angels, Niagara ; Very Rev. Henry Ayrinhac, S. S., D. D., St. Patrick's Seminary, Menlo Park, California ; Rev. Ferd. Valerius, Josephinum, Columbus, O. ; Rev. Edward McSweeney, D. D., Mt. St. Mary's Seminary, Emmitsburg, Md. ; Rev. John J. Tierney, D. D., Mt. St. Mary's Seminary, Emmitsburg, Md. ; Rev. Charles L. Souvay, C. M., Kenrick Seminary, St. Louis ; Rev. D. J. O'Hearn, St. Francis' Seminary, Milwaukee ; Rev. J. F. Ryan, St. Francis' Seminary, Milwaukee ; Rev. H. B. Ries, St. Francis' Seminary, Milwaukee ; Rev. B. Dieringer, St. Francis' Seminary, Milwaukee ; Rev. A. Vieban, S. S., D. D., St. Mary's Seminary, Baltimore ; Rev. John F. Fenlon, S. S., D. D., St. Mary's Seminary, Baltimore ; Rev. P. Blanc, S. S., St. Mary's Seminary, Baltimore ; Rev. Patrick Cummins, O. S. B., D. D., Conception Abbey, Conception, Mo. ; Rev. Joseph Selinger, D. D.

THE FREQUENT COMMUNION OF SEMINARIANS.

VERY REV. F. SCHULZE, ST. FRANCIS' SEMINARY, MILWAUKEE.

"Come to Me, all you that labor and are burdened, and I will refresh you." (Mat. xi.:28). Can there be words more consoling or an invitation more encouraging than the one embodied in this short sentence? Who spoke that sentence? The God-man Christ, who in truth could say of Himself, "To Me all power is given in heaven and on earth." (Mat. xxviii.:18). The sentence has not only an historical value like the sentence of a great poet or famous writer, quoted in works of literature, but its weight is felt as much today as when it first came forth from the lips of Him who uttered it. Christ is not dead; He lives still among us in the Holy Eucharist. From every altar and tabernacle the same voice is heard which once enraptured the people with an irresistible awe and wonderful delight. "The divine sacrament," says Thomas a Kempis, "is the health of soul and body and the remedy of all spiritual evils. By it your vices are cured, your passions repressed, your temptations vanquished or weakened. By it again graces are given you in greater abundance, virtue is increased, faith is strengthened, hope fortified, and charity inflamed and dilated." (B. IV., c. 4.)

It is worth noting that our blessed Redeemer, when He first announced the eucharistic gift which He had in store for mankind, laid a special emphasis on the spiritual food this mystery of love was to contain. "The bread which I will give," He said, "is my flesh for the life of the world." (John vi.:52.) Although the crowd began to murmur, the Lord continued, saying: "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. For My flesh is meat, indeed, and My blood is drink, indeed. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever."

At the sacred banquet, to which Christians are admitted, divine love reaches its climax in the highest manner conceivable. The food we take in eating and drinking is assimilated to our

body and changed into the very substance of our flesh and blood, so as to become one and the same with it. The eucharistic bread has a like effect on our soul, but with this difference—that our nature is assimilated to the divine nature hidden under the sacramental species without losing its own essence. As in the incarnation, the two natures remained intact, but became united in one personality; thus, in a Christian eating of the bread of life in the Blessed Sacrament, the Creator and the creature, God and man, enter into a close alliance, formed by divine love. “O res mirabilis, manducat Dominum pauper servus et humilis.” (St. Thomas Aquinas.)

The effects of this wonderful and intimate union have never been wanting. Both the ascendancy and the decline of faith and morals in ecclesiastical history are marked by an increase or decrease in receiving holy communion. Hence the exhortation made by the fathers of the Second Council of Baltimore (n. 254): “In hoc praecipue boni pastoris incumbat studium, ut oves hac coelesti esca et divina alantur reficianturque, ut corpore Domini nutritae Spiritu ejus vivant.”

Man's nature consists of limited forces, both as to body and soul. These forces soon become exhausted, unless new material be added to keep up their vitality. The body languishes, weakens, and finally dies, if nourishment is withheld. This nourishment must be given to it not rarely, but steadily, daily and at short and regular intervals. The supernatural life of the soul is subject to pretty much the same law, though with some modification. God's grace is able and willing to supply by extraordinary means when the ordinary means are wanting. But the ordinary means always come first, and it is our duty to employ them, whenever they are within our reach. Now, holy communion is one of the ordinary means. Will it serve its purpose if people participate in this sacred banquet but seldom? Certainly not. Why did Christ institute the Eucharist in the shape of food? Why did He himself compare it to the manna in the desert, which had to be gathered at the dawn of each day? Why did He sound the warning, “Unless you eat of the flesh of the Son of Man, you shall not have life within you”? All this tends to show that it was His will and earnest desire that His followers should partake

of this wonderful gift frequently. Such, indeed, was the doctrine and practice of the Church throughout all ages. The early Christians approached the Table of Life every day, for, says Holy Writ: "They were persevering in the doctrine of the Apostles and in the communication of the breaking of bread." We often wonder how and why the martyrs heroically suffered tortures so dreadful that the very thought thereof is apt to shake our nerves.

Whence did they get that unflinching fortitude and indomitable courage? The answer is, through frequent communion. In the silence and darkness of night, when other people were asleep or reveling in sensual pleasure, they flocked to the catacombs and other secret places of worship, in order to attend mass and share in the sacred mysteries. Then the Church gave birth to heroes of faith and virtue in such a measure as to make the pagan world stand in utter amazement and to baffle all the attacks of the infernal powers. There was a holy emulation among the members of the different Christian communities to surpass one another in sanctity. The fire of divine charity was aglow, and its blaze too strong to allow lukewarmness to get a foothold among them. The weak ones had either to yield to the irresistible force of their zealous brethren or to leave their ranks. In those days there was no need of a precept or commandment to approach the Table of the Lord. Everybody knew that the bread of the angels was to be his daily food, and they lived so as to be constantly worthy of partaking thereof.

Persecution finally came to an end. The bloody sword was not hanging any longer over the heads of the faithful, and the name of a Christian had ceased to be a stigma of reproach, infamy or folly. This, indeed, was a triumph. Still greater would the triumph have been if the fervor displayed in the past had continued and kept pace with the external conquest the Church was making. Alas! things took a different course. The subsequent centuries of ecclesiastical history do not offer to us the same glorious spectacle as the age of the martyrs. And why? Because people were not eager any more to draw strength from the fountain of grace hidden in the Eucharist. The Bread of Life had become stale for them. Like the children of Israel in the desert, they began to long for the fleshpots of Egypt. Yet it

would be wrong to say that this laxity and carelessness became universal.

There were still hundreds and thousands of pious souls who felt hunger for the divine banquet and approached the table of the Lord quite often. Or, how shall we account for the large number of saints who in those days were the joy and consolation of Holy Mother Church. It will suffice to mention names like St. Bernard, St. Thomas Aquinas, St. Vincent of Paul, St. Elizabeth, St. Gertrude. To counteract the indifference of the others, a law was enacted by the Lateran Council to receive Holy Communion at least once a year at the Easter period. This state of things continued till the sixteenth century. Large crowds—whole nations, we may say—at that time abandoned the fold of Christ. But, much as the Church was lamenting the loss of her faithless children, consolation was given her by the renewed fervor and zeal which began to awaken in the hearts of those who still clung to her bosom. A fresh life began to run, as it were, through her veins, and it was marked by an increase in the reception of the Sacrament. Only for a comparatively short period a drawback again came in the error of Jansenism. With undue rigor some thought that Holy Communion was a prize to be awarded only to the perfect and a few chosen souls, and not an antidote against the daily faults and shortcomings, a means to sustain the supernatural life of the weak and infirm. They went even so far as to exclude people engaged in worldly pursuits and honest business transactions from communicating more than once a month. The Holy See had to interpose on more than one occasion. Yet it took quite a while to uproot this poisonous plant of Jansenistic rigorism. Small crops thereof had survived till this very day. They were cut off at last by the decree of December 20, 1905, in which fixed principles were laid down regarding frequent communion and the disposition required for it, that put an end to all further discussion and unwarranted dispute.

N. 7 of this decree just mentioned reads as follows: "Let frequent and daily communion be encouraged, especially in religious communities of every kind; let the custom also be promoted as much as possible in ecclesiastical seminaries, whose stu-

dents are looking forward to the service of the altar, and also in all Christian educational establishments of every sort."

We have met here to discuss questions appertaining to educational matters, and this department is called the Seminary Department. Now, let me give you my views as to frequent communion in seminaries.

In the seminary young men are trained for the sacred ministry. When our Savior was on the point of establishing His kingdom, the kingdom of love, which was to supersede the old law of fear, He commenced by gathering around Him some few disciples, men with no prestige of birth or learning, but men of good will and candid disposition. They became His intimate friends. "Jam non dicam vos servos, vos autem dixi amicos." The example which the God-man gave them and the lesson He taught them gradually transformed them. The bond of holy love between the Master and the disciples grew stronger from day to day, until finally the sacred moment had arrived at which they were to become one and the same with Him. It was the moment of the Last Supper. "With desire I have desired to eat this pasch with you," Christ said. Thereupon He gave them His flesh to eat and His blood to drink. Still more, He empowered them to perform the same act which He had performed, to work the same miracle of transubstantiation which He had wrought right in their presence. They were made priests, that they might offer the Holy Sacrifice and apply to mankind the fruits of redemption.

Behold here the model of a seminary and seminary training. The candidate must be made to know his Master and Lord thoroughly. He must be urged to love Him and be filled with an ardent zeal to work for His cause. He is not only bound to study, but he ought above all to cultivate virtue and piety. His heart must become one with that of his Lord, so that he may be able to say with St. Paul: "Jam non vivo ego, vivit vero in me Christus." How will this be effected? Through a deep devotion toward the Blessed Sacrament, by frequent communion.

The term "frequent" implies that one approaches the Table of the Lord at least once a week—nay, indeed, several times a week—and, if possible, every day. In some seminaries it is a rule that

the pupils receive communion once or twice a month. This rule, of course, is the minimum required, just as well as the Church makes it the extreme limit for every Catholic to receive the Sacrament once a year. A seminarian who simply observes that rule can hardly be called pious. Piety signifies something more; it denotes fervor, love, zeal. Pious souls are not satisfied with that which is obligatory. They long for more; they hunger and thirst after justice.

A seminarian stands in need of light, that he may discover the designs of divine Providence, that he may become sure of his vocation. He is bound to strive after perfection. The different virtues, such as faith, hope, charity, humility, chastity, obedience, must become deeply rooted in his soul. This requires a more than ordinary amount of strength. Christ is willing to offer him His hand, as He offered it to St. Peter when he was in danger of being drowned in the waves of the Galilean sea. Let him frequently communicate, and he will be able to say what the Holy Scripture says of Elias: "*Surgens comedit et bibit et ambulavit in fortitudine cibi illius usque ad montem Dei.*"

Finally the young ecclesiastic will one day, and perhaps very soon, be ordained priest. Then he will not any longer be shut out from the world and lead a life of seclusion. On the contrary, he will stand in the midst of the world and right before the public. The Catholic people will look up to him as their guide and model. They expect to see him at the altar morning after morning offering the august sacrifice. Will he meet their expectations? Will he fulfill the hopes his former superiors had put in him, if he did not communicate frequently during his seminary course? Assuredly not. "*Adolescens juxta viam suam, etiam quum senuerit, non recedet ab ea.*" (Proverbs xxii. 6.)

It seems superfluous to enter into long arguments on this subject, so clear and evident. Let me add but a few suggestions as to the ways and means that ought to be employed to render the practice of frequent communion more and more universal in our ecclesiastical institutions.

First of all, it is necessary to make the pupils perfectly acquainted with the spirit of the Church. They must be well taught

what frequent communion is. Its object must be clearly set before their mind, and the fears and prejudices which some have must be removed. This ought to be done by an instruction given at least once every year, as soon as possible after the opening of school. The annual retreat, I presume, will be the best occasion for it. Just read to them the latest decrees of the Holy See, either the whole text or a part thereof, and add such words of comment as circumstances require.

Secondly, the father confessor should direct his penitents to look upon frequent communion as one of the most effective means to conquer temptation, to cultivate virtue, and to keep up the ecclesiastical spirit. Again and again he ought to bring home to their minds the great love Christ bears toward those whom He has chosen to be his own, and the ardent desire He feels to become one with them through the Holy Sacrament. The office of a confessor in a seminary is very important, just as important as, and more so, than the office of a priest who acts as ordinary or extraordinary with a religious community. Many faults and shortcomings that will not come to light in the forum externum, that will escape the notice of the rector and disciplinarian, are brought to his knowledge. A grave responsibility rests upon him. Let him, therefore, well attend to his duty and be convinced that by directing the young aspirant and by saving him from ruin he is doing a life's work, because his salvation implies the salvation of hundreds of others. With prudence and zeal the confessor should proceed in molding the character of his penitent so that he might become one day a light of the world and an instrument of the Holy Ghost. Commonplace talk or a short admonition of a general sort will not suffice. Regard must be taken of the wants of each individual. Our divine Lord did not treat all his Apostles alike. He spoke differently to Peter from what He did to John, to Philip or Judas, the traitor. We have reason to fear that confessors in seminaries do not always do what is expected of them.

Or how shall we explain that some young priests, shortly after their ordination, already began to lead an unpriestly, disorderly and even scandalous life? It falls within the province of the confessor to give a timely warning. Negative goodness, the mere absence of serious faults, does not suffice for the young cleric.

Positive virtue and true, solid piety are absolute requisites. It is the confessor who, foremost of all, has the duty to lead the young seminarian properly and, if need be, to debar him from the sanctuary before it is too late.

Shall frequent communion, as such, be made a test, when the question comes up of admitting a student to orders? Yes and no. It is hardly advisable to tell the pupils officially that this is a point which comes into consideration, for such procedure is apt to lead to hypocrisy. Still, I believe that, if a student approaches the sacraments but once or twice a month, and this up to his last year or, let us say, close to the time that he is to be ordained sub-deacon, there is reason to doubt his vocation. Any member of the faculty, apart from the confessor, who is aware of this fact, ought to bring it to public notice. Should the general conduct of the candidate be not without reproach, then his negligence in the reception of the sacraments is a serious fault which, in my opinion, suffices to put him back until he gives better proofs of a qualification for the ministry.

But let us not be misunderstood. Frequent communion, after all, is a means, not the end. Do we not sometimes hear of persons who, though they approach the Holy Table quite often, yet are far from being good and pious? Frequent communion will serve its purpose only if we communicate with fervor. The seminarians should be well warned against the danger accruing from tepidity. "*Quia tepidus es, incipiam te evomere ex ore meo,*" we read in the Apocalypse. The young levites must be made to understand the importance of mental prayer. As long as they attend to this holy exercise properly, tepidity will not get hold of them. A good half an hour's meditation is the best preparation for Holy Communion. A seminarian who communicates frequently but lukewarmly will afterwards, when a priest celebrate mass with the same negligence, i. e., without preparation and in a sort of a routine manner, that is apt to give scandal to pious souls and to lead to very bad results. It is again the duty of the confessor to intervene and to arm his penitent against tepidity.

Right here the question may be asked, how often shall the seminarians who communicate frequently, say several times a

week, go to confession? We know well enough that mortal sin alone debars a person from the Holy Table, as long as it has not been blotted out by sacramental absolution. But, looking at the matter from a standpoint of prudence and expediency, and judging from experience, I must say this: The seminarian who receives Holy Communion frequently should, as a rule, confess once a week. We do not live any longer in the time of the apostles and martyrs. What we call devotional confession was not then practiced. But in those days every good Christian was a saint, a hero and confessor. Can this be said of our age? Hardly. The dangers by which we are surrounded are different.

Our enemies are more cunning and insidious. Hence let us not abandon this devotional confession, because in all probability to do so will have disastrous consequences. A seminarian who goes to communion several times a week, but confesses only once a month because, as he says, he did not commit a mortal sin, will soon become lukewarm. This spirit of lukewarmness will follow him into his priestly career. Compelled by necessity or duty, he will celebrate mass every day, but approach the holy tribunal of penance only a few times a year. It is needless to describe the frightful consequences of such a habit. Hence, as much as our seminarians are exhorted to approach the Table of the Lord frequently, let them at the same time be instructed properly and be told that their progress in virtue must keep pace with their communions, which will enable him to say with the Apostle: "Jam non vivo ego, vivit vero in me Christus."

FREQUENT COMMUNION OF SEMINARIANS.

REV. C. SOUVAY, C. M., KENRICK SEMINARY, ST. LOUIS, MO.

Should seminarians receive communion frequently, or even daily? In this plain form the question might be deemed almost impertinent. For that frequent, daily communion is desirable in seminaries is, so to say, a matter of course as well as of common sense; and if there were ever any doubts in some minds, the decree of the Sacred Congregation of the Council of Trent, dated

December 20, 1905, cleared them all by this most explicit declaration: "Let the custom (of frequent and daily communion) also be promoted in ecclesiastical seminaries, whose students are looking forward to the service of the altar."

Seminarians are the flower of our Christian youth. Besides the reasons urging all Christians, and especially all young people, to receive the Bread of Life frequently, an ecclesiastical student finds powerful motives in his calling and present station of life. He is to be a priest, and is now in the seminary to put on the spirit of a true priest, to train himself to lead the life and practice the virtues of his sublime vocation. Now a priest is another Christ, and he can be so only by having in him Christ's life and spirit. This means a radical transformation of his whole being. Far be it from me to deny, or even minimize, the influence of the divers spiritual exercises of the seminary, prayers, meditations, spiritual readings, examens of conscience and the like, to bring about this change; but it is not the less certain that holy communion is the best and most efficacious means of developing Christ's life and spirit in a soul. Some process of the same nature as that which takes place in the body, little by little, modifies the soul, that is abundantly fed with the bread of angels. Particle by particle, so to say, cell by cell, atom by atom, the "old man" crumbles away to be rebuilt into a living likeness of Christ. To put it in the well-known words of a Father of the Church, Jesus declares to the communicant: "You shall not change Me into your own substance; but you shall be changed in some way into My own."

Furthermore, the priest is expected to offer the holy sacrifice every day. The purpose of the spiritual training in the seminary is to dispose the souls of the aspirants to the priesthood to celebrate mass daily, not only worthily, but with fervor. Is it not certain, may I ask, that the worthy and fervent daily offering of the sacrifice of the altar requires a higher degree of sanctity than even daily communion? The young priest, fresh from the hands of his consecrating bishop, ought to possess this sanctity, which no better means can secure for him than fervent daily communion—fervent daily communion being the nearest approach to fervent masses. Moreover, routine and a certain familiarity with holy things is, as we all know, one of the most ordinary causes of

diminishing the fervor of the priest at the altar. But if a seminarian has acquired the happy habit of daily communion without becoming familiar with the Blessed Sacrament, there is for him, I believe, much less chance of ever letting lukewarmness, carelessness and routine creep into the performance of his holy functions; he will be rendered immune against the danger of going up to the altar in a perfunctory manner.

Last, not least, the seminarian stands in need of light and strength. In the first place, he needs light to know God's will concerning him. The young men who enter the seminary have certainly thought over the question of their vocation. For some, it is an altogether settled matter; many, however, while obeying an inclination to priestly life and duties, and following the advice of a zealous and prudent confessor, come to us without having discussed their vocation with all the rigor of method that alone can secure prudent and solidly probable solution. But now in the seminary the time has come, and all available means of reaching a safe decision are at hand. I need not expatiate upon the want of powerful supernatural help to carry out this study of a vocation; the mind has to be enlightened, the will made ready to accept and follow what may be regarded as God's verdict, whatever it be, and cost what it may, on this question. And if, as is generally the case, this examen confirms the decision heretofore taken, a new definite work now proposes itself to the efforts of the seminarian. He shall be a priest, since God wills so; but this he cannot be without a great moral change. Young men, however good, when they come to the seminary, are generally no accomplished saints. Our seminarian ought first to learn how to know himself, the defects he has to struggle against, the obstacles to overcome, in order that he might reach that height of sacerdotal perfection on which the Church wishes him to stand. That this again requires light from on high as well as a new supplement of vigor in proportion to the end aimed at, needs not to be proven here. I know no better and no purer, no more abundant source than our Divine Lord Himself, the One True Priest, to give his mind this so necessary light, and his will this force both to follow God's design, and to work steadily and successfully to

his perfection. *Mira sunt quae sentit, magna quae videt, inaudita quae loquitur quem Agnus Paschalis inhabitat.*

Would I not fear to seem pedantic, I might with propriety, to sum up these few reasons which we have briefly considered, recall here the well known principle of St. Thomas: *Quod dicitur maxime tale in unoquoque genere est causa omnium quae sunt illius generis.* Let us not attempt to translate St. Thomas into stiff English, but agreeable to the spirit of the principle just quoted, let us state simply and clearly that in order that our seminarians may become true priests after the heart of Jesus Christ, they ought to be nourished abundantly with the heavenly Bread, which properly assimilated, will transform them into the likeness of our Divine High Priest.

It being admitted that the students in ecclesiastical seminaries have most cogent reasons to go to communion frequently, even daily, we have presently to come to the practical and most delicate part of our subject, and boldly face the question; can rules be fixed on this matter?

Yes, rules can be laid down, provided that they be flexible enough to adapt themselves to the different kinds of souls that may be met with in a seminary. First of all, a *minimum* may be established. A seminarian ought to go to communion at least once a week. In stating this, I do not forget that, according to the general opinion as voiced by St. Alphonsus, a person who communicates once a week is not considered a frequent communicant; I am only endeavoring to determine a limit. Theologians fairly agree on this point, that whoever is worthy of absolution is worthy of receiving communion weekly. A seminarian unable to fulfill the conditions required for weekly communion would be out of place in the seminary; and a seminarian whom scruples—the fact is not unheard of—would deter from weekly communions, should be seriously warned, and if this state should last, he should be sent home until the spell of scrupulosity is over.

However, while stating weekly communion as a minimum, I hold, of course, that *this minimum cannot do* for seminarians. As we have established with the decree of the S. Congregation of the Council of Trent, seminarians ought to tend to daily com-

munion; and we have said that daily communion is the most desirable preparation for the worthy and fervent celebration of Holy Mass. Shall we infer thence that daily communion should be allowed to all the seminarians, or to some classes? This would be to encounter another stumbling block. Let us say simply that communions ought to become more and more frequent, as the seminarian advances in study, orders and virtue. Thus stated, I think this rule can hardly be questioned.

But some may find it dangerously vague. Can it be made more definite? Between these two terms, weekly and daily communions, can we cut a few intermediary steps, and say, for instance, a young man in his first year of philosophy may well communicate twice a week; a second year man, three times; and so on, every year of study entitling him to one more communion a week? Of course, it is but meet and reasonable to expect seminarians to go to communion oftener as the course of their preparation for the holy priesthood draws to an end; and from what has been said, I dare conclude that daily communion should be the custom of last year men, especially if they are in sacred orders. To state this is not in the least to advocate the above mentioned progression. Souls, indeed cannot be labeled or ticketed in this way; they differ among themselves just as much as bodies, and it would be dangerous for their welfare to pretend to array them according to the height they are *a priori* supposed to have reached. Each soul has to be studied by itself and treated according to its wants and deserts.

So much so that there is the most wonderful variety among souls in the seminary as well as beyond its precincts. They are young men who come to the seminary spiritually grown up men; they perhaps were wont to communicate every day, or at least three or four times a week, when they were living in the world. What right have you to starve them? The plea that they are but beginners in the seminary would be, to say the least, ridiculous. Do not allege the case of St. Aloysius or St. Stanislaus, who led an angelic life although they received communion only once a week. What was done in the sixteenth century we are not called upon to criticise or discuss; but we are plainly told that the Church wishes her aspirants to the holy priesthood to sit down

at the holy Banquet much oftener than once a week. There are, on the other hand, in seminaries young men who, although very imperfect at the beginning, make rapid steps on the path towards priestly virtues and perfection. Ought there not to be some proportion between their actual dispositions and the frequency of their communions? Some also who have to struggle hard to rid themselves of their imperfections and habits of venial sin, and who courageously fight the good fight of God, stand in need of more help than others whose life runs smoothly and peacefully. Ought there not to be some relation between their wants and the communions which are to supply them?

And if this be so, who is going to weigh the dispositions or the needs of the individual soul? A rule necessarily made for the abstract seminarian or custom? No; it is the duty of the confessor. This Innocent XI had already intimated in his decree on the subject: *Frequens (ad Eucharistiam) accessus Confessoriorum judicio est relinquendus, qui ex conscientiarum puritate, et frequentiae fructu, et ad pietatem processu * * * quod prospiciunt * * * saluti profuturum, id praescribere debebunt*, And the decree of December 20, 1905, teaches the same doctrine: "In order that frequent and daily communion should be made with greater prudence and more abundant fruit, the advice of the confessor should be followed."

But in falling back on the confessor, we have not solved the question, for there remains to decide on what principle the confessor himself shall judge.

Our oft cited decree lays down a few rules which must be carefully kept before the mind:

1. Frequent and daily communion * * * is permitted to the faithful of every degree or condition, so that no one who is in a state of grace, and in a proper and pious condition of mind to approach the holy Table, should be refused the permission.

2. A proper disposition of mind consists in this, that he who approaches the holy Table is not doing so through custom or vanity or for mere human reasons, but because he wishes to please God, to be more closely united to Him in love and to avail himself of that Divine medicine for the cure of his infirmities and defects.

3. Although it is most expedient that those who go frequently or daily to communion should be free from venial sins or at least fully deliberate ones, and from attachment to them, it suffices nevertheless to be without mortal sin, and to have the purpose of never sinning in the future. With such a sincere purpose, the result must be that daily communicants will little by little free themselves also from venial sin and from attachment thereto.

The same decree forbids "All ecclesiastical writers to discuss contentiously about the dispositions needed for frequent or daily communion." We are not forbidden, however, to comment a little, as there is not the least fear that our divergences of views, if perchance there happened to be any, would ever degenerate into contentious discussions.

The principles laid down by the decree have no semblance of rigorism. They are based on the famous axiom: *Sacramenta propter homines*. The confessor is thereby reminded that Holy Eucharist is a supernatural food, needed for the soul to do its daily work, and repair the losses caused by the toil and fatigue of daily life; it is a strengthening food, needed for the weak to grow strong, and for the strong to become stronger; it is also a remedy needed to counteract the inclination to sin inherent in every man. If there is anything clear in the purpose of our Divine Savior in instituting the Blessed Sacrament, it is His intention of supplying imperfect souls with a means of enabling them to get rid of their venial sins. But if two communions are more beneficial than one, and give the soul greater power over the habits of sin—and who would dare doubt it?—why not recommend two communions rather than one? And if there is no irreverence in any one such communion, why should there be in two or three? If a number of communions make a soul love God more and more, what possible reason could be urged that should not communicate oftener, even daily?

Then let all go to the holy Table daily? No. This does not follow. True, it is commonly admitted, and we are reminded of this by the decree, that the sole condition for the reception of grace from the Blessed Sacrament is the being in the state of

grace. However, if we consider the fruit which is derived from holy communion a confessor would do wrong if he indiscriminately allowed unlimited communions to his penitents; and it is possible for seminarians to communicate too often.

What limit therefore shall be assigned to the number of communions of a seminary student? No other than the good of his soul and respect to the Holy Eucharist. A seminarian, as well as any soul, may be allowed to communicate frequently up to the point where communion would cease to do good to his soul, or would involve an irreverence to our Lord. These two criteria naturally imply each other: it may be well, however, to consider them separately, for ordinarily one of them is in an individual soul more easy to discern than the other.

How can we know that the Blessed Sacrament continues to do good to a soul? Frequent communion (we cannot repeat it too much) does not suppose that the soul has climbed up to that summit of perfection and union with God where more or less deliberate venial sins cannot reach; it only implies a genuine, hearty wish to be better, and a real struggle with oneself to get rid of one's habits of venial sin. This wish to be better, this relentless struggle with oneself are the fruits of charity engendered by the Blessed Sacrament. Charity is a virtue which lives only on what it gives; it is a fire, and sacrifice is the fuel thereof. As long as the soul is active, generous, striving, whether its efforts be successful or not, provided they are real and hearty, charity is alive and ablaze, and the soul may be, in spite of its shortcomings, literally called fervent. Communions are thereby proven profitable and fruitful. If the soul, on the contrary, lie in indolence, if it shun sacrifice, if it cease to march onwards, under the pretext that after all this tiresome struggling is a work of supererogation, and that it is enough to escape hell and avoid grave sins, then the flame of charity is obscured, its warmth growing colder, an evident sign that the supernatural food of Holy Eucharist is no longer properly digested and assimilated by the soul; it is then the duty of a watchful and prudent confessor to diminish the number of communions of such a penitent, for overnourishment is as harmful to the soul as it is to the body.

The lack of reverence to our Lord in the Blessed Sacrament should be treated in the same manner. Its most ordinary manifestation in seminaries is the going to the holy Table to comply with custom, or out of some kind of vanity, or for any other like "human reason," to put it in the words of the decree.

Once frequent or daily communion is admitted as the ordinary regime in any community, routine may be expected to spring forth as weeds on a well tilled ground. We all know what a danger routine is; it eats up and withers that sweet flower of devotion, the preservation of which, although not necessary to man's spiritual welfare, betokens a well disposed heart; it begets familiarity; it finally deprives the soul of that fear of God, which is perfectly compatible with an ardent and reverent love, and without which we should never approach the Blessed Sacrament. A seminarian into whose soul routine has begun to creep, who goes to the holy Table in a perfunctory manner, merely because the day has come, because his fellow-students go, who, sheeplike, merely follows the crowd, actually trains himself to a routine-warped, indevout and grovelling priestly life. Needless to add that communions in this case ought to be restricted. Such also should be the policy with seminarians whom vanity might lead to frequent communions. Seminarians, even the best, are not angels. They like to enjoy the esteem of their fellow-students, and in this they are right. But this honest feeling the enemy not seldom spoils by oversowing the tares of vanity; the young man comes to think that the oftener he will sit down at the holy Banquet, the higher the opinion others will entertain of him. This is often a delicate matter; and sometimes this vanity is very difficult to detect, for the snare is adroitly laid and concealed. But at the first appearance of it, let the confessor resolutely tear off the veil that covers the dangerous spot; fewer communions when vanity asks for more, is certainly the most specific remedy.

Human respect, under one form or another, may prompt a young man to multiply his communions fruitlessly and, perhaps, to the harm of his soul. On the other hand, it is not unheard of, that it has deterred some from more frequent communions. Here is a seminarian, a good seminarian, with a great deal of good will;

he has, if you will, defects to fight against, and he does fight, if not regularly with marked success, at least with eagerness and a sincere desire to get the better of them. You, his confessor, think one or two more communions weekly might do him much good. Yes, he answers, I feel so myself; but I am far from perfect; and should I receive communion oftener than I do, my fellow-students might find it strange, and talk about it. We have not here to deal with scruples. And I wish to take occasion from this case to make a remark which I deem important, I believe that the seminary authorities cannot impress too strongly upon the mind of the students the idea that communions, as well as confessions, are a personal matter and nobody's concern but the communicant's and his confessor's; that to pass judgment upon others' communions is to expose oneself to judge rashly; and that, consequently, such a topic should be entirely and severely debarred from conversations.

And now, whatever may be the number of communions agreed upon with the confessor, it is needless to say that it should be kept up during vacation just as well as during the school year. Is it not perhaps to be regretted that some seminarians and some of those whose duty it is to look after them during the summer months, are not as practically convinced of this as is meet and necessary?

We have said nothing of the immediate preparation for and thanksgiving after communion, although the matter deserves the most serious consideration. I do not think it necessary to insist here upon a point so commonly admitted. Let us therefore cite without comment the very significant words of the decree upon this subject. No more suitable conclusion can be given to these few reflections. "As the Sacraments of the New Law, even if they produce their effect *ex opere operato*, yet produce a greater effect in proportion as they are received with better dispositions, great care must be taken that a very sedulous preparation should precede holy communion, and a suitable thanksgiving follow it, in keeping with each one's strength, condition and office."

DISCUSSION.

Remarks on the subject of the frequent communion of seminarians were made by most of the members present. A brief summary is given:

DR. TIERNEY: The growth of irreligion and worldliness is making piety in the priest more and more important. Our seminarians, our future priests, must be taught to love Jesus Christ. They will learn this through frequent, devout reception of holy communion, through which they are brought into most intimate and loving union with our Savior. They must be trained to put the spiritual above the intellectual life, not theoretically, but practically, by not allowing the intellectual life to dry up the spiritual. The intellectual life is, of its nature, a life of aridity; it concentrates the powers of the mind on things that are lofty and noble, but it does not lead the soul to love them; it leaves the soul cold. It is all the more necessary, then, that seminarians, whose duty it is to devote themselves to the severe discipline of an intellectual life, should not permit themselves to be too much absorbed by it, but should strive the more earnestly after a life of devotion to Jesus Christ. Prayer and holy communion will nourish this life; but as regards the frequency of communion, that matter must be regulated by the confessor. Certainly the minimum should be once a week; and the confessor should endeavor to instill a fervent desire of receiving frequently during the week.

FATHER MOORE, C. M.: I heartily endorse all that Dr. Tierney has said. The importance and advantages of frequent communion should be often insisted upon in addressing the students; it ought to be done at the beginning of the year and as often as the occasion naturally presents itself, for instance, whenever the subject of the holy eucharist is mentioned in the gospel. Vacation is a dangerous time for the seminarians; but if they spend it in a summer home of the seminary, in religious surroundings, their devotional life will be safeguarded and kept up.

FATHER HARTNETT, C. M.: Conferences are useful for this purpose, but the same end may also be attained through the confessor quietly and naturally leading his penitents to follow the practice of devout seminarians. At Niagara, we have confession on Thursday, the regular communion days for the community are Friday and Sunday, and many go more frequently during the week.

MONSIGNOR MACKEY: I wish merely to remark, while agreeing with what has been said, that the students in sacred orders, so soon to become priests, ought to receive more frequently than the others, in fact, almost every day.

FATHER WALTER STEHLE, O. S. B.: The importance of frequent communion has not been over-emphasized, either in the stimulating papers we have listened to, or in the remarks suggested by them. Perhaps the

ascetic life is not sufficiently insisted upon in our seminaries; our students should be thoroughly grounded in this science, for their own sake and for the profit of their ministry. They should be fitted to direct souls seeking a perfect life and be fully qualified, for example, to act as confessors to communities of nuns. The priest should be the model and leader for all. Now this process of self-reform, of self-perfecting is slow and laborious, but devout and frequent communion will aid powerfully to hasten it and make it thorough. I do not think the number of times a seminarian should receive ought to be made a point of law; rather let the fervent and clear exposition of the benefits of frequent communion lead them, by their own initiative, to approach the sacred table.

DR. AYRINHAC: As I understand the pontifical decree on frequent communion, there are two rules laid down for the guidance of the confessor. One is negative, that the confessor should not forbid when there is a desire of frequent or even daily communion and the penitent has the right disposition; the other, positive, *promoveat*, that he encourage all who have the *recta intentio*. He is not left simply to his own arbitrary choice; he has only to judge of the penitents' dispositions, and these once ascertained, he is bound to follow the rules laid down by the Holy Father. Vacation is no doubt a problem; it is not easy to persuade the seminarians that they should go as frequently then as when they are in the seminary. They are unaccustomed to it, but in time the idea will gain on them. I do not think the problem is best solved by the seminary villa; the disadvantages of that system, in my judgment, far outweigh its advantages.

DR. DYER: The practice of all the seminaries seems to be that all the students receive holy communion at least once a week, most of them more frequently, while daily communion is quite rare. There is a suggestion in Father Souvay's paper that is worth recalling, namely, that frequent communion in the seminary, where the student has so many aids to devotion, is likely to diminish greatly the danger of routine later in saying mass, when the student has become a priest. My interpretation of the decree agrees with Father Ayrinhac's. The requisite dispositions are laid down for the confessor's guidance. The negative dispositions are the absence of routine, of vanity, of any human consideration; the positive, besides the desire of communicating, are the will to correct faults and the desire of pleasing God. To all who have these dispositions, confessors must recommend daily communion.

MEANING AND APPLICATION OF PAPAL DECREE CONCERNING STUDENTS DISMISSED FROM SEMINARIES

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Decree of the Sacred Congregation of the Council, concerning students dismissed from the seminary not to be received into another seminary :

The Holy Tridentine Synod forbade ascent to sacred orders or exercise of orders already received, to all those who had been forbidden these by their bishops, even though he had not herein used the ordinary judicial forms. For in Chap. I, Session 14, on reformation, it is laid down :

"Chap. I: If any, being prohibited, or interdicted, or suspended, advance to orders, they shall be punished.

Whereas it is more becoming and safe for one that is subject, by rendering due obedience to those set over him to serve in an inferior ministry, than to the scandal of those set over him to aspire to the dignity of a more exalted degree; to him, unto whom the ascent to sacred orders shall have been interdicted by his own prelate, from whatsoever cause, be it even on account of some secret crime, or in what manner soever, even extra-judicially, and to him who shall have been suspended from his own orders or ecclesiastical degrees and dignities; no license, conceded against the will of that said prelate for causing himself to be promoted, nor any restoration to former orders, degrees, dignities and honors, shall be of any avail."

But since this general law comprehends likewise the students of seminaries, if any one of these, whether a cleric or one not yet initiated amongst the clergy, be dismissed from the holy place because he do not show certain signs of vocation or do not seem to possess the qualities required for the ecclesiastical state, he should certainly submit and acquiesce in the judgment of his pastor, according to the serious admonition of the Holy Synod.

If often happens, on the contrary, however, that those dismissed from the seminary, contemning the judgment of those in authority, and confiding rather in their own opinion, seek notwithstanding to ascend to the priesthood. They seek therefore another seminary into which they may be received, wherein they may finish their course of studies, and finally having presented some more or less honest and legitimate title of domicile or incardination, reach orders. Having then entered the sanctuary by the wrong way, it happens very often that they are by no means useful to the Church. Now and then, too, they worry long and disagreeably, each bishop, both him of their birthplace and him of their ordination, that they may be allowed to return to their native place and stay there, abandoning the diocese in which and for which they have been ordained, and choosing another, for whose needs or advantage they were not chosen, nay where their presence is idle and sometimes even hurtful; whence the bishops are placed in serious predicament.

For these reasons the bishops of some provinces agreed amongst themselves that no one should be admitted into one of their seminaries who had previously been dismissed from his own proper one.

But whereas this particular agreement did not suffice fully nor in all places, many ordinaries besought the Holy See to make a general law by which the evil might be radically extirpated.

These things therefore being considered and everything pertaining to the matter fully weighed, Our Most Holy Lord Pius X, who has set his heart chiefly on the preservation in its integrity of ecclesiastical discipline and on the exclusion from sacred offices of any but the most approved, having before him the resolution of the Eminent Fathers of the Sacred Congregation of the Council, passed on the sixteenth of December, 1905, does by these letters, order and decree:

I. That hereafter no ordinary may admit into his seminary the subject of another diocese, be he layman or cleric, before he shall have ascertained by private correspondence from the bishop of the applicant, whether the latter has been at any time dismissed from his seminary. If he find that such is the case, the

ordinary must refuse to such student admission into his own seminary, declining to judge of the reasons for which such dismissal was inflicted or to decide whether the dismissing bishop acted justly or otherwise.

II. A student who has been admitted *bona fide* to a seminary, having concealed the fact of his previous dismissal from another one, is to be admonished to leave immediately the fact becomes known. If, nevertheless, he wish to remain and the bishop allow this, such student becomes thereby *ipso facto* a subject of that diocese, the usual rules for canonical incardination and ordination being however duly observed, but should he be ordained, he is forbidden to return and take up permanent residence in the diocese from whose seminary he had been dismissed.

III. Likewise, since almost the same reasons hold, persons, who after dismissal from seminaries, enter a regular community, and after being ordained leave the same, may not return to the diocese from whose seminary they were dismissed.

IV. Candidates dismissed from a regular institute may not be admitted into a seminary unless the bishop have first received private written testimony from the superiors of the institute regarding the morals, character and ability of the applicant, which must be such as shall be becoming in one who aspires to the priestly calling.

* * * His Holiness wills that all these statutes and provisions of the sacred canons in so grave a matter be observed to the very letter by all bishops and most earnestly commends the whole business to their conscientious care.

These provisions are to hold no matter what may be found to the contrary. Given at Rome, December 22, 1905. Vincentius, Card. Epis. Prae. L + S. Praef., C. DeLai, Sec'y. —

According to another decree of the same Congregation, November 24, 1906, a person so dismissed from his own seminary cannot be received into another one, even though his bishop give him an exeat: "Acceptatione fiat nisi servatis regulis quae pro clericis incardinandis statutae sunt * * * et servato quoque decreto Vetuit die 22 Dec., 1905, quoad alumnos a seminariis dimissos."

In considering these acts of the Holy See we may bear in mind that the term Seminary has a different acceptation in Italy to the sense in which we use it. Some seminaries in that country are composed only of boys who intend to become ecclesiastics; others are like the excellent one of Cardinal Capocelatro at Capua, which is the only Catholic college of the town, and admits all boys desiring a liberal and classical education. They all wear the cassock, however, even from their childhood, and follow the strict discipline it demands, being forbidden to disuse it even when at home during vacation. It is only when they reach the degree of Bachelor, that those who do not intend to become priests leave the cassock and the seminary at the same time. There is no preparatory seminary at Capua.

It was perhaps such institutions as Capua that caused that Papal Decree, for doubtless there are in them students who having worn the cassock from childhood, imagine they have a vocation to the ministry, while the seminary authorities judge otherwise. Their peculiar case, however induced Pius X to have the the seminary course of studies in Italy accommodated to that of the government schools, so that if a student be dismissed from the seminary he may be able to go right on with medicine, law, engineering or other calling for which God intended him.

However, the decree we now consider speaks of seminaries in general, and without restriction and applies to the whole world.

MEANING OF THE DECREE.

First. The meaning seems to be that the bishop's authority in dealing with seminarians is paternal or domestic, and does not demand the formalities of a court, even though the case be that of a seminarian who is tonsured or even in orders.

It may be compared to the authority of the Secretary of War or of the Navy over the cadets at West Point and Annapolis. There may be a recursus to the Apostolic Delegate, but there is no appeal.

Second. If, as is said in the preamble, a candidate lack "certain signs of vocation" or want the "qualities required for the ecclesiastical state," he is to be dismissed from the diocesan seminary, and the judgment of the ordinary or of the authorities of

the latter who represent the ordinary, is final in the case, as far as other seminaries at least are concerned, but regular orders may receive such a one if they please. Still if they do receive him and he be ordained amongst them and afterwards leave the order he cannot return to the diocese from whose seminary he was dismissed.

Third. Even though the bishop give an exeat to one so dismissed, he may not be received into another seminary, but nothing prevents the authorities of a seminary transferring to another willing to accept him, a student who for disciplinary or like reasons may need this change. For it may be found that a student having a real vocation has been guilty of some indiscretion which necessitates his changing seminaries, or on account of certain qualities or the lack of these be found unsuited for his own diocese and have to leave it. In such a case, of which the bishop is the sole judge, the latter may request another seminary to take the youth for the rest of his course, or may even give him an exeat. Such temporary or even final separation is not dismissal in the meaning of the decree.

Should the bishop or the seminary authorities who represent him decline to make this distinction, and remain responsible for the party, or refuse to give the canonical testimonials, with his exeat, but simply dismiss the candidate, there is nothing for other ordinaries or seminaries to do, but to refuse the latter admission; and indeed we have reason to thank Pius X for thus relieving us of a hard, most disagreeable and generally unsatisfactory job, that of inquiring into the case of young men who change their seminaries.

Fourth. It seems evident therefore, that a distinction must be made between absolute dismissal on account of lack of "certain signs of vocation" or of "the qualities required for the ecclesiastical state," and this other dismissal or transfer made for disciplinary or personal reasons. Were we to interpret the decree so that there would be no hope for seminarians sent away for some misdemeanor, we would run a grave risk of excluding those called of the Lord, and the seminary authorities themselves for fear of doing this wrong, would be compelled to retain subjects

who don't get along at all well with them but might succeed elsewhere.

In point of fact, the Sacred Congregation in its preamble refers to the dismissal on account of lack of "certain signs of vocation," or, of the "qualities required for the ecclesiastical state"; hence if one be dismissed for breach of discipline or incontinency of manners or persons or of particular studies and such, this will not prevent him being received into another seminary. Hence the words of the decree, "At any time dismissed from the seminary," must be restricted so as to mean dismissed on account of lack of "certain signs of vocation," or of the "qualities required by the ecclesiastical state."

To illustrate: a subject characterized by radical insubordination, may be dismissed for lack of one of the certain signs of vocation. So a subject of a northern race who is reasonably held to have a weakness for strong drink may and should be dismissed for lack of sobriety, one of the qualities required by the ecclesiastical state. In either of those cases the subject cannot be received into another seminary. But mere breach of discipline is of quite another character. I heard a bishop once addressing an assemblage comprising cardinal, bishops, pastors, priests, seminary directors and professors, and a large number of students in a preparatory seminary, and he said: "Directors of seminaries do not always know all that happens among the boys, and it is just as well or better that they should not. Two boys of my time here did something that in those strict days involved expulsion. I knew it as did others, but we did not feel bound to tell on the offenders, because the fault was not against the clerical calling and did not endanger the essential well-being of the community. Had those boys been expelled the Church in America would have lost for the past twenty-five years, the eminent services of two most excellent and respected priests."

While we bear in mind, however, that the liveliest boys often make the best men and the finest priests, the remedy for dismissal even of such rests with their own ordinary; it is for him, not for us of another seminary to judge the case, and the responsibility is on him, nor can we act until he decides.

Fifth. Can subjects dismissed from a preparatory seminary with us, be admitted into another seminary? The answer is, no, because the preparatory is a recognized part of the seminary proper.

Sixth. Can subjects dismissed from Mount St. Mary's Seminary be received into a diocesan seminary? No. For *in similibus similiter judicandum*, and though the decree speaks of seminaries attached to particular dioceses, the reasons adduced by the Sacred Congregation mainly hold in the cases of subject dismissed by the Mountain, which is empowered by the ordinary of Baltimore to recommend its subjects to all orders, including priesthood, and hence is recognized as competent to pass judgment on the vocations of its students.

Like reasoning goes to show that Mount St. Mary's cannot receive subjects dismissed as above from diocesan seminaries.

DISCUSSION.

DR. TIERNEY: This paper throws a new light on the Pope's decree. I had been under the impression that we had no discretion in the matter. Once a seminarian was dismissed, it seemed, no seminary could receive him; but this paper has convinced me the letter may bear different interpretation.

DR. AYRINHAC: Dismissals from the seminary may, I think, be classed in three categories. First, there are those who are dismissed for a breach of discipline; these, I should judge, may be admitted to another seminary. Next, are those sent away for good signs of a want of vocation; these certainly are aimed at in the pontifical decree, and could not be received in a seminary. Finally, there are the doubtful cases, whose vocation the seminary authorities are inclined to decide in the negative. In view of the legislation, it would not be fair to dismiss these; it would be better to advise them to go to another seminary and to ask the authorities of that seminary to give them another trial. If their decision coincides with that of the first seminary, then there can hardly be a doubt the student should not be received again in a seminary.

DR. MCSWENEY: In order to refuse a student dismissed, the lack of vocation must be certain; in case a man has been dismissed on false information or unjustly, the seminarian should have a right to return to the seminary that dismissed him, and, if need be, have recourse to the Apostolic Delegate.

DR. DYER: The letter has been ably discussed by Dr. Boudinhon in the *Canoniste Contemporain*. He gives it an evident that the decree was meant to apply only to cases of lack of vocation.

THE CATHOLIC COLLEGE AS A FACTOR IN THE DEVELOPMENT OF VOCATIONS TO THE PRIESTHOOD.

VERY REV. D. M. GORMAN, RECTOR OF ST. JOSEPH'S COLLEGE,
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The aim of this paper is to show the extent of the influence and the chief means employed by the Catholic college in fostering and developing vocations to the holy priesthood.

I select for this purpose St. Joseph's College, of the Dubuque Archdiocese, because I know its history best since it has been my privilege to be associated with this institution for eighteen years, as student and teacher.

St. Joseph's College was founded by Most Rev. Archbishop Hennessy in 1873. It is conducted by diocesan priests, who devote themselves exclusively to the work of education. While the college is the preparatory seminary for the clerical students of the archdiocese of Dubuque, students of other dioceses are also received. The course of studies is primarily designed for those who wish to become priests; it has been found likewise most suitable for young men aspiring to the learned professions. Hence there are a great many classical students in attendance who are not preparing for the priesthood. However, all students take the classical course which includes one year of commercial work in the academic department. I mention these facts and the classification of students, since I am convinced by experience that many vocations to the priesthood have been thus fostered.

This paper deals with a question of fact. In the first place, what has the college *done* in the way of developing vocations? Secondly, what *means* does the college employ to foster vocations?

In regard to the first, what has the college done in the way of developing vocations?

A careful examination of the records of St. Joseph's College for the past fifteen years shows the following results:

Year.	Total enrollment.	Clerical.
1892-1893.....	125.....	51
1897-1898.....	97.....	50
1902-1903.....	120.....	49
1903-1904.....	143.....	63
1904-1905.....	183.....	81
1905-1906.....	233.....	119
1906-1907.....	252.....	139

Hence, out of a total enrollment of 1896, from June, 1892, to June, 1907, 892 are clerical students, or about fifty per cent. of the total enrollment during the period above mentioned. Of this 892 a great number have been ordained, and the remainder, who expect to be, are still continuing their studies in St. Joseph's, or in the seminaries and universities of this country and in Europe. It may be well to state here that in 1882 a diocesan college was established in the newly formed diocese of Davenport, which formerly belonged to Dubuque. This institution has since its establishment received many clerical students who would otherwise have increased the attendance at St. Joseph's College. There are in Iowa, alone, 184 priests who are alumni of the Dubuque college. Besides the 184 priests of Iowa, who are alumni of the college, she numbers many others in Illinois, Wisconsin, Minnesota, Michigan, Nebraska, Texas, Montana and the Dakotas.

In preparing this paper the writer has been at pains to enquire into the sources of possible vocations and the relation of the college to the same.

The following questions were submitted to a number of experienced priests:

(a) Are vocations found more often among city boys or those from the country? (b) Have they attended the parochial or the public schools? (c) The condition of fortune among boys becoming priests, whether poor, of moderate means or rich? (d) What put the idea in the boy's mind—was it college influence, some sermon, the suggestion of a priest or fellow associate or serving in the sanctuary?

Analyzing the oral and written replies to these questions, together with the result of a personal observation, as a priest and teacher, the writer finds in the middle west the greater number of vocations among the country boys, that is, those who come from the farm or small villages. In regard to the condition of fortune among possible candidates to the priesthood, vocations are oftener found among the people of moderate means, few among the rich, many among the poorer classes. It is certain that too many priestly vocations are lost because the parents of the boys in question have not the means to support them and pay their expenses while pursuing the higher studies.

St. Joseph's College furnishes every possible aid and encouragement to this class of deserving young men. Scholarships are established and funds obtained from those able and willing to contribute in behalf of so worthy a work. Its rector has for the past year been president of an association organized May 4th, and incorporated May 14th, 1904, for the purpose of assisting poor boys, who have a vocation for the priesthood, to complete their college course. It is known as St. Joseph's Ecclesiastical Student Fund Society of America. In Article I of the society, it is stated:

"The undersigned have associated and hereby associate themselves together for the purpose of forming a corporation. The business and purposes of which corporation shall be to raise money with which to assist worthy ecclesiastical students, of limited means, while making the classical course, and for said purpose to receive donations, legacies and bequests."

While this excellent organization is doing much for this deserving class of boys and the college receives them at a very moderate rate, still the funds of the society are inadequate to satisfy the demands.

A great variety of answers were submitted in answer to the final question: What put the *idea* of a priestly vocation in the boy's mind? Some boys come to the college with the idea implanted in the youthful mind by the fostering care of a good parent, a devoted mother and nurtured by the sacred influences and practices of the parish school and the Christian home. Others

again receive the grace of a vocation while at the college from the educational and religious influence, round about them, occasional vocation sermons and instructions and often from some one of the college means to be mentioned in the second part of this paper.

The means for fostering and developing vocations in the college rest, primarily, with the faculty. Other vital elements and aids are, the attitude, efforts, spirit and example of the student body, particularly of the clerical students.

Chief among the means employed in the college are: (1) Daily attendance at holy mass and the practice of frequent holy communion. Long before the encyclical of our Holy Father, Pius X, in behalf of this privilege, the students of St. Joseph's were complying with the Holy Father's desire by receiving not only on Sunday, but many of them once or twice during the week.

(2) Membership in societies, such as the League of the Sacred Heart, Servants of the Holy Ghost, Immaculate Conception Sodality, and the Sacred Thirst Society in which the member binds himself to abstain from the use of all intoxicating drink while a student of the college.

(3) The *fact* that all students are required to take a classical course, though some do not intend to become priests. You may ask me how is this a means? There are three classes of colleges found in the middle west preparing young men for the priesthood. The exclusively ecclesiastical which accepts only subjects for the priesthood; the commercial classical having distinct commercial and classical departments, and the classical ecclesiastical which admits *besides* the clerical also students aspiring to the learned professions. The Dubuque college belongs to the last class and receives many students that it would not, if all were required to decide as to their vocation on entering. Such boys often develop a vocation on account of the environment and influence of clerical associates.

(4) Another fruitful means is the annual spiritual retreat and the constant assistance of a spiritual director, selected from the college faculty by each student at the beginning of the school year.

(5) Again there are the valuable talks on vocations and the excellence of the Christian priesthood. The prudent suggestions of the tactful teacher are often most helpful for the wavering student, eager to know the will of God and his proper place in the world.

In all this the college professor, whether as priest, teacher or spiritual director, like the Master, is willing to spend and be spent, if only he may bring light, truth, success and right direction to the young men who come to him for counsel and help. He tells them of the value and glory of the priestly life, gets them thinking and praying. He also cultivates a kindly manner towards them, makes himself known among them as zealous on this subject. Then they seek him and value his words. For, untiring in his efforts, he is ever spurred on in his noble work by his love of God, his love and zeal for souls, his great mission as a priest, together with Christ's commission to His apostles, "Go, teach and preach."

VOCATIONS TO THE PRIESTHOOD.

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INTRODUCTION.

Vocation to the priesthood may be defined as "an act of divine Providence by which God chooses certain persons in preference to others, endowing them with corresponding gifts, that they may assume and faithfully discharge the sacred duties of holy orders." (Schuech, Pastoral Theol., Sec. 7.)

That a divine vocation is necessary for the legitimate exercise of the sacred functions of the holy ministry is "de fide," and can be proved from innumerable texts of Sacred Scripture. To quote but a few passages: Christ says to his Apostles: "You have not chosen Me, but I have *chosen* you * * * " (John xv. :16.) St. Paul says (Hebrew v. :4 ss.), "No man taketh the honor to himself but he that is *called* by God, as Aaron was." Before the election of St. Matthias the Apostles prayed that God

might indicate whom "He had *chosen* to the sacred ministry and apostolate." (Acts i. :23.)

Common sense dictates that a divine call is necessary for the fulfillment of the multifarious duties of the priesthood :

(a) The demands made upon the priests are of such a nature that they exceed his natural powers. Extraordinary grace is required for the faithful fulfillment of the priestly duties.

(b) The dangers of the sacred ministry are so great and so numerous that only those can safely brave them who are armed with special aid from on high. This aid, only those can depend upon receiving, who are specially called to the ministry. Those who have been called by God to this sublime state need not fear the responsibilities and burdens of the office of the priesthood ; for He who has called them to that sacred office will not fail to make them, according to the words of St. Paul, "*fit* ministers." (II Cor. iii : 5.)

The experience of the directors of seminaries proves that a large percentage of boys and young men who enter the seminary with the intention of studying for the priesthood lack the necessary vocation. It stands to reason that a boy or young man makes a sad, yes, often irreparable mistake when he enters the seminary without the necessary calling. Along the highways of life are strewn the wrecks of those who might have filled honorable positions in the world, had they not started out on a wrong career in the beginning.

On the other hand there can be no doubt that there are many vocations to the holy priesthood which never come to maturity, because of lack of cultivation or adverse circumstances. •

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear ;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

While there can be no doubt that very frequently serious harm is done by sending a young man to a seminary when there are well-founded, serious doubts as to his vocation to the priesthood ; on the other hand, there can be no question that pastors and

parents are derelict in their duty if they do not exert themselves in cultivating the vocations of those that are committed to their care.

It is the object of this paper to offer a few suggestions to those who have charge of souls: I: As to determining the genuineness of vocations to the priesthood in the young committed to their care; and II: To point out the best methods for fostering vocations to the priesthood.

I. MARKS OF A DIVINE VOCATION.

It is needless to state that we intend to treat only of ordinary vocations in this paper; extraordinary vocations, such as were accorded to St. Paul, St. Aloysius, St. Stanislaus, etc., are foreign to the purposes of this treatise.

Writers of pastoral theology and of spiritual works usually enumerate the following qualifications as "marks of a vocation to the priesthood":—1. The necessary ability. 2. The desire, and 3. The pure intention. These qualifications may be summed up in the two words, "*posse et velle*."

I. "*POSSE*"—"THE ABILITY."

The first mark includes the physical, moral and intellectual qualifications of the aspirant to the priesthood.

The Church has laid down certain rules in her canons on "*Irregularities*" which bar out certain persons from the dignity of holy orders.

These "*irregularities*" are sufficiently well known that it is not necessary to enter into a discussion of them at present. It is the desire of our Holy Mother, the Church, that her ministers present, as far as possible, the perfection of true manhood: "*Mens sana in corpore sano*."

To make a few practical applications on this point, we might say that a prudent pastor will not encourage the aspirations of a boy or young man whose parents are weak in the faith or lax in the practice of their religious duties, or where there are found traits of insanity or epilepsy in the family. Of such an aspirant

to the holy priesthood we may say, with Samuel, "Non hunc elegit Deus." The Church is guided in her legislation by the spirit of God, and the prudent pastor will demand more than ordinary signs of vocation in a young man to whom any of the disqualifying laws of the Church may apply.

Barring out those young men that are disqualified from entering the priesthood according to the laws of the Church, the conclusion does not follow that all the others who are not "irregular" and have a desire to enter the priesthood really have a vocation.

Here it may be well to apply certain tests in judging of the genuineness of vocation.

(a) As to the moral qualifications:

There is an old saying, "If you wish to raise a good boy you must commence with the grandmother." In choosing or encouraging our candidates for the priesthood I believe too frequently little attention is paid to the laws of heredity. Did you ever take notice of the opening sentences of the biographies of the Saints, recorded in the second nocturn of our breviaries? You will almost invariably find such expressions as these: "Sanctus N. N. piis parentibus ortus," or "Matre virtute eximia," and the like. The canonized saints, with very few exceptions, had saintly mothers. We need, above all, saintly men in the priesthood. This criterion of "heredity," if properly applied, will be of invaluable assistance in guiding the pastor in the question of determining a genuine vocation:—

(aa) A pastor will, therefore, be rather emphatic in discouraging the aspirations of a young man to the priesthood whose parents are votaries at the shrines of Venus or Bacchus. "Ipsi non erant de semine eorum per quos salus facta est in Israel." (I Mac., v. 62.)

(bb) Likewise, those boys and young men are, as a rule, not to be encouraged to study for the priesthood whose chief recommendation is the social prestige of the parents. Christ cared very little for social prestige of the parents when he chose His apostles.

(cc) Children of parents who are imbued with a spirit of too great commercialism will rarely be found to have genuine vocation to the priesthood.

(dd) Moreover, you will scarcely find a vocation to the priesthood in our "Yankeefied" families (families that have but one or two children). It is from the polypedous families that God, as a rule, chooses His recruits for the sanctuary.

I believe, therefore, that this rule may be safely followed: If the parents of a boy who aspires to the holy priesthood are imbued with a spirit of more than ordinary piety (this holds good especially of the mother), then you have a very strong asset in the question of that boy's vocation.

As to the moral qualifications of the candidate himself:

The Church demands exceptional moral purity of her ministers. "*Quis ascendet in montem Domini aut quis stabit in loco sancto eius? Innocens manibus et mundo corde.*" (Ps. xxiii, 4.)

On this point Cardinal Gibbons, in his admirable work, "The Ambassador of Christ" (ch. 3) says: "Innocence of life and integrity of moral character is another mark of a divine vocation, or rather a sign of one's fitness for the ministry, and an indispensable condition for its adequate fulfillment. It is self-evident that the standard-bearer of Gospel holiness should be conspicuous for moral heroism. * * *

"The priest should be adorned with innocence preserved, or at least with innocence regained by true repentance and long-tried virtue. Some, indeed, of the most eminent saints had grievously sinned before they undertook the work of the ministry. Who committed more flagrant offences than Peter and Augustine? And yet they became shining lights and the greatest pillars of the Church. They amply atoned for their transgressions by extraordinary humility and solid virtue. Their examples are given, that they who have erred by youthful delinquencies should not despair of being raised to the priesthood. Such examples, however, are few, in order to remind us that blameless youth is the ideal nursery of the sanctuary. It is much easier to abide in virtue, maintained from youth, than to recover and preserve it after it has

been lost. 'It is good for a man,' says the prophet, 'when he hath borne the yoke from his youth.' " (Lamen. III.:27.)

"Dilectus meus mihi * * qui pascitur inter lilia." (Cant. II, 16.)

Taking the above for our guidance, we may say that the pastor, who has among his flock boys and young men that express a desire for studying for the priesthood, should pay special attention to the moral qualifications of the aspirants. Should there be among this number any who are addicted to the vice of impurity, and who with the means that are at their disposal cannot or will not break the chains that fetter them, presumptive evidence is very strong: "Non hunc elegit Deus."

We may here also incidentally refer to a remark that I believe St. Alphonsus makes, viz.: That persons who are lavish in the use of perfumes are usually addicted to impurity. A prudent pastor will not mistake the attar of roses, or the sensuous breath of violets, for the odor of sanctity.

(b) As to the intellectual requirements of the candidates for the priesthood, it would be a mistaken idea to demand extraordinary talents as a condition for entering upon the priestly career. The Curé of Ars was considered "minus habens" as a student. The great theologian, Suarez, was so deficient intellectually as a student that his superiors entertained most serious doubts as to the advisability of promoting him to holy orders. Many other examples might be quoted, but these are exceptions.

As a general rule, I believe we may safely lay down what St. Bernadine of Sienna says in his sermon on St. Joseph (Patrocin. Sti. Jos., lect. 4): "Omnium singularium gratiarum alicui rationabili creaturae communicatarum generalis regula est, quod, quandocunque divina gratia eligit aliquem ad aliquam gratiam singularem seu ad aliquem sublimem statum, omnia carismata donet, quae illi personae sic electae et eius officio necessaria sunt atque illam copiose decorant."

In accordance with this axiom, we may assume that a boy who has not sufficient talents to pass creditably through our common graded parochial schools also lacks the necessary mental qualifications required for pursuing the studies for the priesthood,

and consequently has no vocation. But again this principle is not to be applied too rigorously. Some pupils who are considered quite deficient in the ordinary branches of studies may have extraordinary talents in some other line. Mr. Edison may serve as an example. While attending the public schools he was considered a "colossal blockhead." Some pupils who are apparently dull in the parochial schools have made a very creditable showing upon entering the college or seminary.

As Cardinal Gibbons says, "Experience shows that solid judgment with moderate, though sufficient attainments, is far more serviceable to religion than brilliant talents, combined with a deficiency in practical sense. The occasions for the display of genius are rare; the opportunities for the exercise of mother-wit and discretion occur every hour of the day." He continues, saying: "Whenever a student applied for adoption into the archdiocese, Archbishop Spalding was accustomed to make this inquiry regarding him, 'Has he common sense?'"*

"If the foregoing qualities of mind are supplemented by earnestness of manner, by force of character, strength of will, tenacity of purpose, and by a serious view of the path of duty that lies before him, the devout student will have a well-grounded hope to become a 'fit minister of the New Covenant.'"

2. "VELLE"—"THE DESIRE."

The second and principal criterion of a vocation to the holy priesthood is the "Velle," the desire. This desire may be defined as "a heavenly attraction toward the service of God and His Church." But this attraction, to be considered a "vocation," must be prompted by the proper motives. As Cardinal Gibbons very well puts it, "The real indication of a heavenly call to the service of God is found in an attraction for the priesthood with the view of procuring His glory and the salvation of souls, and in a relish for the functions and duties by which this twofold object is to be attained."*

This desire should not be a mere spasmodic act of the will, manifesting itself only on certain solemn occasions. But it should

* Cardinal Gibbons, "Ambassador of Christ," Chap. III.

be a fairly persevering inclination of the will toward the ecclesiastical state.

"This inclination embraces an honest desire, an earnest good-will to perform with purity of intention the work of the ministry, though the details of that work may be as yet only imperfectly understood. The generous novice is filled with the sentiments of Saul when he exclaimed: 'Lord, what wilt Thou have me to do?' The attraction for the ecclesiastical state is not always very sensibly felt. It may even co-exist with a dread of its responsibilities, and with a natural repugnance for some of the duties of the ministry. This repugnance will be gradually overcome by the sweet unction of God's grace, by the consciousness of good accomplished, and by frequent repetition of the same acts."*

3. PURE INTENTION.

This desire to enter the ecclesiastical state, besides being permanent, must moreover be born of a pure intention, if it is to be considered a vocation coming from God. A person who, having no relish for things spiritual, for earnest study, for retirement, etc., aspires to the holy priesthood, is evidently not actuated by the proper motives, but by a spirit of avarice, unlawful ambition or love of comfort. A prudent pastor will certainly not encourage the aspirations of a person of such disposition.

If, on the contrary, you find a boy or young man who delights to live in a spiritual atmosphere; who is exact about the performance of his morning and evening prayers; who loves to serve at mass; who is a model in the frequent and devout reception of the sacraments; who shuns the company of evil, foul-mouthed associates; who has an attraction for the state of virginity; who loves "the beauty of the house of God and the place where His glory dwelleth;" who delights in reading good books; whose heart swells with emotion when he hears or reads of the heroic deeds of men who have labored faithfully in the vineyard of the Lord; who "would choose to be an abject in the house of God rather than dwell in the tabernacles of sinners" (Ps. 83. 11); who is desirous of doing at least something in the upbuilding of

* "Ambassador of Christ," Chap. III.

the kingdom of God on earth; who considers the priesthood a state in which he can do more for the glory of God, the good of his fellowman, and for his own sanctification than in any other state of life—a young man imbued with these sentiments certainly has strong indications of a divine vocation.

It may be well to remark that we will very rarely find the dispositions enumerated implanted into the heart of the aspirant of the priesthood directly by God Himself. This would have to be considered an "extraordinary vocation." God as a rule makes use of secondary agents, pastors and parents, to cultivate the germs that He has implanted in the young, innocent heart of His chosen servants.

II.

This leads us to the second part of our discourse:

What means should pastors use to foster vocations in the youths entrusted to their care?

1. The Fathers of the Third Plenary Council of Baltimore (N. 136) give some very practical instructions on this point:

"Since a priest usually is, in after life, what he gave promise in youth of becoming; and 'a young man, according to his way, even when he is old, he will not depart from it' (Prov. xxii. :6), it is certainly of great importance that the future ministers of the Church, from their tenderest years, be well grounded in piety and learning by the most careful study. Wherefore we exhort in the Lord and earnestly entreat pastors and other priests that they would diligently turn their minds to searching after and finding out, among the boys committed to their care, such as are fit for the ecclesiastical state and seem called to it. If they find any boys of good disposition, of pious inclination, of devout and generous minds, and able to learn, who also give reasonable hopes that they will serve God continually in the sacred ministry, they should nourish the zeal of such; they should assiduously foster these precious germs of vocation; in their parental charity they should instruct such boys in piety and in the elements of knowledge, incite them to study, and with solicitude shield them from the contagion of the world; they should admonish the parents

themselves that, provided the children show signs of a true vocation they (the parents) should religiously incline them towards the ecclesiastical state; (*parentes ipsos moneant ut filios dummodo signa verae vocationis ostendant, ad ingrediendum statum clericalem sancte inducant*). Finally, they (the priests) should endeavor to remove the obstacles which often arise from the poverty of the family."

It may be well for us to develop more fully the timely advice given in this instruction of the Baltimore Council:

1. The Fathers admonish the pastors "to search after and find out, among the boys committed to their care, those who are fit for the ecclesiastical state." This indicates "that the young boys are not supposed to know with any kind of certainty, whether they are called to the priesthood or not. They are to be assisted in this matter by the zeal and superior knowledge of those placed over them." ("Quest. on Vocations," p. 105.)

There is a beautiful garden; it is kept scrupulously free from weeds. Plants and flowers of every description are bursting forth to gladden the eye and heart of the owner of the garden; but there is one plant germinating there, planted by a strange hand, which is usually not found in ordinary gardens, and the nature of which he does not understand. An expert horticulturist, seeing this plant, tells the owner that this is the most valuable plant in the garden; that special care must be taken in its cultivation; that it will then bring forth the most beautiful flowers and fruits, far more precious than all the others in the garden. The "expert horticulturist" is the zealous pastor. His eye, trained in the observance of things spiritual, will soon detect the presence of the germs of a divine vocation.

2. The Fathers of the Council also indicate as special marks of the presence of a divine vocation "good disposition, pious inclination, devout and generous mind, and ability to learn." Here you have enumerated in few words the requirements of a true vocation, as indicated in the first part of this paper. "Good disposition," inherited from virtuous parents; "pious inclination," manifesting itself in the freedom from vicious habits and the practice of solid virtue; "devout and generous mind," taking delight in prayer, the frequent reception of the sacraments; a mind

ready and anxious to do heroic things for the honor and glory of God and the welfare of one's fellowman; "ability to learn," signifying the necessary talents.

3. The Council says furthermore that pastors should assiduously "foster these germs of vocation." It also indicates how this should be done:

(a) First, "Instruct such boys in piety." The zealous pastor will devote special attention to these lambs of his flock. He will, above all, try to win their confidence. It will be well if he, from time to time, have a private talk with these boys, encouraging them in their good dispositions; but he should beware, above all things, to create the impression in the minds of these boys that, because God has endowed them with a special gift, they are far superior to their companions. "Pride goeth before the fall," and conceit has shattered many a vocation. It will be the pastor's duty to build up solid virtue in these boys on a firm, concrete foundation of humility. Let him impress upon his germinating Levites "that they have this treasure" of divine vocation "in earthen vessels, that the excellency may be of the power of God, and not of us." (II Cor., 4-7.) The prudent pastor will likewise not make the serious mistake of permitting his special affection for a boy to influence him in deciding that this boy must have a vocation for the priesthood. Let him be mindful of the words of Isaias (C. LXV., 12), "Vocavi et non respondistis, et quae nolui, elegistis."

As special means of instructing the future candidates for the priesthood in piety, the pastor will especially insist on regularity in prayer, special devotion to the Blessed Virgin Mary, attendance at mass not only on Sundays and holy days, but also as frequently as feasible on week days; frequent confession and weekly or tri-weekly, or even daily, reception of holy communion. The pastor should supply these boys with books and reading matter especially adapted to their needs; certain well-written novels and lives of the saints, and ascetical books are to be *given*, and not only recommended, to such boys for their perusal. (See appendix for list of suitable books.)

These boys should especially be urged to pray that they may not lose their vocation; that they should strenuously resist tempta-

tions against their vocation, and always consult their confessor and congenial friends in matters pertaining to their vocation.

(b) The Fathers of the Baltimore Council furthermore say, that pastors should "instruct these boys in the elements of knowledge and incite them to study." Experience teaches that the most successful students in our seminaries and colleges are those who have had at least a short preparatory course in Latin at home under the guidance of the pastor. It often happens that a boy of only ordinary talents, entering a seminary without such brief preparatory training, easily becomes discouraged. We therefore highly recommend that the pastor either personally or through his assistant, give to his candidates for the seminary a course of instructions extending at least over several months. The personal interest thus shown will be of invaluable aid to the aspirant to the priesthood, and at the same time it will afford the pastor an opportunity to learn the strong and weak points in his student's character.

(c) The Council of Baltimore furthermore says that pastors should "shield these boys from the contagion of the world." The pastor will do this not only by leading the candidate into the various exercises of piety as indicated above, but (a) by safeguarding him against promiscuous, dangerous reading. Our boys of the seventh and eighth grades of the parochial schools often acquire a ravenous appetite for reading; this desire, laudable in itself, should be turned into the proper channels. (b) The pastor will, furthermore, have a watchful eye on the companions with whom his future Levite associates. "Evil companions corrupt good morals." (c) I believe I can say, without fear of contradiction, that our public high schools are slaughter-houses of divine vocations. A zealous pastor will, therefore, discourage the aspirant from entering such schools where his vocation is exposed to so many dangers; he will rather use every effort to send the boy to the seminary or to some good Catholic college, where the atmosphere is more congenial to the development of his divine calling.

(d) The Fathers of the Council then furthermore utter these most important words: "Pastors should admonish parents

themselves that, provided the children show signs of a true vocation, they should religiously incline them towards the ecclesiastical state." I believe that this field only too often remains sadly uncultivated by many of our pastors. Deploring the lack of vocations, the same Council says: "We fear that the fault lies in great part with many parents who, instead of fostering the desire, so natural to the youthful heart, of dedicating itself to the service of God's sanctuary, but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the difficulties and dangers of the priestly calling, and painting in too glowing colors the advantages of a secular life. To such parents we would most earnestly appeal, imploring them not to interfere with the designs of God on their children, when they perceive in them a growing disposition to attach themselves to the service of the altar.

"If God rewards the youthful piety of your sons by calling them to minister in His sanctuary, the highest privilege He confers on man, do not endeavor to give their thought another direction. Do not present to your children the priesthood in any other light than as a sublime and holy state, having, indeed, most sacred duties and most serious obligations, but having also the promise of God's grace to strengthen and sustain human weakness in their fulfillment and the divine blessing here and hereafter as their reward. To those whom God invites to coöperate with Him in the most divine of all works, the salvation of souls, the words of Christ to his apostles are applicable: 'Amen, I say to you, that you who have followed Me in the regeneration, when the Son of Man shall sit on the seat of His Majesty, you also shall sit on the twelve seats, judging the twelve tribes of Israel; and every one that hath left house, or brothers and sisters, or father or mother, or wife or children, or lands, for My name's sake, shall receive a hundred-fold, and shall possess life everlasting.'"

I believe that a great deal of good could be accomplished if every pastor would have at least one or two sermons every year on the question of vocation and on the dignity of the holy priesthood. The admonition of the Council, just quoted, could then be most forcibly brought home to the parents.

(e) The last admonition of the Council of Baltimore, directed to the priests, has reference to a most vital point: "The priests should endeavor to remove the obstacles which often arise from the poverty of the family."

The Church, following the footsteps of her Divine Founder, has always shown a predilection for the poor. Many of the most successful laborers in the vineyard of the Lord came from the ranks of the poor. The Council of Trent manifests a decided preference for those who are not blessed with earthly goods in her choice for ministers of the altar: "*Pauperum autem filios praeipue eligi vult.*"

There is no doubt that many a young man who felt a vocation to the holy priesthood failed to see the realization of his heart's desire, because of the lack of the necessary funds for the prosecution of his studies.

Many otherwise zealous pastors are rather pessimistic on the point of giving financial aid to students, because experience has shown but too often that charity-students are, as a rule, quite unappreciative of, not to say ungrateful for, the assistance given them for the prosecution of their studies. And still, unless financial aid is given, many a promising vocation will be "born to waste its sweetness on the desert air."

What is to be done? In the first place, I think that a pastor should impress upon the parents of such a boy that, since God has honored them by choosing their child for the service of the sanctuary, it is their duty, and the duty of every member of the family, to show their appreciation of God's predilection for their child by practicing economy and making the greatest sacrifices, so that at least a part of the necessary funds may be thus raised.

Secondly, I think that in every parish where there are prospective candidates for the priesthood whose parents are too poor to defray all the college or seminary expenses, there should be established a "poor students' fund." The pastor will, of course, in all cases be the most liberal contributor towards this fund; but his ingenuity will devise ways and means to interest members of his parish to give financial aid for this most laudable purpose. This fund is to be replenished and increased annually. Now, I

do not believe it advisable to make an outright cash donation to students. A priest who has been quite successful in leading boys and young men to the service of the sanctuary has adopted the following plan. He makes a written contract with students who need financial assistance. I submit a copy of the contract or agreement:

"I, the undersigned, hereby agree to refund to Rev.
 all the money advanced to me during the
 time of my studies. This reimbursement is to commence one
 year after the completion or discontinuance of my studies, and is
 to be made in five annual installments, 20 per cent of the amount
 advanced to be repaid every year. Money advanced for my
 studies shall not draw any interest during the time of my studies,
 but I agree to pay interest at the rate of 5 per cent per annum
 from the day of the discontinuance of my studies at the semin-
 ary or college on all moneys received from Rev.,
 and not already repaid, until the whole amount is refunded."

Signed*

The fulfillment of this contract is guaranteed by the parents.
 All money refunded goes into the "poor students' fund."

Another means of giving financial aid to our poor students, and thus fostering vocations—a means which has hitherto been too sadly neglected by the rank and file of our Catholics—is the establishing of endowments in our seminaries, colleges and universities. If pastors would bring this subject to the attention of their people from time to time in their sermons, or when consulted at the time of the making of a will; or if they would urge this matter for the consideration of their societies, I am confident that beneficial results could be obtained. This question of endowing scholarships has been taken up with remarkable success by various federated societies in Wisconsin. It cannot be too highly recommended to all of our societies. How many of our so-called Catholic societies are dying of inanition? Inject new life into them by putting before them an object worthy of their most generous efforts.

*It may be remarked that such a contract is not binding before the law, but it is a matter of honor with the recipient of the favor.

Where students are made the beneficiaries of a college or seminary endowment fund, I believe it to be for the best interests of all parties concerned that provisions be made for a reimbursement of at least a part of these funds by such beneficiaries.

Permit me now to point out a few more means for fostering vocations to the holy priesthood:

II. Boys love an ideal. With some it is the soldier dressed in gaudy uniform; with others it is the brilliant statesman; with others the successful business man; with the chosen few ~~that~~ ideal is the model priest. If we were at all times mindful of our exalted dignity as priests of the most high God; if it would be at all times our highest ambition to be worthy representatives of the eternal High Priest, what magnetic influence would we not exert over the young entrusted to our care! I venture the assertion that this feature of an *ideal* has been the most potent factor in leading our boys and young men to choose the ecclesiastical state. This being the case, I believe that the ranks of our model students could be doubled and trebled if all priests would strive to be models of sacerdotal perfection. They should be, as St. Paul says, "*forma gregis*," avoiding at all times what might in the least "*scandalize the little ones*." The rubrics and ceremonies should at all times be carried out with scrupulous accuracy; the pastor should at all times give evidence of his zeal for the house and glory of God. "*Domine dilexi decorem domus tue et locum habitationis gloriæ tue*." Then he will have the happiness of seeing that the highest ambition of the best boys entrusted to his care will be, "I want to be what Father N. N. is."

III. Another means of great importance in cultivating vocations is the giving of annual or biennial retreats to the school children, at least to those of the higher grades. The proper end and aim of life will thus be brought prominently before the children. The priest will especially point out that *money-making is not the highest aim in life*. One or two conferences on the choice of a state of life are indispensable in a properly conducted retreat for children.

IV. Another means which is but too often neglected is the proper catechetical instruction in our schools. It is to be re-

gretted that the most of our catechisms say nothing on the subject of "vocations." Deharbe's catechism has a chapter on this point, but the Baltimore catechism and many others are silent on this vital question.

Priests should give thorough instructions to their pupils on this point. They may take as a guide in this important branch the little booklet published by a father of the Congregation of the Mission, entitled "Questions on Vocation." This admirable little book also treats quite exhaustively the question of vocation to the religious state. It is a well-known fact that some priests frown upon the idea of encouraging vocations to the religious state. But if we are imbued with the spirit of the Church we will consider it our duty not only to encourage vocations to the priesthood, but also to foster vocations to the religious state, where such vocations manifest themselves.

v. It needs no proof that the teachers in our parochial schools, the brothers and sisters, exert a most powerful influence in molding the future career of the children entrusted to their care. The ascetical training, which is a characteristic feature of our teaching orders, renders them especially well qualified to foster vocations to the ecclesiastical state. A zealous pastor will, therefore, endeavor at all times to secure the coöperation of the teachers in developing vocations to the holy priesthood.

vi. A special means of fostering vocations was indicated by our divine Savior Himself. He says to His apostles (Matt. ix, 37), "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." The zealous priest will pray frequently, fervently and devoutly for this intention. He will also admonish those who are entrusted to his care, especially at the recurrence of the ember-days, that these "days are set aside for the conferring of holy orders, and request the faithful to pray that the ordinandi may be according to God's own heart." (Stang, Past. Theol.)

vii. Another means of fostering vocations that will be conceded to be of inestimable value is the encouragement that can be given by our Most Reverend Archbishops and Right Reverend Bishops in their pastoral letters, and especially in their sermons on

the occasion of conferring holy confirmation. But, as it would be presumptuous on my part to attempt to give advice to our superiors, I will pass over this point.

VIII. It might be well to say a word as to the pastor's care for the student during vacation time. On this point I can do no better than quote the instruction contained in the admirable work, "Pastoral Theology," by the late lamented Bishop Stang:

"When the young aspirant returns from college or seminary to spend his vacation in your parish, the charge of his masters temporarily devolves on you. You must keep a vigilant eye on him, and be ever ready to assist him with your fatherly counsels and warnings. Many temptations beset the young candidate during vacation. He is loved and admired by all; he is the pride of the congregation, and the promising boast of friends and relatives. There is a period in his student's life when he is liable to be haughty, carrying his head high, not exactly inflated with philosophy, but with harmless dreams and foolish flattery, when he is prone to stubbornness and to criticising the world for its ignorance and awkwardness. He is then *in fieri*. The Germans have invented an expressive name for such a being. They give him the classic appellation of *mule* (Maulesel). The priest must patiently bear with his apparent insolence until the transition is finished and the young man finds his level. Should a young aspirant, however, show signs of a certain weakness towards feminine charms, or be fond of drinking intoxicating liquor, he should receive a serious warning not to trifle with his vocation, and if he does not seriously and speedily amend, he should be prevented from taking holy orders. A greater service is rendered to the Church in America by keeping *one* student from becoming a bad priest, than by assisting *ten* young men to become good priests.

"As idleness is the mother of many evils, it would be dangerous for the vocation of the candidate to give himself up to absolute inertness during vacation. See that he attends your daily mass, and visits the Blessed Sacrament during the day. Give him some interesting books, and superintend his reading by talking to him on the contents. Let him assist you in teaching

catechism to boys. Train him to lofty ideas and plans. If there are plenty of priests in your diocese, encourage him to a universal zeal which looks to save souls anywhere. Frequently invite him to your table, where you can observe his manners, and perhaps correct them. Make an occasional excursion with him, and in short strive to make every vacation most pleasant and memorable to him. Above all, teach him, by word and example, to have an exalted idea and holy awe for the dignity of the priest: *Inter Deum et hominem constitutus, minor Deo, major homine.*" (Innoc. III.) (Stang, Pastoral Theol.)

In connection with this point it may be well to observe that pastors should at all times preserve the proper sacerdotal decorum in the presence of students. There is an old saying that embodies a great deal of truth, "Familiarity begets contempt." Many a vocation has been lost because of the lack of tact and prudence on the part of the clergy in their intercourse with students.

Moreover, students returning from college or the seminary are prone to criticize their professors and superiors. A judicious pastor will not fail to administer a much-needed lesson to these critics; but let the lesson be given "*suaviter in modo sed fortiter in re.*"

CONCLUSION.

In conclusion, let me appeal to my fellow-laborers in the vineyard of the Lord, and earnestly exhort them to turn their attention to this sadly neglected but most meritorious branch of their priestly ministration, viz., the fostering of vocations to the holy priesthood. St. John Chrysostom says: "*Quid maius, quam animis moderari, quam adolescentulorum fingere mores? Omni certe pictore cuncti certe statuaria, ceterisque huiusmodi omnibus excellentiorem hunc duco, qui juvenum animos fingere non ignoret.*" (Hom. 60 in 18 Matt.) If this be true of education in general, where will we find words to express the honor and reward awaiting those who are to select and mold and develop the future Levites of the Church of God? "Archbishop Lynch, of Toronto, is authority for the statement that the average priest secures the salvation of five thousand souls." (Questions on Vocation, p 111.) If each pastor could secure but one worthy

successor in his priestly office, would this not be a source of consolation when he closes his weary eyes in death? But why rest satisfied with securing one? "An aged and venerable priest of Orleans, France, when about to die, gave expression to this beautiful thought: 'I am eighty-three and shall soon die; I have not done all the good I would, but one thing consoles me—I leave after me thirty-three priests whom I have formed to the ecclesiastical state; they will do better than I have done.'

"One of these thirty-three, on the silver jubilee of his priesthood, had around him twenty-five priests in whom he, in turn, had fostered vocations to the ecclesiastical state. He had been a disciple of the aged priest, who on the day of his ordination said to him: 'Always have pupils in your presbytery; you will be their angel, and they will be yours.'" (Quest. on Vocat., chap. xxi.)

May God inspire many of our pastors to emulate the zeal of these priests.

But I hear some one say: "Our diocese is well supplied with earnest laborers; we have no need of more priests." No need of more priests? Look beyond the confines of your own diocese. Are not the zealous bishops of the South and West clamoring for students and priests? And in our newly-acquired territorial possessions, is there no need of zealous priests there? "*Ecce quomodo non dormit inimicus.*" The coffers of the Protestant denominations are opened and millions of dollars are spent to pervert the Catholics from the faith. No need of priests? Did you not hear the stirring appeal of the Archbishop of Manila, sent out a few weeks ago: "Send us priests." No need of priests? Behold the countless multitudes that are still groping in darkness and in the shadows of death. The imperative need of the hour is that we cultivate the missionary spirit among the youths entrusted to our care. Among the boys confided to your charge there may be a future St. Francis Xavier who is destined to convert millions to the true faith.

Christ has unfurled His victorious banner; He calls upon us to lead His hosts to victory. But, more than this, He appeals to us to man His armies with trusted leaders:—

"The combat deepens—on, ye brave,
Who rush to glory"—beyond "the grave."

Works consulted in the preparation of the treatise, *Vocations to The Priesthood*.—Doss, "Thoughts and Counsels for Young Men;" "Questions on Vocation," by a priest of the Congregation of the Mission; Krier, *Der Beruf*; Stang, "Pastoral Theology;" Keatinge, "The Priest, His Character and Work;" "Lex Levitarum," by the Bishop of Newport; Gibbons, "Ambassador of Christ;" Nilles, "De Vocatione;" "Christian Education, or Duties of Parents," by Becker; "Lectiones in Usus Cleri," anonymous; "Choice of a State of Life," Rossignoli, S. J.; *American Ecclesiastical Review*, vol. III, 169; vol. XIV, p. 208; vol. XV, p. 426; vol. XIX, p. 537; "Paradise on Earth," Nadal.

APPENDIX.

In the above treatise on "Vocations to the Priesthood," reference is twice made to the supplying of good reading matter to the prospective candidates for Holy Orders, once in reference to the "germinating candidates," the school-children, and again in regard to students on vacation.

In the selection of books for this purpose the pastor will necessarily be guided by the tastes, mental qualifications and proficiency of the respective candidates.

We herewith submit two lists of books from which a judicious selection may be made:

I. BOOKS FOR SCHOOL-CHILDREN.

I. FICTION AND OTHER BOOKS.

Tales of the Angels, F. W. Faber; Coina, A. H. Dorsey; *Ridingdale Stories*, Rev. D. Bearne, S. J.; *Wild Times*, C. M. Cadell; *Tales of Mt. St. Bernard*, W. H. Anderdon, S. J.; *Flora, the Roman Martyr*, Anonymous; *Fabiola's Sisters*, A. C. Clarke; all the works of the Rev. J. E. Copus, S. J.; *Vocation of Edward Conway*, M. F. Egan; *The Martyr of Golgotha*, Enrique P. Esrich; all the works of Rev. F. J. Finn, S. J.; *Priest's Blessing*, Dan Flynn; *A Modern Galahad*, A. M. Grange; *Secret of Fougereuse*, Louis I. Guiney; *Romance of a Vocation*, Aleydis Inglesant; *Monk's Pardon*, Raoul de Navary; *Soldier of the Cross*, Kathleen O'Meara; *Martyrs of the Colosseum*, Rev. A. J. O'Reilly; *Fabiola*, Card. Wiseman; *Lamp of the Sanctuary*, Card. Wiseman.

2. BIOGRAPHY.

1. FICTION AND OTHER BOOKS.

People's Martyr, St. Thomas a Becket, Elisabeth M. Stewart; Lives of the Saints of the Society of Jesus, Rev. Fr. Goldie, S. J.; Life of St. Aloysius, V. Cepari, S. J.; The Cure of Ars, Kathleen O'Meara; Lives of the Saints, by Mary Mannix; Life of Christ, Mother Loyola; Child of God, Mother Loyola; Soldier of Christ, Mother Loyola; Acts of the Early Martyrs; Life of St. Stanislaus, E. H. Thompson; Life of St. John Berchmans, Rev. F. Goldie, S. J.; History of the Catholic Church, English Sisters, N. D.; Alexis Villie, Lady Herbert; Flowers from the Catholic Kindergarten, Hattler, S. J.

II. BOOKS FOR STUDENTS.

1. FICTION.

Callista, Card. Newman; Loss and Gain, Card. Newman; After Weary Years, Archbp. C. O'Brien; My New Curate, Rev. P. Sheehan; all the works of Father Spillmann, S. J.; Hidden Gem, Card. Wiseman; novels written by Father Benson; In the Brave Days of Old, Dom Bede Camm; First Mass and Other Stories, Colema; Story of the Rosary, Dobre; Stories of the Seven Sacraments, Dobre; Sephora, or Rome and Jerusalem, Rev. J. Donohue.

2. BIOGRAPHY.

Life of Rev. Charles Nerinx; England's Cardinals, Dudley Baxter; English Martyrs Under Henry VIII and Elizabeth; Our Martyrs, Rev. D. Murphy, S. J.; Japanese Martyrs of the S. J., Rev. J. Broecheart, S. J.; Lives of the Saints, F. W. Faber, D. D.; Recollections of the Four Last Popes, Card. Wiseman; St. Anthony of Padua, Charles Warren Stoddard; Life of St. Ignatius, Bartoli; Life of Father Jogues, Rev. F. Martin, S. J.; Life of St. Patrick, W. B. Morris; Life of Augustus Law, Ellis Schreiber; Life of Alexis Clerc, Ellis Schreiber; Life of Rev. Judge, S. J., by his brother, Rev. Judge; Life of St. Francis de Sales; Life of St. Charles Borromeo; Life of St. Leonard of Port Maurice; Life of Bl. Anthony Balducci, S. J.; Life of St. Francis of Assisi; Life of St. Thomas Aquinas, Kavanaugh; Life of St. Bruno; Life of St. Dominic; Life of St. Alphonsus Liguori, Berthe; Life of Father de Smedt, the Indian Missionary; Life of Philip Neri; Life of Card. Newman, Barry; Life of Dom Bosco, Lady Martin; Life of Father Damien, translated by Tauvel; Life of Las Casas, translated by Trauvel; A Precursor of St. Philip, Annabel Kerr; Life of Card. Manning, Pressense; Life of St. Paschal Baylon, Staniforth, O. M. Cap.; Life of St. Vincent de Paul; Life of St. Francis Xavier; A Noble Priest, Dr. Salzmann, Rt. Rev. Msgr. Rainer; Catholic biographies published by the Catholic Truth Society of London.

3. ASCETICAL AND OTHER WORKS.

Spiritual Combat, Scupoli; Philothea, St. Francis de Sales; Spirit of St. Francis de Sales, Bishop of Belli; Christian Perfection, Rodrigues; First Lessons in the Science of the Saints, Rev. R. J. Meyer, S. J.; A Short Rule and Daily Exercise, Blossius; Devotion to the B. V. M., St. Leonard of Port Maurice; Thoughts for All Times, Msgr. J. Vaughan; Earth to Heaven, Msgr. J. Vaughan; Divine Life of the Most Bl. V. Mary, Ven. Mary of Agreda; Life of the B. V. M. in North America, McLeod; In His Courts, Wignat, S. J.; Letters to Young Men, Lacordaire; Lectures for Boys, Doyle, O. S. B.; Ye Are Christ's, Rev. J. Rickaby, S. J.; Great Catholic Laymen, Horgan; Under the Cedars and Stars, Rev. P. A. Sheehan; All for Jesus, Faber; Youths' Directory; Manual of Vacation.

DISCUSSION.

DR. TIERNEY: These two very able papers seem to me to have covered the ground very thoroughly and to be full of suggestions. A word perhaps may be added about the home; for the first seminary is the home. If the home be a home of religion, a home of peace and prayer, of respect for the priesthood and respect for the pastor, then the vocation runs no risk; but where there is little of the spirit of religion, or where, even though there is a certain degree of piety, there is also a spirit of criticism, a habit of criticising priests, we cannot expect a vocation to flourish.

DR. SELINGER: In a good home, of course, a vocation is not lost; but the pastor ought not to neglect those exceptional cases where a vocation seems to be developing in a home that is not as favorable as it should be to a budding vocation. Experience shows that vocations are well fostered in preparatory seminaries and even in mixed colleges. I may remark, in regard to this matter of vocation, what we all know perfectly well, but which has not, I believe, been stated here today; that a vocation being something divine, coming from God, the office of a priest is simply to discover where God has probably put the germ of this divine calling, and then to foster it.

DR. HEFFRON: It is agreed, that for the fostering of a vocation attendance at daily mass is very important; but there has been question of making it compulsory at mixed colleges. One opinion insists on it; another concedes much to the reluctance of certain students. Inquiries, I think, show that it is best not to enforce daily attendance; compulsory religion is not very graciously accepted. When the student leaves such a regime, there is danger he will think he has had enough religion.

FATHER GORMAN: At St. Joseph's College, Dubuque, daily mass is not optional; and it seems to me that the college is right in this matter. The students should be taught practically the importance of the mass;

the adorable sacrifice should be loved by them. So daily attendance is regarded as something to be expected of all; and I have seen no ill results come from the system. Some, naturally, are more devout than others, but there has been no difficulty in obtaining a willing observance of the rule and we believe, from observing our boys, that it has a very beneficial effect on their character and turns the thoughts of many earnestly to the service of the altar.

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CONSTITUTION

ARTICLE I.

NAME.

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

ARTICLE II.

OBJECT.

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education, and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of coöperation and mutual helpfulness among Catholic educators; to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III.

DEPARTMENTS.

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV.

OFFICERS.

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General, to correspond in number with the number of departments in the Association; a Secretary General; a Treasurer General, and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the departments, and two other members elected from each department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V.

THE PRESIDENT GENERAL.

SECTION 1. The President General shall be elected annually by ballot in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI.

THE VICE-PRESIDENTS GENERAL.

SECTION 1. The Vice-Presidents General, one from each department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be selected by the Association on nomination, the Secretary putting the question.

ARTICLE VII.

THE SECRETARY GENERAL.

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII.

THE TREASURER GENERAL.

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX.

THE EXECUTIVE BOARD.

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meeting of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the meetings of the Association.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the departments shall be paid from the Association treasury under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General, and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decisions shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X.

MEMBERSHIP.

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. The payment of annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in department meetings is determined by the regulations of the several departments.

ARTICLE XI.

MEETINGS.

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association,

ARTICLE XII.**AMENDMENTS.**

SECTION 1. This Constitution may be amended by two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII.**BY-LAWS.**

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS.

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its body.

INTRODUCTION

THE FIFTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION OF THE UNITED STATES was held in Cincinnati, Ohio, on Tuesday, Wednesday and Thursday, July 7, 8, 9, 1908. Seven hundred and sixty-seven delegates registered at the meeting and many of these represented colleges, academies, or communities of teachers. The delegates came from all parts of the country, and besides the members who registered, there were many teachers of Cincinnati and vicinity who attended the meetings. The convention was the largest and most representative gathering of Catholic educators that has been held in the country.

The usefulness of these meetings is now generally recognized. They give us an understanding of the strength and weakness of our educational position that can be obtained in no other way. A great deal of earnest and serious work is done at these meetings; they foster a spirit of unity and coöperation in all departments of our educational work; and they inspire our educators with a greater love and devotion to their calling. It is the opinion of all who attend the meetings that the whole system of our educational activity has been strengthened, unified and developed by the annual conventions of the Association, and more especially has this been the result of the meeting in Cincinnati.

As the understanding of our educational situation, with its difficulties and possibilities, becomes clearer, the work of the Association grows every year more definite and more practical. The slow and gradual growth of the Association has given it a form of organization well suited to the development of the work. During the past year several sections have been formed for the more special work in which the members are interested and there will be a greater development on these lines in the future. Catholic educators have a good understanding of the problems they must

solve, and they are taking up the work with well defined purpose in view, and without loss of time or misdirection of energy. Among these problems, perhaps the most pressing ones, are the problem of secondary education, and the problem of curriculum. The solution of these problems will be obtained only when we shall have obtained a thorough understanding of the entire educational situation. This will come as the result of patient and continued study, conference and discussion. The Association is working on these and other problems, and through the coöperation of the departments there is growing up a gradual coördination of our educational work.

Of more importance, even, than the thoroughness of our educational work is the defense of the general interests of Catholic education, and the vindication of the principles on which it is based. The secular system of education is based largely on the theory that man is born for the State and that he derives his rights from the State. The socialist would have the State absorb all authority in the domain of learning and of industry, and there are many secular educators who would fain see the monopoly of education lodged in the power of the State. The Catholic system is based on the right of the parent, the right of the child, and a reasonable individualism. The resolutions of the Cincinnati convention insist on the right of the parent in the matter of education, and the Association exists for the purpose of maintaining the right of the parent and the principle of liberty of education.

The importance of the Association is also apparent in view of the most portentous evil in American life—the decay of religion. Religion has practically disappeared in a very large element of the American people, and we are facing an entirely new situation in our national life. The most vital work and most urgent problem in American life is the preservation of religion; and the responsibility of preserving the Catholic faith in our people and religion in our country rests upon those who are charged with the work of Catholic education. Our Catholic people live in an atmosphere of irreligion and paganism. The American nation is losing religion because it has eliminated religion from the schools of the nation. Catholic people spend millions of dollars every year in

their educational work, but it is sacrifice made for natural right and for the preservation of religion in our country.

The Catholic Educational Association is an expression of the unity of principle that unites all Catholic educators. Whatever our differences of opinion or divergences of interest may be, in principle we are one. There is need of a strong sense of solidarity in our Catholic educational interests. As individuals, we count for little; as a united body, we can maintain the advantages of our position and can exert a potent influence on American life.

MEETINGS OF THE EXECUTIVE BOARD

CINCINNATI, OHIO, July 6, 1908.

The meeting was called to order at 3:30 P. M. at the Sinton Hotel, Rev. W. J. Shanley, Vice-President General, in the chair.

The following members were present: Very Rev. E. R. Dyer, S. S., D. D., Very Rev. J. A. Connolly, V. G., Very Rev. M. A. Hehir, C. S. Sp., Rev. P. C. Yorke, D. D., Rev. W. J. Shanley, Rev. P. R. McDevitt, Rev. John A. Conway, S. J., Rev. Francis T. Moran, Rev. F. W. Howard.

The minutes of the previous meeting were read and approved.

The President General, Rt. Rev. D. J. O'Connell, took the chair.

The Treasurer General read his report. On motion, duly seconded, a committee on audit, consisting of Very Rev. E. R. Dyer, S. S., D. D., Rev. John A. Conway, S. J., and Rev. P. R. McDevitt, was appointed. The committee retired.

Various letters received by the Secretary General were read. They were ordered placed on file.

The committee on audit appeared and submitted the following report:

"Having examined the accounts and vouchers of the Treasurer General we find them correct.

"(Signed.) E. R. DYER,
"J. A. CONWAY, S. J.,
"P. R. McDEVITT."

The report was adopted and the Treasurer's report was approved.

The Secretary General submitted the following report :

REPORT OF THE SECRETARY GENERAL TO THE EXECUTIVE BOARD.

The Catholic Educational Association has had a substantial growth during the past year, and its influence and activity have been more widely extended than in any previous year. The new Constitution has given it stability of organization, while, on the other hand, from the development of the past year it is evident that there is sufficient flexibility in the form of organization to permit growth that will help the purposes for which the Association was organized.

At present there are on the membership records of the Association, June 30, 1908, 14 members of the Seminary Department, 52 members of the College Department, and 364 members of the School Department.

The interest in the Association is growing, and I look for a large increase in membership during the coming year.

The copies of the second and third numbers of the Bulletin have been sent to priests and schools of the country. No general appeal for funds has been made, and care has been taken not to extend the work beyond the limits of our probable receipts. A great deal more work could be done, but it seems advisable to extend the work only as the interest develops and the funds come in. I think that everyone who might be supposed to have an interest in Catholic education has had opportunity during the past year to learn what this Association is.

In the Bulletin of the Association we have a most valuable means of reaching all our Catholic educators. The official report of the annual meeting is published as one number of the Bulletin, and the other issues published quarterly contain announcements and information of interest to the members, and some article which the Publication Committee deems of value to the work of Catholic education.

I favor the sending out of many copies of each number of this Bulletin, except the one which contains the report, as soon as our funds are sufficient to warrant the expense.

A great deal of special work of a valuable kind can be done through the various departments of this Association. The real value of unity and the real worth of this movement will be seen more clearly as time goes on.

F. W. HOWARD,
Secretary General.

It was moved and seconded that the report be received and placed on file. Carried.

Rt. Rev. Bishop O'Connell stated that it had been deemed advisable to take no step for the present in the matter of incorporation of the Association.

It was moved and seconded that the President General and Secretary General be appointed a committee to attend to the matter, and to report at the next meeting. Carried.

The Secretary General gave an account of the work that had been done by the Committee on Publication.

The Treasurer General gave an account of the finances of the Association. He gave an estimate of the probable expenses and probable revenue. The Treasurer General was directed to keep a record of any indebtedness of the Association.

It was moved and seconded that the present entire indebtedness of the Association be paid as soon as convenient after the annual meeting. Carried.

The matter of bringing the work of the Association to the notice of pastors, teachers and laymen was discussed. It was left to the discretion of the Publication Committee to take any action that might be deemed appropriate.

It was moved and seconded that the Executive Board recommend to the Association that the President General be authorized to appoint a Committee on Resolutions. Carried.

A letter from Mr. A. Matre, Secretary of the American Federation of Catholic Societies, requesting the Association to affiliate with the Federation, was read. It was moved and seconded that the matter be referred to the incoming Executive Board in order that there might be time to consider, and that

the new board be requested to report to the next meeting of the Association. Carried.

The matter of payment of annual dues was considered. In order to have uniformity of accounts, it was moved and seconded that the fiscal year begin on July 1, and that all who have paid their dues since June 1, 1908, or at this convention or before September 1, be credited for the year July 1, 1908, to June 30, 1909; that this matter be explained to the College Department and this decision made known. Carried.

After a general discussion on matters of educational policy in which a number of invited educators took part, the meeting adjourned.

SINGTON HOTEL, CINCINNATI, O., July 9, 1908.

The meeting was called to order by the President General, Rt. Rev. D. J. O'Connell, D. D. The Secretary General stated that the following members had been elected to the Executive Board:

FROM THE ASSOCIATION.

Rt. Rev. D. J. O'Connell, D. D., President General; Very Rev. P. J. Conroy, C. M., Vice-President General; Very Rev. James A. Burns, C. S. C., Vice-President General; Rev. W. Shanley, Vice-President General; Rev. Francis W. Howard, Secretary General; Rev. Francis T. Moran, Treasurer General.

FROM THE SEMINARY DEPARTMENT.

Very Rev. E. R. Dyer, S. S., D. D.; Rev. W. Stehle, O. S. B.; Rev. T. C. O'Reilly, D. D.

FROM THE COLLEGE DEPARTMENT.

Rev. Charles B. Moulinier, S. J.; Very Rev. M. A. Hehl, C. S. Sp.; Very Rev. D. J. Flynn, LL. D.

FROM THE SCHOOL DEPARTMENT.

Rev. P. R. McDevitt; Very Rev. J. A. Connolly, V. C. D. D.; Rev. Peter C. Yorke, D. D.

All the members were present except Very Rev. J. A. Burns and Rev. P. C. Yorke.

The place of the next meeting was discussed. The Secretary stated that an invitation had been received from His Grace, Most Rev. Wm. H. O'Connell, D. D., through Rev. T. I. Gasson, S. J., to hold the next meeting in Boston. An invitation was received from the Vincentian Fathers of Chicago to hold the meeting in that city, and they offered their building and auditorium for the use of the Association. An invitation was received from the Rt. Rev. Bishop of Detroit, through Rev. E. D. Kelly, to hold the meeting in that city.

After the expression of opinion by members of the board, it was decided to hold the next annual meeting at Boston, Mass., and the Secretary was instructed to express the thanks of the Executive Board for the invitations that had been received.

It was decided to hold the sixth annual meeting on Tuesday, Wednesday and Thursday, July 6, 7, 8, 1909.

The Committee on Program was instructed to prepare rules for the conduct of the general meeting and report the same at the next meeting of the Executive Board.

It was moved and seconded that the Committees on Program, on Publication, and on Finance and Membership be appointed to carry out the duties prescribed for them. Carried.

The President General appointed the following members of the various committees:

Committee on Program: The President General; Very Rev. J. A. Burns, C. S. C.; Rev. F. W. Howard.

Committee on Finance and Membership: The President General; Very Rev. J. A. Burns; Rev. Francis T. Moran.

Committee on Publication: The President General; Very Rev. E. R. Dyer; Very Rev. J. A. Burns; Rev. F. W. Howard.

The formation of a new department, to be known as the Academic or High School Department, was discussed.

It was moved and seconded that the President General appoint a committee of five to consider the matter and report at the next meeting. Carried.

The President General appointed: Rev. F. W. Howard; Very Rev. J. A. Burns, C. S. C.; Rev. P. R. McDevitt; Rev. C. B. Moulinier, S. J.; Rev. T. C. O'Reilly, D. D.

A vote of thanks was tendered to the Press Committee for the care with which the reports were prepared for the press.

The time for holding the next meeting of the Executive Board was fixed for 2:30 p. m., Monday, October 12, 1908, at the Catholic University, Washington, D. C.

The committee on the incorporation of the Association was authorized to report at the next meeting of the Executive Board.

The meeting adjourned.

FRANCIS W. HOWARD.
Secretary.

FINANCIAL REPORT

OF

The Catholic Educational Association

TREASURER GENERAL'S REPORT.

Cleveland, Ohio, July 1, 1908.

1907.	To Cash—	Receipts.	
July 1.	Balance on hand.....		\$ 206 46
July 2.	Received per Rev. F. W. Howard.....		170 00
July 5.	" " " ".....		70 00
July 9.	" " " ".....		124 00
July 12.	Received dues at convention, Milwaukee.....		540 00
July 22.	Received per Rev. F. W. Howard.....		20 00
Aug. 31.	" " " ".....		170 80
Oct. 4.	" " " ".....		22 00
Nov. 1.	" " " ".....		63 22
Nov. 22.	" " " ".....		25 00
Dec. 5.	" " " ".....		258 54
Dec. 22.	" " " ".....		86 06
1908.			
Feb. 1.	" " " ".....		342 41
Feb. 22.	" " " ".....		102 69
April 1.	" " " ".....		112 50
April 25.	" " " ".....		42 40
May 22.	" " " ".....		158 92
June 25.	" " " ".....		726 00
June 30.	" " " ".....		61 10
Total cash received.....			\$3307 89

1907.	By Cash—	Expenditures.	
July 15.	Order No. 1.	Postage, June 20.	\$ 5 00
		Postage, June 28.	10 00
		Postage, July 1.	4 00
		Postage, July 15.	20 00
	Order No. 2.	Cablegram—To the Holy Father.....	7 77
		Telegram	1 00
	Order No. 3.	Columbus Printing Co.:	
		4500 official programs	27 75
		1000 Treasurer General's Reports.....	8 50
		1000 Constitutions	5 75
	Order No. 4.	Secretary's expenses, 1906 and 1907.....	100 00
	Order No. 5.	Express, box Reports Columbus to Milwaukee.....	5 70
	Order No. 6.	Rev. H. J. Spalding, neostyle work, postage, stationery for reports of meetings sent to 70 Catholic papers.....	24 35
July 22.	Order No. 7.	Goodwin & McDermott, stenographic report of fourth annual meeting C. E. A.....	\$ 219 82
			153 00

Aug. 23.	Order No. 8.	Columbus Printing Co.: 5000 noteheads, 7/25	7 50
		Circulars, 8/17	8 50
	Order No. 9.	Rev. F. W. Howard, Secretary General, services.....	80 00
	Order No. 10.	Postage	50 00
Oct. 7.	Order No. 11.	Columbus Printing Co.: 2030 letterheads	6 00
		10000 pamphlets, Constitution	67 50
	Order No. 12.	Rev. F. W. Howard, Secretary General, services.....	100 00
Nov. 6.	Order No. 13.	Central Ohio Paper House: 1000 billheads	60
		1000 clasp envelopes	9 50
		Less 2%	
Nov. 9.	Order No. 14.	Berlin Printing Co., 2500 Annual Reports.....	523 85
	Order No. 15.	Columbus Printing Co., 130 Bishops' circulars.....	1 25
	Order No. 16.	Rev. F. W. Howard, postage to date.....	23 82
Dec. 3.	Order No. 17.	Berlin Printing Co., 500 copies Papers Deafmute Conf.....	7 50
	Order No. 18.	Berlin Printing Co., 5000 reprints Dr. Yorke's Paper.....	67 50
	Order No. 19.	Rev. F. W. Howard, Secretary's services.....	100 00
Dec. 7.	Order No. 20.	Berlin Printing Co.: 500 reprints Father Burrowes' Paper.....	11 00
		500 reprints Father Heiermann's Paper.....	5 50
Dec. 17.	Order No. 21.	Rev. F. W. Howard, postage: Nov. 29, 100 stamps.....	10 00
		Dec. 4, 3d class mail rate on Reports.....	11 45
		Dec. 6, deposit for 3000 stamped envelopes.....	4 33
		Dec. 9, 1000 .01's and 250 .02's.....	15 00
1908.			
Jan. 14.	Order No. 22.	Rev. C. B. Moulinier, expenses Latin Section, College Department	24 76
	Order No. 23.	Louis J. Mercier, expenses Statistics Committee.....	9 80
	Order No. 24.	Rev. F. W. Howard, 3000 1c stamped envelopes.....	30 00
Jan. 22.	Order No. 25.	Same; partial secretary general services.....	
Feb. 20.	Order No. 26.	Rev. F. W. Howard, filing cabinet.....	43 14
	Order No. 27.	Central Ohio Paper House: 5M Sh. Interstate Bond	3 00
		112 Sh. Index Bristol	5 82
	Order No. 28.	The Daus Duplicator Co.: One daus "Tip Top" and expressage.....	11 00
	Order No. 29.	Expressage	3 40
Feb. 29.	Order No. 30.	Central Ohio Paper House, 10,000 manilla envelopes.....	14 30
	Order No. 31.	Rev. F. W. Howard, Secretary General's services.....	100 00
	Order No. 32.	Postage: 200 5c stamps, 250 2c stamps.....	15 00
Mch. 11.	Order No. 33.	Berlin Printing Co., 10000 bulletins.....	190 00
	Order No. 34.	M. H. Wiltzius Co., 3 copies Catholic Directory.....	4 67
	Order No. 35.	Rev. F. W. Howard, 5 rubber stamps.....	2 10
Mch. 24.	Order No. 36.	Rev. F. W. Howard, postage.....	
Mch. 28.	Order No. 37.	Rev. F. W. Howard, Secretary General, services.....	
April 21.	Order No. 38.	Remington Typewriter Co., 1 typewriter.....	70 00
	Order No. 39.	Central Ohio Paper Co., 20,000 envelopes.....	25 87
May 25.	Order No. 40.	Postage, Bulletin No. 3.....	29 20
	Order No. 41.	Rev. F. W. Howard, Secretary General, services.....	100 00

FINANCIAL REPORT.

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June 21.	Order No. 42. Berlin Printing Co., 800 Statistics Catholic Colleges.....	80 00	
	Order No. 43. Berlin Printing Co., 22,000 copies Bulletin No. 2.....	357 50	
	Order No. 44. Berlin Printing Co., bill for labor.....	15 50	
	Order No. 45. Rev. F. W. Howard, Secretary General, services.....	300 00	708 00
	Total cash expended		\$3146 58

Summary.

July 1, 1908.	Total receipts to date.....	\$3307 89
July 1, 1908.	Bills paid as per orders and vouchers attached.....	\$3146 58
	Cash on hand in treasury.....	\$ 161 31

FRANCIS T. MORAN,
Treasurer General.

The following itemized statement shows the money that has been received by the Secretary General and turned over to the Treasurer General of the Association :

1907.		1907.	
June 24.	SS. of St. Francis, Columbus, O. \$ 2 70	July 7.	St. John's Col., Toledo, O..... 10 00
June 25.	St. Procopius College..... 10 00	July 7.	St. Ignatius Col., Cleveland, O.. 10 00
June 25.	Georgetown University..... 10 00	July 7.	Rev. D. J. Mulcahy, Anderson, Ind. 2 00
June 25.	St. Benedict's Col., Newark, N. J. 10 00	July 7.	St. Peter's Col..... 10 00
June 25.	St. Viateur's College..... 10 00	July 8.	Rev. Chas. B. Moulinier, S. J... 2 00
June 25.	St. Benedict's College, Atchison, Kans. 10 00	July 8.	Loyola Col., Baltimore, Md..... 10 00
June 26.	Detroit College..... 10 00	July 8.	V. Rev. R. J. Meyer, S. J..... 2 00
June 26.	St. Bonaventure's Seminary..... 20 00	July 8.	Mr. W. A. Winkel..... 2 00
June 26.	Sacred Heart Convent, St. Louis, Mo. 2 00	July 8.	St. Ambrose College..... 10 00
June 26.	S. S. of St. Joseph, Minnesota Av., St. Louis, Mo..... 2 00	July 12.	Rev. M. F. McAuliffe..... 4 00
June 26.	S. S. of St. Joseph, Cass Av., St. Louis, Mo..... 2 00	July 15.	Rev. B. Dieringer..... 2 00
June 26.	S. S. of Notre Dame, St. Louis, Mo. 2 00	July 15.	Rev. M. J. Huston..... 2 00
June 26.	V. Rev. O. J. S. Hoog, V. G... 2 00	July 15.	V. Rev. B. J. Mulligan..... 2 00
June 26.	Rev. J. Selinger, D. D..... 2 00	July 15.	Rev. Thos. Pierce..... 2 00
June 26.	Very Rev. J. A. Connolly, V. G. 2 00	July 15.	Rev. Wm. Haberstock..... 2 00
June 26.	Rev. A. V. Garthoeffnet, St. Louis, Mo. 2 00	July 15.	Rev. F. A. Moeller, S. J..... 2 00
June 27.	St. Fidelis Col., Herman, Pa.... 10 00	July 15.	Rev. Thos. Devlin..... 2 00
June 27.	St. Xavier's School, Cincinnati, Ohio 2 00	July 15.	Rev. R. W. Brown..... 2 00
June 27.	Holy Cross College, Worcester, Mass. 10 00	July 15.	Rev. J. A. Schmitt..... 2 00
June 28.	Niagara University..... 20 00	July 15.	Rev. John Morrissey..... 2 00
June 28.	St. Francis Solanus College, Quincy, Ill. 10 00	July 15.	Sr. M. Evangelista..... 2 00
June 28.	St. Mary's Col., Kans..... 10 00	July 15.	Sr. M. Cyril..... 2 00
June 28.	St. Ignatius College, San Francisco, Cal. 10 00	July 15.	Mother Evangelista 2 00
July 1.	Loyola Col., New Orleans, La.. 10 00	July 15.	Mother Superior, 374 Park Av., Chicago..... 2 00
July 1.	Pittsburg Col. of the Holy Ghost Ill. 10 00	July 15.	Sr. Romona, Milwaukee..... 2 00
July 1.	St. Lawrence Col..... 10 00	July 15.	Sr. M. Sylvester, Freeport, Ill... 2 00
July 1.	St. Xavier's Col., Cincinnati, O.. 10 00	July 15.	Rev. F. X. Feinler..... 2 00
July 2.	Villanova Col..... 10 00	July 15.	V. Rev. E. A. Pace, D. D..... 2 00
July 2.	St. Joseph's Col., Dubuque, Ia.. 10 00	July 15.	Mother Emily..... 2 00
July 4.	Creighton University..... 10 00	July 15.	Mother Caecilia 2 00
July 5.	Rt. Rev. L. S. Walsh, D. D..... 50 00	July 15.	Bro. Michael, S. M..... \$ 2 00
July 5.	Rev. F. Williams, Cadillac, Mich. 2 00	July 15.	Bro. John Kautz, S. M..... 2 00
July 5.	Rev. J. G. Sanson, Muskegon, Mich. 2 00	July 15.	Bro. Alphonsus, S. M..... 2 00
July 5.	Rev. Jas. Byrne, Parnell, Mich.. 2 00	July 15.	Bro. Albert Kaiser, S. M..... 2 00
July 5.	St. Joseph's Col., Philadelphia, Pa. 10 00	July 15.	Mr. P. H. Cannon..... 2 00
		July 15.	Mr. G. W. Schmitt..... 2 00
		July 15.	Mr. Daniel Powers..... 2 00
		July 15.	Mr. E. Ravenbyrne..... 2 00
		July 15.	Bro. John A. Waldron..... 2 00
		July 15.	Immaculate Conception Col., New Orleans 10 00
		July 15.	Christian Brothers Col., St. Louis 10 00
		July 15.	Boston Col..... 10 04
		July 15.	St. Ignatius Col., Chicago..... 10 00
		July 15.	Rev. P. C. Yorke, D. D..... 2 00
		July 15.	Sr. M. Fidelis..... 2 04

1907.		1907.	
July	15. Bro. Principal, St. Anthony's School, E. Oakland, Cal.....	2 00	July 15. Sr. M. Celestine.....
July	15. S. S. of St. Francis, Joliet, Ill....	2 00	July 15. Ven. Mother M. Thecla.....
July	15. S. S. of St. Francis, Center Av., Chicago	2 00	July 15. Sr. M. Philip.....
July	15. S. S. of St. Francis, Cornell St., Chicago	2 00	July 15. Mother Mechtild.....
July	15. Bro. Victor	2 00	July 15. Sr. M. Aquin, O. S. D.....
July	15. Christian Brothers' Academy, Syracuse	2 00	July 15. Rev. J. J. Treanor.....
July	15. La Salle Institute, Troy, N. Y....	2 00	July 15. Bro. Anthony
July	15. Christian Brothers' Academy, Albany	2 00	July 15. Rev. W. D. Hickey.....
July	15. Bro. D. Joseph, N. Y.....	2 00	July 15. Sacred Heart Academy, Madison, Wis.....
July	15. Rev. Louis Tragesser, S. M.....	10 00	July 15. Sr. Caecilia, Oshkosh, Wis.....
July	15. Rev. J. H. Gaughan.....	2 00	July 15. Mrs. Hobart Tallmadge.....
July	15. Bro. Hermes, La Salle Institute, Chicago	2 00	July 15. SS. of Charity, B. V. M., Dubuque, Ia.
July	15. Mr. John H. Jones.....	2 00	July 15. SS. of Mercy, Chicago.....
July	15. Mr. Francis Bruce.....	2 00	July 15. St. Francis School, Milwaukee.....
July	15. Gonzaga Col., Spokane, Wash....	10 00	July 15. Cathedral College, Chicago.....
July	15. Rev. P. R. McDevitt.....	2 00	July 15. SS. of Charity, B. V. M., Cedar Falls, Ia.
July	15. Rev. J. B. Jeanmard.....	2 00	July 15. Sr. M. Simplicia.....
July	15. St. Norbert's Col.....	10 00	July 15. Sr. M. Antonine.....
July	15. Mr. J. J. Dreher.....	2 00	July 15. Sr. M. Antonius, O. S. D.....
July	15. Rev. F. X. Steinbrecher.....	2 00	July 15. Rev. J. M. Kasel.....
July	15. Mr. John Sprangers.....	2 00	July 15. Rev. I. Wonderly.....
July	15. St. Mary's Sem., Cleveland.....	20 00	July 15. Sr. M. Rosina.....
July	15. St. John's Sem., Brooklyn.....	20 00	July 15. V. Rev. L. A. Delury.....
July	15. Mr. Adam Schmitt.....	2 00	July 15. Rev. A. E. Lafontaine.....
July	15. Sr. Mary Josephine.....	2 00	July 15. Rev. P. J. McCormick.....
July	15. Most Rev. S. G. Messmer, D. D.....	5 00	July 15. Mother Stanislaus
July	15. V. Rev. H. C. Wienker.....	2 00	July 15. Miss J. J. McKeon.....
July	15. Sr. Mary Richard.....	2 00	July 15. Sr. M. Seraphica.....
July	15. Mother Emily, Sinsinawa, Wis....	2 00	July 15. Sr. Mary Agnes.....
July	15. Mother Superior, Milwaukee St., Milwaukee	2 00	July 15. Rev. J. A. Carey.....
July	15. Directress of Novices, Milwaukee St., Milwaukee.....	2 00	July 15. V. Rev. T. E. Shields, Ph. D.....
July	15. S. S. of Notre Dame, Baltimore.....	2 00	July 15. Sr. M. Laurentia
July	15. Mother Superior, Institute of Notre Dame, Baltimore.....	2 00	July 15. St. Francis Seminary
July	15. Motherhouse of the S. S. of Notre Dame, Baltimore.....	2 00	July 15. Rev. Geo. Regenfuss.....
July	15. Holy Angels Institute, Fort Lee, N. J.	2 00	July 15. Sr. M. Josephine, Milwaukee.....
July	15. S. S. of Notre Dame, St. Louis.....	2 00	July 15. SS. of Notre Dame, Chinchuba, La.
July	15. Sancta Maria in Ripa, St. Louis.....	2 00	July 15. St. Joseph's Academy, Kankakee, Ill.....
July	15. Sr. Mary Paula.....	2 00	July 15. SS. of Notre Dame, New Orleans.....
July	15. Mother Aurelian.....	2 00	July 15. Sr. M. Crescentia.....
July	15. St. Rose's Convent.....	2 00	July 15. Mr. John Kieffer.....
July	15. Mother Caecilia, St. Joseph's Convent, Dubuque	2 00	July 15. Rev. Walter J. Shanley.....
July	15. Sr. M. Leocadia.....	2 00	July 15. St. Peter's School, Danbury, Conn.....
July	15. Sr. M. Joseph, O. S. F.....	2 00	July 15. Rev. Thos. Finn.....
July	15. Rev. P. H. Durnin.....	2 00	July 15. Sr. M. Mercy.....
July	15. Le Couteux Institute for Deaf, Buffalo	2 00	July 15. Sr. M. Wenceslaus.....
July	15. S. S. of St. Joseph, Buffalo.....	2 00	July 15. Sr. M. Aquina.....
July	15. Sr. De Ricci.....	2 00	July 15. SS. of Notre Dame, Calumet, Mich.....
July	15. Sr. M. Clare, Chicago.....	2 00	July 15. Sr. Jeanette.....
July	15. Sr. Victorine	2 00	July 15. Sr. Henrica.....
July	15. Holy Family Convent.....	2 00	July 15. Sr. M. Perfecta.....
July	15. Rev. J. W. Melody.....	2 00	July 15. Rev. John Kaster.....
July	15. Sr. Coletta	2 00	July 15. Rev. John Hummel.....
July	15. Sr. Hedwig	2 00	July 15. Rev. C. M. Nellen.....
July	15. Sr. M. Clare, Steven's Point, Wis.....	2 00	July 15. Rev. A. B. Salick.....
July	15. Sr. Mary Stanislaus.....	2 00	July 15. Sr. Bonaventure
July	15. Sr. M. Alphonsa.....	2 00	July 15. SS. of St. Francis, Columbus, O.....
July	15. Sr. M. Herman.....	2 00	July 15. Rev. E. A. Burkley.....
			July 15. Rev. P. S. Gilmore.....
			July 15. Rev. P. M. Wnelan.....
			July 15. Rev. S. Klopfer.....
			July 15. Rev. J. F. Quinn.....
			July 15. Sr. M. D. Leoncata, N. D.....
			July 15. St. Bede's College.....
			July 15. Rev. J. S. La Boule.....
			July 15. Rev. James Schmitt.....
			July 15. Rev. N. Brust.....

1907.			1907.		
July 15.	Rev. Thos. Fagan.....	2 00	Sept. 5.	Rev. H. T. Henry.....	2 00
July 15.	Rev. H. C. Hengell.....	2 00	Sept. 5.	SS. of Providence, St. Mary's,	
July 15.	Rev. John Sobieszcyk, C. R.....	2 00		Ind.....	2 00
July 15.	Rev. C. W. Currier, Ph. D.....	2 00	Sept. 11.	Rev. J. M. Thuille, O. S. B.....	2 00
July 15.	Rev. E. D. Kelly.....	2 00	Sept. 14.	Rev. J. J. Smith.....	2 00
July 15.	Mr. H. P. Conway.....	2 00	Sept. 17.	Franciscan Sisters, M. C., Kau-	
July 15.	Bro. Emery.....	2 00		kauna, Wis.....	2 00
July 15.	SS. of Holy Cross, Notre Dame,		Sept. 17.	Sr. M. Reginald.....	2 00
	Ind.....	3 00	Sept. 17.	Rev. F. A. Houck.....	2 00
July 15.	Mother M. Pauline.....	\$ 2 00	Sept. 19.	St. Lawrence Acad., New York.....	2 00
July 15.	Mother M. Coleta.....	2 00	Sept. 19.	Rev. W. P. Gough.....	4 00
July 15.	Sr. M. Dominica.....	2 00	Sept. 22.	Cash.....	22
July 15.	Sr. M. Alphonsa.....	2 00			
July 15.	Sr. M. Agatha.....	2 00	Oct. 1.	Rev. J. F. Ryan.....	2 00
July 15.	Sr. M. Editha.....	2 00	Oct. 5.	Rev. L. J. Kavanagh.....	2 00
July 15.	Miss Anna Sedwidge.....	2 00	Oct. 5.	Rev. J. A. McFadden.....	2 00
July 15.	Rev. Jos. Lederer.....	2 00	Oct. 8.	Rev. J. B. Brock.....	2 00
July 15.	Rev. Theodore Rohner.....	2 00	Oct. 9.	Rt. Rev. Mgr. J. Schrembs, V.G.....	2 00
July 15.	Rev. C. M. Olson.....	2 00	Oct. 9.	Rev. E. Koslowski.....	2 00
July 15.	Rev. G. A. Durnin.....	2 00	Oct. 9.	Rev. M. Mathkowski.....	2 00
July 15.	Rev. D. J. O'Hearn, D. C. L.....	2 00	Oct. 9.	Rev. C. Skory.....	2 00
July 15.	Sr. M. Alphonsa, Racine, Wis.....	2 00	Oct. 9.	Rev. E. Lefebvre.....	2 00
July 15.	Rev. F. Knoernschild.....	2 00	Oct. 9.	Rev. T. J. Delanty.....	2 00
July 17.	Rev. T. J. O'Brien.....	2 00	Oct. 9.	Rev. T. J. O'Connor.....	2 00
July 20.	Rev. M. M. Meara.....	4 00	Oct. 9.	Rev. J. L. Poulin.....	2 00
Aug. 5.	Rev. W. A. Kane.....	2 00	Oct. 9.	Rev. L. M. Prudhomme.....	2 00
Aug. 5.	Father Yorke's Paper.....	3 00	Oct. 9.	Rev. J. B. E. Magnan.....	2 00
			Oct. 9.	Rev. E. A. Caldwell.....	\$ 2 00
			Oct. 9.	Rev. F. Brogger.....	2 00
July 27.	Reports.....	2 00	Oct. 9.	SS. of Mercy, Big Rapids, Mich.....	2 00
July 27.	Father Yorke's Paper.....	3 00	Oct. 10.	V. Rev. M. S. Ryan, C. M.....	20 00
July 30.	Rent of tables.....	14 60	Oct. 10.	Rev. R. F. Moore, LL. D.....	2 00
July 30.	Reports.....	3 00	Oct. 10.	Rev. J. H. Lowekamp.....	2 00
			Oct. 19.	Reports.....	3 00
Aug. 1.	Mother Ligouri.....	2 00	Oct. 21.	Rev. J. A. Lewandowski.....	2 00
Aug. 5.	Rev. Michael Dolan.....	2 00	Oct. 26.	Miss Mary Jarrett.....	2 00
Aug. 5.	Sr. Marie.....	2 00	Nov. 2.	Rev. E. M. Hayes.....	2 00
Aug. 7.	Rev. A. Lammell.....	2 00	Nov. 7.	Bro. Joseph Schultz.....	2 00
Aug. 7.	Report.....	1 00	Nov. 7.	Reports.....	2 00
Aug. 7.	Rev. James Nash.....	2 00	Nov. 7.	Most Rev. Henry Moeller, D. D.....	15 00
Aug. 7.	Catholic University.....	10 00	Nov. 7.	Rev. L. A. Tieman.....	2 00
Aug. 7.	St. John's Seminary, Boston.....	20 00	Nov. 7.	Rev. M. Mulvihill.....	2 00
Aug. 9.	Rt. Rev. A. J. Teeling.....	2 00	Nov. 7.	Bro. F. Xavier.....	2 00
Aug. 9.	Mt. St. Joseph Convent, Phila.....	2 00	Nov. 8.	Mt. St. Mary's Seminary, Cedar	
Aug. 10.	Mr. Chas. H. Schultz.....	2 00		Point, O.....	20 00
Aug. 12.	Rev. A. Brunner.....	2 00	Nov. 9.	Rt. Rev. F. Eis, D. D.....	4 00
Aug. 13.	Rev. J. T. Dougherty.....	2 00	Nov. 9.	Rt. Rev. C. Van de Ven, D. D.....	2 00
Aug. 13.	Rev. J. J. Hughes.....	2 00	Nov. 9.	Rev. T. E. McGuigan.....	2 00
Aug. 13.	SS. of St. Mary, Lockport, N. Y.....	2 00	Nov. 11.	Rev. A. A. Lambing, LL. D.....	2 00
Aug. 14.	St. Mary's Seminary, Baltimore.....	20 00	Nov. 11.	Rev. M. A. Lambing.....	2 00
Aug. 14.	Mt. de Chantal Academy, Wheel-		Nov. 11.	Rev. Wm. McMullin.....	2 00
	ing, W. Va.....	2 00	Nov. 11.	Rev. D. J. Mulady.....	2 00
Aug. 16.	Rev. T. A. Powers.....	2 00	Nov. 11.	Rev. P. J. Quilter.....	2 00
Aug. 16.	St. Agnes Convent, New York.....	2 00	Nov. 11.	Rev. J. C. Price.....	2 00
Aug. 14.	Rev. F. Scheid.....	2 00	Nov. 11.	Rev. H. Goebel.....	2 00
Aug. 16.	Mrs. B. Ellen Burke.....	2 00	Nov. 11.	Rev. Wm. Cunningham.....	2 00
Aug. 18.	Sr. Ann Dolores.....	2 00	Nov. 11.	Conception College, Conception,	
Aug. 19.	St. Mary's Academy, Prairie du			Mo.....	10 00
	Chien, Wis.....	2 00	Nov. 11.	Rev. A. J. Miller, S. J.....	2 00
Aug. 19.	St. Joseph's Academy, Titusville,		Nov. 11.	Most Rev. J. E. Quigley, D. D.....	50 00
	Pa.....	2 00	Nov. 12.	Rev. P. Neuzil, O. S. B.....	2 00
Aug. 19.	Reports.....	2 00	Nov. 12.	Most Rev. J. J. Keane, D. D.....	10 00
Aug. 19.	Reports.....	18 00	Nov. 13.	St. Joseph's School, Ironton, O.....	2 00
Aug. 22.	Sr. De Sales.....	2 00	Nov. 14.	Rt. Rev. P. J. Garrigan, D. D.....	10 00
Aug. 22.	Rev. H. J. Ehr.....	2 00	Nov. 14.	SS. of the Presentation, San	
Aug. 23.	SS. of Notre Dame, Prairie du			Francisco, Cal.....	2 00
	Chien, Wis.....	2 00	Nov. 15.	Rev. A. Garthaus.....	2 00
Aug. 24.	Rev. G. H. Huntmann.....	2 00	Nov. 15.	Rev. P. J. Nilles.....	2 00
Aug. 24.	Rev. A. M. Hackert, S. J.....	2 00	Nov. 15.	Rev. J. M. Kommers.....	2 00
Aug. 27.	Rev. J. J. Schneider.....	2 00	Nov. 15.	Rev. O. B. Auer.....	4 00
Aug. 31.	Sacred Heart College, Prairie du		Nov. 15.	Rt. Rev. T. D. Beaven, D. D.....	25 00
	Chien, Wis.....	20 00	Nov. 16.	Rev. A. P. Kennedy.....	2 00
			Nov. 16.	Sr. Marie Thomas.....	2 00

1907			1908		
Nov.	16.	Reports	3 00	Jan.	6. Rev. Wm. Livingston, P. R.....
Nov.	16.	Reports	14 00	Jan.	6. Rev. F. Speidel, C. SS. R.....
Nov.	22.	Report	1 00	Jan.	6. V. Rev. Wm. G. Murphy, P. R.....
Nov.	22.	Rt. Rev. J. J. Fox, D. D.....	10 00	Jan.	6. Rev. James W. Power, P. R.....
Nov.	22.	St. Bernard's School, Fitchburg.....	2 00	Jan.	6. Rev. James A. Dooley.....
Nov.	22.	Rt. Rev. T. J. Heslin, D. D.....	5 00	Jan.	6. Rev. M. J. Larkin.....
Nov.	23.	Reports	5 00	Jan.	6. Rev. T. W. Tierney.....
Nov.	25.	Rev. J. P. McGraw.....	2 00	Jan.	6. Rev. E. J. Higgins.....
Nov.	25.	Rev. E. S. Fitzgerald.....	2 00	Jan.	6. Rev. C. J. Crowley.....
Nov.	26.	Reprints	54	Jan.	6. Bro. Principal All Saints' School.....
Nov.	26.	Presentation Acad., Louisville.....	2 00	Jan.	6. Sister Principal All Saints' School.....
Nov.	26.	Rev. J. Graeny.....	2 00	Jan.	9. Report
Nov.	26.	Rev. C. M. Hegerich.....	2 00	Jan.	12. Dominican Sisters, Springfield, Ill.....
Nov.	27.	Holy Rosary School, Columbus, O.....	2 00	Jan.	15. Rev. John J. Murphy.....
Nov.	27.	Reprints	1 50	Jan.	20. Report
Nov.	27.	Reprints	1 50	Jan.	20. Sr. M. Aquin.....
Nov.	30.	SS. of St. Francis, Bennett, Pa.....	2 00	Jan.	24. SS. of St. Joseph.....
Dec.	2.	Reprints	1 80	Jan.	24. Rt. Rev. M. Tierney, D. D.....
Dec.	2.	Reprints	7 50	Jan.	24. Bro. Charles.....
Dec.	4.	Bro. Michael Donnelly, S. M.....	2 00	Jan.	24. Bro. John Bishop.....
Dec.	4.	Report	1 00	Jan.	24. Report
Dec.	5.	V. Rev. C. A. McDermott, V. G.....	2 00	Feb.	1. Sr. Mary Eusebia.....
Dec.	5.	Reports	5 00	Feb.	1. Reports
Dec.	4.	Rt. Rev. C. H. Colton, D. D.....	25 00	Feb.	7. Rev. J. A. Shiel, O. P.....
Dec.	6.	Reprints	3 00	Feb.	7. Most Rev. P. J. Ryan, D. D.....
Dec.	6.	Bro. James.....	2 00	Feb.	17. Most Rev. Jno. M. Farley, D. D.....
Dec.	6.	Rev. W. J. O'Callighan.....	2 00	Feb.	17. Rev. Wm. J. Barry.....
Dec.	10.	Reports	10 00	Feb.	18. Reports
Dec.	10.	Miss A. C. Ferry.....	3 00	Feb.	18. Reports
Dec.	10.	Postage	25	Feb.	18. Reports
Dec.	11.	Reprints	9 00	Feb.	22. Rev. John P. Kearns.....
Dec.	11.	Reports	2 00	Feb.	27. Rev. B. McKiernan.....
Dec.	11.	Rev. Jos. F. Smith.....	4 00	Feb.	Postage
Dec.	12.	Reprints	11 00	March 7.	Most Rev. Jas. H. Blenk, D. D.....
Dec.	12.	Holy Trinity School, Middletown, O.....	2 00	March 11.	Rt. Rev. Thos. J. Conaty, D. D.....
Dec.	18.	Dr. W. B. Howard.....	6 00	March 13.	Bro. Joachim Ryan.....
Dec.	18.	Mother M. Clement.....	2 00	March 13.	Bro. Curtis.....
Dec.	18.	Report	1 00	March 13.	Sr. Mary Borromeo.....
Dec.	18.	Sacred Heart School, Dayton, O.....	2 00	March 13.	Sr. Anne Borromeo.....
Dec.	26.	Reprints	4 50	March 13.	Franciscan Fathers, Cincinnati.....
Dec.	27.	Sr. M. Clarissa O'Connell.....	2 00	March 13.	St. Francis School, Cincinnati.....
Dec.	31.	St. John Baptist School, Pittsburgh, Pa.....	\$ 2 00	March 13.	Rev. Wm. C. Conway.....
1908.				March 13.	Bro. Hennessy.....
Jan.	2.	Report	1 00	March 13.	Most Rev. John J. Glennon, D. D.....
Jan.	2.	St. Francis Xavier's College, New York.....	10 00	March 14.	Rev. Martin Jaekels.....
Jan.	2.	Report	1 10	March 14.	Rev. C. Ulrich.....
Jan.	2.	SS. of Divine Providence, San Antonio, Tex.....	2 00	March 14.	Bro. John Garvin.....
Jan.	2.	Reprints	72	March 16.	Rev. P. L. Massicot.....
Jan.	2.	Postage	09	March 16.	Rev. John Ward.....
Jan.	2.	Sr. M. Rose, O. M. C.....	2 00	March 19.	Ursuline Convent.....
Jan.	4.	Reprints	15 00	March 19.	Rev. M. T. McManus, P. R.....
Jan.	4.	Reports	2 00	March 20.	Reprints
Jan.	4.	From Milwaukee Local Committee.....	190 00	March 20.	Reports
Jan.	4.	Rev. C. S. Kemper, D. D.....	2 00	March 23.	Bro. John F. Thomas.....
Jan.	6.	Rev. John Mies.....	2 00	March 24.	St. Thomas College, St. Paul, Minn.....
Jan.	6.	St. Joseph's College, Cincinnati.....	10 00	March 25.	Visitation Acad., Evanston, Ill.....
Jan.	6.	Rev. David O'Meara.....	2 00	March 30.	Reports
Jan.	6.	Rev. A. Walburg.....	2 00	March 13.	Mr. J. T. Hovorka.....
Jan.	6.	Rev. J. P. McCloskey.....	2 00	April 3.	Rev. Francis T. Moran.....
Jan.	6.	Rev. John Hickey.....	2 00	April 6.	Reports
Jan.	6.	Rev. J. M. Feldmann.....	2 00	April 8.	Reprints
Jan.	6.	Rev. John T. Gallagher.....	2 00	April 15.	St. Procopius College.....
Jan.	6.	Rt. Rev. Mgr. J. F. Mooney, V. G.....	2 00	April 15.	Epiphany Apostolic College.....
Jan.	6.	Rev. Thos. F. Gregg, P. R.....	2 00	April 23.	Reports and postage.....
Jan.	6.		2 00	April 24.	Sr. M. Leontine.....

1908.			1908.			
May	1.	Reports	2 00	June	2. Bro. Wm. Dapper.....	2 00
		Postage	17	June	4. Rev. P. H. Durnin.....	2 00
May	2.	Reprints	3 00	June	5. St. Joseph's Seminary, Yonkers,	
May	2.	Report	1 00		N. Y.	20 00
May	4.	Report	75	June	7. Sr. Marie	2 00
May	6.	V. Rev. J. T. Murphy, C. S. Sp.	2 00	June	7. Cheverus Centennial School....	2 00
May	6.	Report	1 00	June	9. St. Michael's College, Winooski,	
May	12.	St. Francis Solanus College....	10 00		Vt.	\$10 00
May	14.	Bro. John Singer, S. M.	2 00	June	9. Boston College	10 00
May	14.	Rev. B. F. Kuhlmann.....	2 00	June	9. St. John's Seminary, Boston....	20 00
May	14.	St. Ambrose Col., Davenport, Ia.	10 00	June	10. Niagara University	20 00
May	14.	SS. of St. Joseph, St. Louis....	5 00	June	10. Detroit College	10 00
May	16.	Rev. J. M. Thuille, O. S. B.	2 00	June	10. St. Bonaventure's Seminary, Al-	
May	16.	V. Rev. O. J. S. Hoog, V. G.	2 00		legany, N. Y.	20 00
May	16.	Rev. D. J. Lavery.....	2 00	June	10. Bro. J. H. Lowekamp.....	2 00
May	16.	Rev. J. J. Tannrath.....	2 00	June	10. St. Viator's College.....	10 00
May	16.	SS. of St. Joseph, Cass Ave.,		June	10. St. Mary's Institute, Dayton....	10 00
		St. Louis	2 00	June	10. St. Mary's Seminary, Baltimore..	20 00
May	16.	Rev. Jos. Selinger, S. M.	2 00	June	11. St. Ignatius College, Chicago....	10 00
May	16.	Rev. F. X. Willmes, P. R.	2 00	June	11. Mr. Francis Bruce.....	2 00
May	16.	V. Rev. J. A. Connolly, P. R.,		June	11. Catholic University	10 00
		V. G.	2 00	June	11. Immaculate Conception College,	
May	16.	SS. of Notre Dame, Dayton, O.	2 00		New Orleans	10 00
May	16.	Rev. T. V. Tobin.....	2 00	June	11. St. John's College, Toledo, O.	10 00
May	16.	Rev. D. J. Sloan.....	2 00	June	11. Holy Cross College, Worcester,	
May	18.	Mother Mary	2 00		Mass.	10 00
May	18.	Rev. M. C. Donovan.....	2 00	June	12. St. John's College and Seminary,	
May	18.	Rev. Wm. A. Fitzgerald.....	2 00		Brooklyn	20 00
May	18.	St. Benedict's College, Atchi-		June	13. Rev. J. P. McGraw.....	2 00
		son, Kan.	10 00	June	13. Christian Brothers College, St.	
May	20.	Rev. R. D. Murphy.....	2 00		Louis	10 00
May	20.	St. Xavier College, Cincinnati....	10 00	June	13. St. Peter's College, Jersey City..	10 00
May	20.	St. Xavier School, Cincinnati....	2 00	June	13. Rev. W. A. Kane.....	2 00
May	21.	SS. of St. Dominic, Exeter, Neb.	2 00	June	13. Rev. J. H. Gaughan.....	4 00
May	21.	St. Patrick's Seminary, Menlo		June	13. SS. of Notre Dame, Cincinnati..	2 00
		Park, Cal.	20 00	June	13. Rev. A. Brunner.....	2 00
May	21.	Rev. W. P. Hogarty.....	2 00	June	13. Georgetown University	10 00
May	21.	Jefferson College, Convent P.		June	13. Mt. St. Mary's Seminary, Cedar	
		O., La.	10 00		Point	20 00
May	25.	Rev. A. M. Leyden.....	2 00	June	13. Benziger Bros.	2 00
May	25.	Holy Ghost College, Pittsburg..	10 00	June	15. St. Mary's College, St. Mary's,	
May	25.	Notre Dame University	10 00		Kan.	10 00
May	25.	St. Joseph's College, Rensselaer,		June	15. Rev. H. J. Ehr.....	2 00
		Ind.	10 00	June	15. Mother M. Clement.....	2 00
May	26.	Mt. St. Joseph's Col., Baltimore..	10 00	June	15. Rev. P. R. McDevitt.....	2 00
May	27.	St. Vincent's Sem., Beatty, Pa.	20 00	June	15. Rev. M. A. Lambing.....	2 00
May	27.	St. Ignatius College, Cleveland..	10 00	June	15. SS. of Providence, St. Mary's,	
May	27.	Creighton University	10 00		Ind.	2 00
May	27.	Gonzaga Col., Washington, D. C.	10 00	June	15. Christian Brothers Academy, Al-	
May	27.	St. Joseph's Col., Dubuque, Ia.	10 00		bany, N. Y.	2 00
May	27.	Rt. Rev. C. H. Colton, D. D.	25 00	June	15. Sacred Heart Convent, St. Louis	2 00
May	28.	St. Charles College, Ellicott		June	15. Rev. J. G. Sanson.....	2 00
		City, Md.	10 00	June	15. Sr. Henrica	2 00
May	28.	St. Francis Seraph's College,		June	15. Bro. John A. Waldron.....	2 00
		Cincinnati	10 00	June	15. Rev. Hugh McGuire.....	2 00
May	28.	Canisius College	10 00	June	16. Sr. Ann Dolores.....	2 00
May	28.	Rev. A. Cipin.....	2 00	June	16. Mr. Adam Schmitt.....	2 00
May	29.	Rt. Rev. J. J. Hartley, D. D.	10 00	June	17. Rev. B. Hanna.....	2 00
May	29.	Rev. Charles Auer.....	2 00	June	17. St. Joseph's Academy, Kanka-	
May	29.	St. Basil's College, Waco, Tex.	10 00		kee, Ill.	2 00
May	30.	St. Thomas College, Villanova..	10 00	June	17. Sr. Mary Josephine.....	2 00
				June	17. Mother M. Mechtild.....	4 00
June	1.	St. Ignatius College, San Fran-		June	17. Rev. Geo. Regenfuss.....	2 00
		cisco, Cal.	10 00	June	18. Rev. R. Kinahan.....	2 00
June	2.	The Josephinum	20 00	June	18. Sacred Heart Academy, Madi-	
June	2.	Rev. J. H. O'Neil.....	2 00		son, Wis.	2 00
June	2.	St. Mary's Seminary, Cleveland..	20 00	June	18. Rev. A. Lammel.....	2 00
June	2.	St. Charles Borromeo Seminary,		June	18. Bro. Thomas	2 00
		Overbrook, Pa.	20 00	June	19. Mrs. B. Ellen Burke.....	2 00
June	2.	St. Francis Seminary, St. Fran-		June	19. SS. of St. Mary, Lockport, N. Y.	2 00
		cis, Wis.	20 00	June	19. Loyola College, New Orleans....	10 00
June	2.	St. Lawrence College, Mt. Cal-		June	19. SS. of Notre Dame, Chinchuba,	
		vary, Wis.	10 00		La.	2 00

1908.			1908		
June 19.	Rev. John Hummel.....	2 00	June 24.	St. Bernard's College, St. Ber-	
June 19.	Rev. F. J. Feinler.....	2 00	June 24.	nard, Ala.	10 00
June 19.	Prof. J. E. Hagerty.....	2 00	June 25.	Rev. Chas. W. Currier.....	2 00
June 19.	Rev. W. J. Shanley.....	2 00	June 25.	Rev. E. J. Lynch.....	2 00
June 19.	St. Peter's School, Danbury, Ct.	2 00	June 26.	SS. of Visitation, Wheeling,	
June 19.	Corpus Christi College, Gales-		June 26.	W. Va.	2 00
June 19.	burg, Ill.	10 00	June 26.	Rev. A. V. Garthoeffner.....	2 00
June 19.	Rev. Geo. A. Lyons.....	2 00	June 26.	St. Bernard's School, Fitchburg,	
June 19.	Bro. Henry	2 00	June 26.	Mass.	2 00
June 19.	Rev. M. J. Huston.....	2 00	June 27.	V. Rev. B. J. Mulligan.....	2 00
June 19.	Rev. Jos. M. Kommers.....	2 00	June 27.	Reports	2 00
June 19.	Rev. P. M. Whelan.....	2 00	June 27.	Bro. D. Joseph, F. S. C.....	4 00
June 19.	Rev. J. M. Kasel.....	2 00	June 27.	Bro. Victor, F. S. C.....	\$ 4 00
June 22.	St. Agnes Convent, New York..	2 00	June 27.	Rev. R. W. Brown.....	2 00
June 22.	Rev. J. R. Roth.....	2 00	June 27.	Sacred Heart Col., Prairie du	
June 23.	"Well Wisher"	25 00	June 27.	Chien, Wis.	10 00
June 23.	Rev. F. Scheid.....	2 00	June 29.	Rev. A. D. Granger.....	2 00
June 23.	Mother Emily	2 00	June 29.	Sr. M. Leocadia.....	2 00
June 23.	Rev. J. B. Brock.....	2 00	June 29.	Miss A. C. Ferry.....	2 00
June 23.	Rev. W. J. O'Callaghan.....	2 00	June 29.	St. Joseph's Academy, Titus-	
June 23.	Rev. E. J. Fitzgerald.....	2 00	June 29.	ville, Pa.	2 00
June 23.	St. Francis School, Milwaukee..	2 00	June 29.	Rev. C. M. Nellen.....	2 00
June 24.	Mr. Chas. H. Schultz, A. M....	2 00	June 30.	Presentation Academy, Louis-	
June 24.	Sr. M. Sylvester.....	2 00	June 30.	ville, Ky.	2 00
June 24.	Rev. Thos. Fagan.....	\$ 2 00	June 30.	Reports	4 00
June 24.	Rev. Thos. Park, C. S. Sp.....	2 00			
June 24.	Rev. J. T. Dougherty.....	2 00			
June 24.	Loyola College, Baltimore.....	10 00			
June 24.	Rev. James M. Kirwin.....	4 10			
June 24.	Notre Dame Academy, Cleveland	10 00			
			Total receipts		
			Remitted to Treasurer General.		
			F. W. HOWARD,		
			Secretary General.		

GENERAL MEETINGS

PROCEEDINGS

CINCINNATI, OHIO, July 9, 1908.

The fifth annual meeting of the Catholic Educational Association was held at Cincinnati, Ohio, on July 7, 8, 9, 1908. Pontifical Mass was celebrated at 9 a. m. in the Church of St. Francis of Assisi by Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati. At the conclusion of the Mass His Grace delivered an address of welcome to the members.

ADDRESS OF MOST REV. HENRY MOELLER, D. D.

It affords me much pleasure to have the privilege of welcoming you to the Archdiocese of Cincinnati. There are very few associations, which deserve a more cordial greeting and encouragement from the bishops, than your organization. The work of Catholic education to which you have consecrated yourselves is one of great importance. You promote the temporal and eternal interests of the children, the happiness of families, the prosperity and stability of the state, and you are instrumental in preserving and propagating the Catholic Faith.

1. You promote the great and important interests of the children entrusted to you. While on the one hand you put forward your best efforts to equip them with the learning and accomplishments necessary to enable them to take their place and make their way in life, on the other you do not lose sight of the fact that in their education the words of the Master must be borne in mind: "Let the little ones come to Me." Like the women mentioned in the Gospel, you lead the children to Christ by impressing upon their young hearts the obligation of loving and serving God,

of avoiding evil and doing good, of conquering their sinful propensities, to which even the young are subjected according to the words of Scripture, for "The thoughts and imaginations of man are inclined to evil from his youth."

In a word, you imbue your pupils with the principles and truths of religion. Lacking religion, they will be without the fundamentals that will sustain them amid the trials of life; without motives that will make them act for conscience' sake and induce them to have regard for the rights of others. Without religion they will fall into vices and excesses of various kinds which mar their happiness and deprive them of peace of heart. By instilling into their hearts religious sentiment you are promoting their temporal and eternal welfare.

2. You are also laying a solid foundation for the happiness of families. Will father, mother and children conscientiously and perseveringly fulfill their respective duties, which are so necessary for the peace of the home, without the aid of religion? When the hour of trial comes, when dissension arises, what will make the members sustain the former and bury the latter? Will human means and motives accomplish this? No; supernatural motives and the grace of God are needed. Religion must come to the rescue. When the members are guided by religious truths and principles, father, mother and children will fulfill their duties; and they will bear their trials with Christian fortitude, regarding them as so many stepping stones to heaven according to the teaching of the Apostle, "The tribulations of this life are but momentary and short, and work for us above measure an exceeding great weight of glory." These sentiments are planted in the heart of the child by the good parents, and they are developed by the instructions and exhortations not only of the priest, but also by those of the Catholic educators.

3. It would be difficult to sufficiently praise you for the service which you are rendering the country. What is it that gives dignity and permanence to the State? What will save it from internal dissensions and rebellion that menace its existence? Will wealth, or learning, or power of a large and well disciplined

army? The wrecks that mark the ways of time teach the lesson that a nation may not depend on riches, culture or power and hope to live. Religion, the truths of God, the unchangeable principles of morality, are the soul of every government, give it life and inspire it with noble and lofty ideas and insure its permanency. Recall the history of the wise Greeks, the enlightened Egyptians and renowned Romans, and you will be convinced that neither wealth, nor learning, nor power can save nations from ruin.

Righteousness is necessary for good citizenship; but righteousness needs the fostering care and help of religion. A citizen who is guided by religious principles and truths will not fail in the obligations incumbent upon him as a citizen; he can be depended on to do his full duty—conscience, and not the lash or the prison, impelling him to act. The man who is guided by religion believes that God knows and sees all things, that to Him he must render an account of his thoughts, words and deeds; that God loves justice and hates iniquity; that He requires that we love our neighbor as ourselves; that those in authority are His representatives, whom we must revere and obey. Any one who makes such principles part and parcel of his life will do what is right and proper. No doubt, then, by insisting on religious education you are rendering a great service to the nation and laying a deep and solid foundation for our country's welfare.

4. Next to the ministers of God none contribute more to the preservation and extension of the faith than our Catholic educators. Clergy and laity are convinced that to sever religion from education would be detrimental to the faith. Archbishop Purcell, of happy memory, stated that the Catholic school is the nursery of a Catholic congregation. The enemies of the Church, realizing how potent an agency for the preservation of faith Catholic education is, leave nothing untried to eliminate religious instruction from the school. Desiring to rob the people of the precious inheritance of faith, they demand a divorce between religion and education. By this means they hope to effect what formerly men endeavored to achieve by the sword, the gibbet and the dungeon—apostasy from the

faith. Julian the Apostate used all the imperial power to make paganism triumph over Christianity; and the means on which he most depended for succeeding was education without religion, wherefore he sought to obtain control of the early training of the children and ordered Christian teachers to be banished from the empire. Voltaire, Rousseau and the infidels of France, full of satanic hatred against revealed truths, followed the example of Julian. Mr. Brownson relates that in 1824 Fanny Wright, a Scotch woman, came to America advocating education without religion, and her avowed purpose was to destroy faith. Not long ago the followers of Garibaldi for a similar reason endeavored to banish all religious instructions from the schools in Rome, the city of the Vicars of Christ. To counteract these efforts of the workers of iniquity we need our Catholic schools. And may we not then salute as missionaries of the faith our Catholic educators who are in charge of these schools and without whose generous sacrifice we would not be able to continue them?

You have gathered here to promote the cause of Catholic education. We are not ashamed of the educational work done in our Catholic schools. To say that the teachers are not competent is nothing short of calumny. But you believe in progress and in making our educational work as thorough as possible. Another result that you hope to obtain is greater union and a more perfect system. In this matter, as in many things of mere discipline, we do not at times meet with the success that was anticipated on account of the lack of organization. What a power for sound education our educational forces would be if all were united in a perfect system! They would be like a mighty stream, which nothing can resist; like a massive wall, which nothing can break down.

These two things you hope to accomplish through annual meetings and your Association—thoroughness and system in Catholic educational work. This two-fold purpose is clearly set forth in your Constitution—Section II, "The object of this Association shall be to advance the general interests of Catholic education, to encourage the spirit of coöperation and

mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States."

Sound reason and experience convince any fair-minded man that religious education promotes the temporal and eternal welfare of the child, constitutes the foundation of a model family, guarantees life and stability to the nations and is a great power for preserving and propagating the faith. This being so, I would be recreant to the duties of my episcopal office were I to refuse or to hesitate to give you a hearty welcome. God grant that the fifth annual convention of your Association may result in perfecting still more our educational work; in building up an educational system, which, like a solid and massive building, from the foundation to the highest pinnacle is well knit together in all its parts—a system under which the child is led by regular and perfect graduation from the primary grades to the high school, from the high school to the academy and college, and from there to the university. A system resembling a massive and imposing arch, in which all the departments of education will have their fixed and appointed places, bound together by the keystone of religion.

A hearty welcome to you, friends and benefactors of the children, of the family, of the country and the Church. May the Holy Ghost direct you in all your deliberations and discussions, that they may redound to the glory of God, the good of souls and the welfare of our country!

After receiving the blessing of the Archbishop, many of the delegates assembled in the courtyard of St. Francis Convent, where a group photograph was taken.

GENERAL SESSION

TUESDAY, JULY 7, 11:30 A. M.

The first meeting was called to order at 11:30 a. m. in St. Francis School, by the President General, Rt. Rev. D. J. O'Connell, D. D. After prayer had been said, the President General welcomed the delegates in a few words,

"Fellow Members of the Catholic Educational Association of the United States:

It is most inspiring to open our Fifth Annual Convention with such a splendid attendance of our educators. It gives me profound pleasure to greet you once again, and to witness this living evidence of the enthusiasm of our educators and the vitality of our cause. Through the operation of this Association we have an understanding of our educational position in the country to-day that we have never had before, and, under God's providence, it seems that the Catholic Church in America and the work of religious education will have no greater organization or organization at its disposal than the Catholic Educational Association.

The more I study this subject of education the more profoundly convinced I feel of two things—that it is the most important problems that confronts the Catholic Church to-day and that, far from having arrived at a solution, we are simply at the beginning of the difficulty."

The President General requested Rt. Rev. C. P. Maes, D. D. to say a few words. The Right Reverend Bishop spoke as follows:

"It is not often that we have an opportunity of sounding the praises of those modest teachers who are ever kept from publicity, but who work day after day, from morning till night and from night till morning, striving to become more and more perfect in their profession. The thanks of the Bishops—and I may here presume to speak in the name of all the bishops of the United States—and the thanks of every priest are due to those self-sacrificing Brothers and Sisters who are making Catholic education their life's vocation, and do it out of pure love for God and for the souls of our children. So great is their influence that I do not hesitate to say that it is in their hands that lies the future of the Church in these United States.

We priests are the channels of God's grace and mercy; our own endeavors are a very insignificant factor in securing the effects of the Sacraments of Christ. Much more depends on the endeavor

and devotedness of the teachers; it is by their personal work and by their personal self-sacrifice that they are furthering the interests of the Church and the interests of souls. This is my conviction. It is the conviction, I think, of every priest who has at heart the glory of God, the salvation of souls and the progress of the Church in the United States. We thank them for their devotedness, from our hearts we bless them and ask God to enrich them with the spirit of knowledge, wisdom and truth."

The President General called on Rt. Rev. James J. Hartley, D. D., and the Right Reverend Bishop responded as follows:

"In our great system of education we have the parish school, the college and the seminary, a magnificent trinity for the promotion of Catholic education. We have met here to lend our aid to the great work which these three forces espouse in the cause of education, to unite our best efforts and influence in its promotion. And I hope that peace and harmony and enthusiasm will characterize all the proceedings. I am sure that it is a source of joy to Catholics in the United States, and especially to those engaged in educational work, that we have such an organization as you have formed. Such an association is bound to have a telling influence upon the parish schools, colleges and seminaries of this country. The parish school is the nursery of the Church; it recruits the ranks of the college and the seminary, and it ought to be the joy and consolation of every priest as it certainly is of every bishop."

The minutes of the convention of 1907 were approved as printed in the report of that meeting.

The Secretary summarized the proceedings of the meetings of the Executive Board.

On motion, seconded and carried, the President General was authorized to appoint a Committee on Resolutions and a Committee on Nominations.

The following Committee on Resolutions was announced: Rev. Thomas I. Gasson, S. J.; Very Rev. D. J. Flynn, LL. D.; Rev. T. A. Thornton; Rev. T. C. O'Reilly, D. D.; Rev. Geo. S. Rapier, S. M.

The following Committee on Nominations was announced: Very Rev. E. R. Dyer, S. S., D. D.; Rev. John A. Conway, S. J.; Rev. P. R. McDevitt.

The Committee on Nominations was instructed to present its report at the general session on Wednesday evening, July

A message from Rt. Rev. Louis S. Walsh, D. D., enclosing check for \$100.00 for the work of the Association, was received with applause.

A paper on "The Present Condition of Education" was read by Very Rev. E. A. Pace, D. D., of the Catholic University of America, Washington, D. C. After discussion, the meeting adjourned.

GENERAL SESSION

WEDNESDAY, JULY 8, 8 P. M.

The meeting was opened with prayer by the President General, Rt. Rev. D. J. O'Connell, D. D. The report of the Committee on Nominations was called for.

Rev. J. A. Conway, S. J., made the following report:

"Your committee appointed to nominate officers of the Association for the ensuing year presents the following names:

For President General—

Rt. Rev. D. J. O'Connell, D. D., Bishop of Sebastia.

For Vice-Presidents General—

Very Rev. P. J. Conroy, C. M.

Very Rev. J. A. Burns, C. S. C.

Rev. W. J. Shanley.

For Treasurer General—

Rev. Francis T. Moran.

"Signed,

E. R. DYER,

J. A. CONWAY, S. J.,

P. R. McDEVITT,

Committee on Nominations."

The Secretary General was called to the chair.

Rev. J. A. Conway, S. J., was appointed temporary secretary. Other nominations were called for.

It was moved and seconded that the Secretary cast a ballot for the names presented by the Committee. The motion was unanimously carried, and the Secretary cast the ballot of the members for the nominees. The chairman announced the nominees as officers of the Catholic Educational Association for the ensuing year.

In taking the chair the President General said :

"I thank you from my heart for this renewed testimonial of your confidence and good will. I feel that this Association has vindicated for itself an important place in the work of the Church in this country. I assure you I shall do my best to promote the welfare of the Association."

A paper on "The Curriculum" was read by Rev. William Poland, S. J.

After discussion, the meeting adjourned.

GENERAL SESSION

THURSDAY, JULY 9, 11:30 A. M.

The meeting was called to order by the President General, Rt. Rev. D. J. O'Connell, D. D. Most Rev. Archbishop Moeller said the opening prayer.

The Committee on Resolutions presented the following report :

RESOLUTIONS OF THE CATHOLIC EDUCATIONAL ASSOCIATION.

1. That in a spirit of abiding loyalty we offer the hearty and heartfelt congratulations of this Association to our deeply beloved Pontiff, Pius X, upon the golden jubilee of his priesthood, which he celebrates this year on the 18th of December.

2. That in the spirit of sincere appreciation for generous service, constant encouragement and for the example of a noble priestly life, our profound sympathy be expressed with the Archdiocese of Cincinnati for the loss sustained in the death of the Rt. Rev. Mgr. John M. Mackey, Vice-President General of this Association, a man of sterling principle, of strong character, of absolute integrity and of unswerving zeal in the cause of Catholic education.

3. We submit that the profound thanks of the Catholic Educational Association be tendered the Most Rev. Henry Moeller,

D. D., Archbishop of Cincinnati, an uncompromising apostle of Christian education, for his cordial invitation to hold this convention in his archiepiscopal city, for his warm greetings and for his expressions of generous encouragement.

We likewise thank most earnestly the Rt. Rev. Camillus P. Maes, D. D., Bishop of Covington, Ky., and the Rt. Rev. James J. Hartley, D. D., Bishop of Columbus, Ohio, for the encouragement of their presence, and for their words of practical advice. We also desire to thank the Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland, Me., always a staunch friend of this organization, and for a long time an unflagging worker in the interests of the School Department, for his continued interest and help.

Moreover, we extend our sincere thanks to the reverend clergy and to the citizens of Cincinnati, for their hearty welcome, and above all, to the Reverend Franciscan Fathers for their generous hospitality and for their kindness in allowing the members of the Association the use of their church and of the entire school and college buildings; furthermore,

WHEREAS, There are many faithful workers in the cause of Catholic education not yet affiliated with us, be it hereby

Resolved, That we recommend most strongly to the Association the appointment of committees in various sections of the country for the purpose of securing the enrollment of the above mentioned educators.

WHEREAS, We recognize with gratitude and acknowledgment the great awakening of the Catholic conscience throughout the country to the necessity of surrounding our secondary and higher education with all those safeguards which have made our present parish school system the highest hope of the future Church; and

WHEREAS, We are mindful of the emphatic words and decrees of our spiritual leaders, the Archbishops and Bishops of the country assembled in the Third Plenary Council of Baltimore on the subject of secondary and higher education; hence be it

Resolved, That we make every effort, not only to strengthen our present splendid parish school system, but also to equip it in as perfect a manner as possible, to maintain in all vigor and to multiply, wherever necessary, our academies, high schools, colleges and universities, which are coming to be more and more recognized as the only ordinary safeguards of faith for a period of life, most in need of such aid; the only protection of the

lofty citizenship which the Church has ever cherished and the only effective means by which the tides of modernism and infidelity, now threatening both country and Church, can be stayed.

WHEREAS, The efforts of both priest and of educator must, in order to be successful, be supplemented by careful home co-operation, be it

Resolved, That we deeply deplore the decay in many sections of the country of a robust home training; and, be it consequently

Resolved, That we strive to bring home to parents as forcibly as possible the true idea of parental duty and the sacred nature of parental responsibility.

The resolutions were unanimously adopted.

The following special resolution was offered by Rev. Thos. I. Gasson, S. J.:

Resolved, That we tender our most sincere and cordial congratulations to our beloved President General, Rt. Rev. Bishop D. J. O'Connell, D. D., for the high honor conferred on him in his elevation to the episcopacy.

The resolution evoked great applause and was carried unanimously.

Bishop O'Connell, in response, returned his thanks in a few feeling and appropriate words.

All who were present in the hall rose and stood while the message from the Holy Father in reply to the message asking his blessing was read by the Secretary General:

MESSAGE FROM THE HOLY FATHER.

"The Holy Father returns his warmest thanks. He blesses the Catholic teachers most affectionately in our Lord.

"CARDINAL MERRY DEL VAL."

THE PRESIDENT GENERAL: Members of the Association: We have come to the closing moments of the Convention. We shall separate after these days spent in earnest and faithful work, and we hope to meet again next year in equally pleasant endeavors.

Our Convention this year has been in the mind of every one a great success and a most useful success, not a success in mere display, but a success in reality. This success we owe first of all to the blessing of God, to that gracious Providence which

always watches over the good of His Church. In the second place we owe our success to the perfection of arrangements made by the local committee, and most of all to the hearty and enthusiastic inspiration of the Most Reverend Archbishop, who communicated to the local committee his own intense zeal and devotedness. Thirdly, we owe our success to the energy and the vigor with which all the delegates entered into the work of the meetings. Charity presided over all we said and did. We can all go to our homes now and be proud of everything that we saw and heard here.

As a result of this most successful Convention, we can now boast of a greater unity of system, a greater unity of thought and a greater unity of action and energy than we ever had before. It is on these lines of increased unity and increased vigor that we shall meet our final success, and be able to carry to a glorious completion in our beloved country our grand and ancient system of Catholic education.

We began this Convention with a blessing, and it is very fitting that we should close it with a blessing, so I beg the Most Reverend Archbishop to dismiss us with his episcopal benediction.

MOST REVEREND ARCHBISHOP MOELLER: I do not intend to detain you much longer. Before giving you my blessing I desire, in my own name and in the name of the Clergy of the Archdiocese, to thank the Reverend Franciscan Fathers for their generous hospitality.

I wish, my dear friends, that I could meet each one of you individually, to make known to you my appreciation of all that you are doing in the cause of Catholic education. A special debt of gratitude is due to the Catholic Sisters and Brothers. If it were not for them we could never carry out our great work of Catholic education.

Members of the Association, I assure you that I and the Clergy of the Archdiocese feel that you have honored us by holding your Convention here. It has been a source of much pleasure to us to meet the prominent educators of the country. If you desire soon to convene again in Cincinnati, you will receive a cordial welcome. We have done our best to make you feel that we are glad to have you with us. If you return, we, profiting by the experience of our first effort, shall try to make things more pleasant and agreeable than we have been able to do this time.

The Archbishop gave his blessing; the delegates sang the hymn "Holy God We Praise Thy Name," and the President

General declared the fifth annual meeting of the Catholic Educational Association meeting adjourned.

THURSDAY, JULY 9, 8 P. M.

A public meeting was held at Music Hall on Thursday evening at 8 p. m. The large hall was filled. The following program was given:

- Chorus of 700 Parochial School Children,
Directed by Prof. Andrew J. Boex.
Organist: Prof. Adolph H. Stadermann.
- Organ Solo—Gothic Suite, in C Minor, Op. 25....Boellmann.
I. Introduction (Choral) and Gothic Minuet.
II. Prayer to Our Lady.
III. Toccata.
Prof. Adolph H. Stadermann.
- Opening Remarks.....Most Rev. Henry Moeller, D. D.
Introduction.....Rt. Rev. Dennis J. O'Connell, D. D.,
President General of the Association.
- Song—"Star Spangled Banner".....Children's Choir.
Religious Education the Basis of Moral Life.....
.....Very Rev. John W. Cavanaugh, C. S. C.
- Hymn—"O Sanctissima".....Children's Choir
The Catholic School and Social Morality...Richard Crane, Esq.
- Song—"The Red, White and Blue".....Children's Choir.
The Necessity of an Enlightened Conscience for the Faithful
Discharge of Civil Duties.....William Byrne, Esq.
- Hymn—"Holy God, We Praise Thy Name".....
.....Grand Chorus: Children and Entire Audience.
- Organ Solo—Grand Chorus in B Flat.....Dubois.
Prof. Adolph H. Stadermann.

FRANCIS W. HOWARD,
Secretary General.

PAPERS READ AT THE GENERAL MEETINGS

THE PRESENT STATE OF EDUCATION.

VERY REV. E. A. PACE, D. D.

One of the chief aims, perhaps the most important, of this Association is to get comprehensive views of the work in which we are engaged and of the problems which that work offers for solution. While it is true that each of us is fully occupied with duties of a special sort, in the school or college or seminary, it is none the less a fact that what each does affects in some measure the work of all the rest and in turn is affected by what they do. The necessity, then, of specialization which is now so generally recognized, by no means dispenses us from taking, as occasion offers, a view of the whole educational field. It rather implies that we shall from time to time look up from our particular tasks, widen out our interests and take our share in furthering the cause of education as a whole. It is only by this means that we can develop and preserve that sense of proportion which is a requisite in all good teaching. It is only by coöperating intelligently and earnestly with all efforts for real progress that we can hope for success in our own private endeavors. As in the Church at large catholicity and unity are inseparable notes, so in education the dominant spirit must be that which rises above all particular aims, and values these just in so far as the attainment of them contributes to the general welfare. Whatever be our individual capacity, our vocational duty, our position or purpose, our view of education, our choice of theory or of method—one thing is certain: The supreme standard of merit and utility for every Catholic teacher is service to the Catholic Church.

It is in the light of this principle that I propose to survey the present state of education in this country. It need hardly be said that the subject, taken literally and in its full meaning, would pass beyond the limits of a single paper and fill more than

one volume of the Report of this Association. Were we to consider only the varied activity displayed in everything regarding the schools, we would find much that is both interesting and useful. But to enter into details of organization, to discuss theories and methods, or even to enumerate the most important problems would lead us too far from our actual purpose. What is more to the point is this: We cannot rightly appreciate any of these special features, unless we first get very clear notions of certain essential facts and principles that lie back of the details. We must lay hold of these structural elements if we are to understand the strength and the weakness in any educational system. Too often the mistake is made of seizing on some particular that seems excellent and forthwith adopting it without inquiry into the real source, the efficient cause so to speak, from which that excellence springs. Conversely, it happens not infrequently that much thought and labor is expended on getting rid of what seems objectionable, while the root of the evil remains untouched. The better plan, obviously, is to single out what is substantial and then to accept or reject its practical applications as the case may be, always of course, with a direct view of our own interests and aims.

I feel the more encouraged in this course when I consider the spirit of our Catholic teachers. Were it question of arousing interest, of spurring endeavor or even of pleading for greater self-sacrifice, an appeal of quite a different sort would be needed. Likewise, if our main object were success as against strong competition or financial gain to piece out our slender resources, it would be at once easier and wiser to offer a scheme based solely on prudent calculation. Happily, however, no such situation confronts us. There is neither apathy to be rebuked nor self-seeking to be put to shame. There is instead, a determination to make our schools as perfect as possible and a willingness to profit by example and suggestion, from whatever source these may come. If only as a result of competition, the tendency on the part of our teachers to adopt and live up to certain generally accepted standards is significant. For if, as biolo-

gists inform us, the power of adaptation to environment is an index of vitality, no one can say that our schools are not very much alive.

Now this disposition is a valuable asset. It counts for more than architectural design in school buildings or typographical beauty in catalogues or those artistic displays which at the close of the year represent so much time and toil. It is also the most hopeful of all the symptoms that are manifest in our educational work; and it more than any other should be strengthened and urged forward in the right direction and by the best available means.

To a casual observer, himself not engaged in educational work, it might seem that each school or college contains within itself the reason of its failure or of its success. And doubtless this inference, in one sense at least, would be correct. For if he should happen to visit an institution altogether cut off from outer influences and heedless of its relations to other schools, he might reasonably infer that in such a case, decay was due to isolation. And the inference would be painfully correct if those in control of the institution were to show by their complacency that they were not aware of their own situation. But again, passing on from this hypothetical instance to what is usually found, let us suppose that our observer attempts to explain the efficiency of a really successful school. He would naturally be struck by various external visible features, such as order, class-arrangement, curriculum and equipment. Closer investigation might show him that the teachers were properly qualified, that they pursued certain methods in preference to others and that they were quite familiar with educational matters apparently outside of their particular department and their individual tasks. And if finally he should seek to account for all these elements of success, he would find the reason in the fact that such a school is, not in name only but in a very real sense, part of a system, and that its work, not in desire only but actually and thoroughly, is coördinated with the work done by every other part of the said system.

Coördination, then, is one essential feature and a very conspicuous feature, in the education at present given in this country. That it is all that it might be, no one will claim; that it can be perfected without difficulty is certainly not true. But that it has been the aim of much earnest effort and that great advances have been made toward realizing that aim, cannot be denied. To any one who will review the work, say of the last twenty-five years, it must be plain that this coördination is to-day far closer and far more effectual than seemed possible at the time when its necessity was first understood.

Some sort of coördination is obviously implied in any scheme of education that goes beyond the mere rudiments of learning. The fact that the pupil must pass upward from the elementary school to the secondary school and from this, perhaps, to the college, makes necessary an arrangement of one kind or another that will enable him to get some profit out of each institution. Nevertheless, for a long time, this arrangement was anything but systematic. It was found, too often, that the boy came to college without the requisite preparation, or that while he was strong in one subject he was sadly deficient in others, or that while he had been "taken through" a vast number of so-called branches, he had been taken by wrong methods or by no method at all. Now the remedy which came first to hand and which was usually applied, consisted in obliging the boy to go over for a year or two pretty much the same ground and thus make up his deficiencies. The question of time was of course secondary when the great object of developing his faculties was at stake. In other words, the student was forced to coördinate himself—if he could; while the institution, in respect of curriculum and methods, maintained its stone wall attitude.

This plan was destined to be given up as a failure, if only for the reason that professional and business life with its growing demands, would brook no such delays. If the student preferred, or if he were obliged, to spend an indefinite period in preparing to do something, he would in all likelihood, keep on "preparing" to the end of his days. On the other hand, a mere curtailment of the course of study was out of the question; all the more so

because the rapid increase of knowledge in every subject tended to an over-stocking of the curriculum. The problem, then, reduced itself to these terms: given the demand for a shorter course of study and given the necessity of dealing with a longer list of subjects, to secure such a thorough training as would prepare the graduate for his life-work in the face of competition that daily grows keener.

Of possible solutions there was no end; nor was there any lack of suggestions, of proposals and of plausible reforms. To argue out theoretically the merits of each would have been the delight of those who love discussion just for the sake of discussing. It would also have issued in educational chaos. That this was averted is due in no small measure to the practical steps taken by the older and stronger institutions. These, especially the universities, found that both for the work of scientific research and for that of professional training, the candidate should be more thoroughly prepared; his graduation would have to imply more in the way of general culture and in the direction of specialization. The consequence was a modification of the requirements for the baccalaureate degree with a widened range of elective studies and in some cases a shortening of the baccalaureate course. These changes in turn led to others affecting college entrance requirements and eventually to a readjustment of the work all the way down through the secondary and elementary schools.

Passing over details, as these are sufficiently known, let us pick out the significant features in this phase of coördination. In the first place, the raising of standards on the part of the higher institutions might have called forth a protest from the preparatory schools, and this no doubt was, in some instances, the immediate effect. But, generally speaking, the changes were accepted not only by the schools forming part of the state system, and therefore directly amenable to state legislation, but also by institutions under private control. The desire for uniformity was such that it overcame any tendency to hold back from what might naturally be considered a hardship. Each institution had its rights, and these were respected. Many

could point to long periods of service and to immemorial traditions; yet it was felt that the best way to continue the one and not break in any real sense with the other, was to take an active part in the general readjustment. At the same time it was recognized that in shaping educational policy, proper account should be taken of the views and desires of those whose experience or official position entitled them, or even obliged them as a matter of duty, to see to it that the work of the schools was organized and conducted in such a way as to attain what seemed to be the real purpose of education.

This give-and-take method is indeed the only one that has any promise of success where concerted action is called for and where the outcome must represent both the wise direction of authority and the intelligent coöperation of those who have to carry out in the schools such measures as seem most urgently needed. If, for instance, it should appear that the welfare of religion, in the judgment of those who are chiefly responsible for it, would be furthered by giving the schools a new direction or putting into them new elements of life and efficiency, it should certainly be possible to bring about the desired result through a careful study of the situation and with the earnest coöperation of the teaching body. Such, at all events, has been the policy adopted in the general educational system of the country, and it is a fact worthy of consideration that so many interests have been safeguarded and so many educational plans put into effect without any other compelling influence than the recognition, in a practical way, of what was clearly the best for all parties concerned. In other countries, such an adjustment, let us say, of the higher and the secondary education, would have been accomplished by pressure of the state and its organs; while here it has been the result of deliberation and of mutual understanding. It is safe to say, in consequence, that not one of the institutions which has entered into the plan of coördination, perhaps with misgiving or reluctance, would care to go back to its former condition in which independence was merely a polite name for isolation.

A somewhat closer view of the process must convince us that coördination was not to be achieved by a stroke of the pen or a set of resolutions. Coördination itself, if it is to mean anything, must be an orderly procedure. Whether all the steps in this procedure could have been foreseen, and whether if foreseen by some few, they followed in the precise sequence marked out for them, is largely a theoretical question. It is more probable that looking back over them from our present standpoint we think into them a logical connection quite different from their natural order or at least from their historical succession. Be that as it may, it is in keeping with the object of our analysis to present these various factors in what may be called the order of educational logic.

Once it became evident that a higher standard had to be reached, the next consideration would be naturally that of the curriculum. For this highly respectable Latin word, I find two meanings: in one sense, it is a moving vehicle, in another it is a stationary track. And it is without doubt the latter of these meanings that formerly attached to "curriculum," as a course of study. However rapidly the student might travel over it, and however corrugated the roadway might become, and whatever suggestions might be offered for softening the grades or eliminating the curves, the curriculum, once established, became as fixed and immovable as the eternal hills to which it was supposed to lead. As a necessary consequence the student was offered the alternative; either fit into this course or go elsewhere. And it was set down as an evidence of his vocation to higher things if, with some stretching or squeezing of his mentality, he managed to suit himself to the inflexible, inevitable course. Needless to say, this view is not now seriously entertained by any considerable body of teachers. "The curriculum is no longer a sacred inheritance, possessing absolute and permanent validity, the contents of which the child must master in order to attain to an education and to be admitted to the charmed circle of the cultured." (Monroe, *Text-book of the History of Education*, p. 756). But again, as the real function of the curriculum came to be understood and as it lost its former rigidity, bending

now to one need and now to another, there was openly manifested a tendency to go to extremes. This was especially the case with those curriculum-framers who took a purely mechanical view of their work and imagined that to "enrich" the course of study meant simply to crowd into it every possible subject about which there was something to be learned. The natural result of such indiscriminate overloading need not be dwelt on here, nor would it profit us to review the numerous discussions which of late have centered about the curriculum. The important thing to note is this: experience has shown that there can be no wise choice or useful revision of a curriculum unless due regard be had for the principle of coördination. It is not merely what may turn out in the long run to be of practical utility that should be accepted as a subject in the school or college course, and much less what simply happens to be the fashion of the day or the hobby in certain institutions. The tendency to imitate, natural as it is, should be guided and even checked by a deeper insight into the nature and purpose of the curriculum itself. Once it is realized that education is, or should be, a unitary process, and that it should be adapted, at each of its stages, to the needs of the developing mind, the problem of selecting subjects of study will be very much simplified. It will be seen, at any rate, that the curriculum as an epitome of our cultural inheritance must contain certain elements that are as unchangeable as truth itself. We cannot alter the facts of history nor tamper with the findings of science. But in transmitting to the child the inheritance of the race, we have to consider the child's present capacity, the means of arousing and sustaining his interest and at the same time the demands that will be made upon him in subsequent study both for a certain content of knowledge and a certain degree of mental development.

In one sense it is impossible to attach too much importance to the curriculum or to exercise too much care in drawing it up. But in another sense, it is not only possible, but there is also an inclination to think that the curriculum is everything. Provided the subjects are well chosen, the order of study properly arranged and the amount of time for each subject nicely sched-

uled, it would seem that the work of instruction might take care of itself. In other words, the curriculum is a device that works automatically and by the very fact of its working produces the desired result as surely as an adding machine or pianola. The truth is, and everyone knows it now, that the most skillfully contrived curriculum, of itself does nothing, and may even do worse than nothing, educationally speaking, unless it be handled in the right way. What to teach is undoubtedly a great question; the greater is *how* to teach. Education by method, you are well aware, claims at present the chief place in the teacher's attention and effort. So much has been said and written about its value and necessity that one might suppose it a recent discovery. Take for instance a statement like the following: "In teaching anything whatever, method is of supreme importance; it makes a great difference whether you teach this way or that." If these words were cited from a modern writer, they would be taken as a matter of course as one more statement of a nineteenth century discovery. The fact is they date from the year 1566 and they are found in the preface of the Roman Catechism. But the Catechism goes on to say that if this be true about any and every kind of instruction, it is in the highest degree true of the instruction given to the Christian people. If, therefore, we insist on the necessity of method in Catholic education, we reiterate what the Church has declared ever since the Council of Trent. "Let not be thought," says the same authority, "that only one sort of human being is to be taught nor that one and the same prescribed and invariable method will do for all." Here we find quite clearly expressed the fundamental principle of method, namely, its adaptation to the pupil's circumstances, or as the Catechism more specifically states, the age, the ability, the habits and the condition of those who are taught. In this case, as in so many others, the Church has simply put into practical application a psychological law which later investigation has confirmed and formulated. We have come to realize in these days that correct method is of vital importance; what is more, we understand the necessity of some criterion that will guide us

the selection of the right method from among the countless schemes and devices that are presented under that attractive name. Merely to adopt a given method because some one recommends it, may help us out of a difficulty for the time being; but such a method will never be a pliable instrument in our hands unless we get a thorough understanding of the principles on which it is based. A teacher who simply learns the several items or precepts even of an excellent method has the same comfort in applying them as a person who in polite society is always thinking of the printed rules in some book of etiquette. Mastery of method, on the contrary, like good breeding, is at its best when it reaches a point where the right thing is done unconsciously. But such mastery is attainable only on the condition that one is able to discern in each particular prescription the working out in concrete form of a law concerning the mind, its development and its modes of reaction to external impression.

Now as long as these principles remain the property of a few psychologists, and as long as these rational methods are locked up in the minds of school principals or of theorizers on education, they will not be of any great help. Coördination presupposes adjustment of curriculum and improvement of method; but neither can be brought about in any effectual way except with the intelligent coöperation of the individual teacher. It is doubtless a fine thing to discuss school organization, to offer suggestions about the teaching of this subject or that, to advocate the use of the best text-books, and so on; all this is both pleasant and useful—provided the teachers for whom such counsel is meant have been properly trained. It would be rash to say of any existing educational system that in the matter of preparing its teachers, it is perfect. My intention is merely to single out the constant effort in this direction as a noteworthy feature in the educational work of the day, and in the judgment of many, as the chief factor in the process of coördination. Certain it is that the more thorough this preparation becomes, the stronger will be the claim of the teaching body to rank with those other professions to whose members we entrust our bodily,

spiritual and social welfare. Now a physician, a lawyer or a clergyman who has no other qualification than quickness of wit or fluency of speech, is not tolerated.

For the Catholic teacher there is a special consideration arising from the fact that the teaching of religion is an essential part of our school work. The conviction is growing, and has more than once been expressed, that religious truth must not be held apart from the general body of knowledge which the mind assimilates, but must become a vital and a dominant element in the mental structure. Hence it follows, obviously, that the importance of method and of professional training is to be gauged not alone by the value of the ordinary school subjects but above all by the supreme value of religious truth. In other words, if religion is to be taught by the methods employed in the secular branches, those methods, for an additional reason, must be the very best, and their application must be marked by consummate skill. When and so far as this is done, when the truths and moral precepts of Christianity are so thoroughly interwoven into the thought and feeling of each man and woman as to exert a practical influence on everyday action, Catholic education will have done a perfect work.

If it is pleasant to dwell on so fair an ideal, it should be remembered that this result can only be got through processes which again are as yet largely ideal, so far as a Catholic system of education is aimed at. There is reason to believe, or rather there are plain facts to show, that our teachers, especially in the secondary schools, are eager for every possible means of improvement. But the question is: do they find these means within the Catholic system? If they are obliged to seek aid from outside sources, then, clearly there is a defect somewhere. A system that has not within itself adequate means of supplying its own vital elements with needed energy is a system only in name.

Doubtless too, some of our schools are in process, and not a slow one, of coördination, so far as methods, standards, inspection, registration and credits are concerned. But does this mean that they are coördinate parts of our Catholic system?

Certain it is that our teachers are familiar in some degree with current educational literature, and that they make use to a considerable extent of the latest and most approved text-books. Those of us who listened to the discussion at Milwaukee last summer, may recall some significant statements and admissions bearing on this very point. All of us know, moreover, how often and how eagerly the desire for Catholic text-books has been expressed. But the real reason why they are not forthcoming, has yet to be stated. For a similar reason, it is useless to expect any large or valuable contributions to the literature of education so long as our schools are detached or but loosely connected. If so many suggestive books have come of late from non-Catholic sources, and if so considerable a number of educational journals are published, this is chiefly because such publications find a community of interest to which they can appeal. They find readers, in growing numbers, among Catholic teachers as well; and inevitably, though imperceptibly, they turn the thought of our teachers into lines that are parallel, if not identical, with the ideas that pervade the general system. Is it to be wondered at that our schools incline more and more to some sort of affiliation with the institutions from which that literature emanates, in which those methods are being constantly worked over and in which better, or at any rate different plans of study are being drawn up?

That this affiliation has its advantages, there can be no question. Any one who knows what manifold benefits are conditioned on the acceptance of such an arrangement, will be slow to criticize our schools for taking up the plan and fulfilling the requirements. The only thing is that it raises a question as to the wisdom of laying so much stress on the necessity for separate schools. The plain man who is little concerned about educational theories, will quickly enough ask why his children should get their elementary training in a Catholic school if that school draws its strength mainly from affiliation with outside institutions. He knows nothing perhaps about "coördination" and the "unitary character" of education; but it seems to him the commonest of common sense that the boy or girl should as

soon as possible get into the system that carries them right through to the end. And he is likely to be confirmed in this view when he sees that Catholic schools, in the essential things, are not altogether outside the general system.

Our problem, then, as I see it, is somewhat like this: We have built up a fairly good elementary school; its maintenance involves a considerable expenditure of time and care and money; but we regard this as a wise investment because it keeps the child, up to a certain age, under Catholic auspices and influences. How, then, shall the same protection be extended to the entire course of education? The first step, as I have pointed out, is to coördinate our work along the line from the parochial school to the university—to coördinate it, not merely by a formal compact or an agreement on paper, but by those effectual means already described, chiefly by preparing our teachers in such a way that they will be able to select the best methods and make the curriculum in a true sense an efficient means of Christian education.

Here again I will not deny that there are difficulties in the way; and perhaps one of the most serious is suggested by what has been said about the cost of our schools. For it may be urged that we should aim to reduce rather than increase expenses; and the practical conclusion may be that coördination is a beautiful ideal scheme, but at the same time a luxury or at best a consummation to be devoutly desired by us and then left to be realized by some future generation. In other respects, undoubtedly, we are providing for the future of religion; and it is to be hoped that the splendid material structures which are rising on all sides will have an unending period of service, that they will not outlast their utility for religion to become monuments that attract only curious visitors from distant climes. So much we hope; but are we doing our best to make that hope a reality? When we reflect how closely the interests of religion are bound up with the work of education, and how much the success of this work depends on unifying and consolidating our schools into a system full of life and activity, may we not reasonably ask whether we are practising the wisest sort of econ-

omy? It might possibly be better to reverse the order of our planning, to make sure now by a more efficient education that the spiritual structure of Catholic faith is built up and compacted and made so strong that it will spontaneously demand a fitting place for its expression in the worship of the living God.

There is one other sort of economy that should be mentioned here, though it is not so much a factor in the process of co-ordination as a result to be hoped for. I refer to the distribution of our teaching forces, more especially in the work of higher education. For the elementary and secondary work, we cannot have too many schools or too many teachers. For the higher education, the available teachers are too few to justify an unlimited or unregulated increase in the number of institutions. It would evidently be better to have a few first-class institutions well manned and fully equipped than to make each year a new beginning that never gets beyond the incipient stage. Such a scattering of our forces is injurious not only to the several struggling institutions but also to our educational system as a whole. And the first step towards checking it is the adoption of the principle that all our schools must be coördinated. Once this principle is put into operation it will be in order to establish the conditions on which any existing or proposed institution shall be recognized as a part of the Catholic system. With a center of scientific research adequately endowed and able to supply the demand for thoroughly prepared teachers, we would be in a far better position than we are in at present to solve the problems which confront us at each meeting of this Association.

DISCUSSION.

VERY REV. JAMES A. BURNS, C. S. C.: In one respect, Dr. Pace's paper affords a striking evidence of the development of the work of this Association. It may be said that this Association—to borrow an image from physical science—has passed from the static to the dynamic condition. When we began, and for several years afterwards, as many here will doubtless remember, we were in the static state. There was a great deal of power in the Association—everybody realized that; it was capable of great things; but would it accomplish anything? We were afraid of changing things; in general, we were pretty well satisfied with conditions; there was very little criticism; and we thought we might very well

continue to allow things to go on as they had been going. Dr. Pace's paper, dealing with the great educational movements that are going on within and around our system, abounding as it does in practical suggestions, and presenting for our consideration a series of problems which actually confront us and which must be solved if we are to continue to make progress, affords evidence certainly that we have passed from our primitive static condition. We are occupied now with live and pressing issues. We are even somewhat inclined to lose sight of our potential strength, in our eager efforts to go forward. All this represents a great change, and it shows the value of the work of this Association.

It is a good thing, however, to keep in mind our potential strength in discussing present-day problems. We commonly measure our strength by comparing it with that of non-Catholic education. It would be fairer to "measure ourselves by ourselves," and to compare our present condition with our past. But even if we compare our strength with that of non-Catholic education, I believe that, in general, we ought to be able to face the results without dissatisfaction. What are the facts of the situation?

To speak only of the parish school and the college, we have almost one-half of our school population in our parish schools. That is pretty nearly as much as we can expect to have at present. We can and ought to increase the proportion somewhat; but we cannot hope to bring it up to the normal. Why? Because a large proportion of our children live in country districts where parish schools are not possible. We can estimate the number of these in a rough way. About one-half the public school enrollment is in country or district schools, and I should estimate that from one-fourth to one-third of our children are in country districts where Catholic schools are at present impossible. So that, looking at the Catholic population as it exists in cities and towns, where alone, generally speaking, it is possible to build and maintain Catholic schools, we see that we have all but about one-fourth or one-sixth of our Catholic children in our own schools. That is a very satisfactory showing. And so far as the stability of the system is concerned, there can be no question now. The Catholic parish school is here to stay, whatever evolution or change there may be in the public school system in the future; and the best evidence of this is the fact that the moral sentiment supporting the parish school is so strong—the Catholic people of the United States stand behind it now so unitedly and earnestly, that they would certainly not be willing to accept compromises that would gladly have been accepted in earlier periods of our history. The "Faribault Plan" would hardly be acceptable to-day, and the "Faribault Plan" was about the same as the plan Bishop Hughes pleaded so eloquently for in New York City.

But let us look at the college. It is the college, it is said, where we are most behind, and it is in the matter of attendance, we are told, that the evidence is most clear. I do not wish to be understood as expressing

satisfaction with Catholic college attendance. I am not satisfied with the number of collegiate students at our colleges, and I do not think that anybody is. But I say that Catholic college men in general have little ground for complaint on this score. Our colleges are not purely collegiate institutions. They include both high school and grammar school. They are modeled after the German and French secondary schools, rather than the non-Catholic American college. What do we do? We complain because the attendance of students of collegiate rank has not been increasing as rapidly as we would desire. But do we not aim at getting high school students quite as much as we aim at getting collegiate students? The high school is the mean between the two extremes of the grammar school and the collegiate department in our colleges, and where such a condition obtains, the attendance will be apt to be the greatest at the mean. To be fair to our own institutions, we ought rather to compare our total attendance, the total attendance at our colleges, including grammar, high school, and collegiate students, with the total of attendance—all collegiate—at the non-Catholic colleges. I say, this is only fair to our own institutions and to the system we cling to so tenaciously; and if we make the comparison in this way, we shall find that, at least during recent years, not only has our total college attendance kept pace with that of the non-Catholic colleges, but that we have even gone beyond them—our total attendance is increasing more rapidly than theirs. And what is still more remarkable and encouraging is this, that our increase of strictly collegiate students during recent years has been as rapid as the increase of students at the non-Catholic colleges.

I believe we ought to separate the high school or preparatory school, from the college—not necessarily abolish it, but separate it. We live in America, and we have to conform to American conditions and ideals. The American high school, as an institution distinct from the college, sprang from conditions over which educators could have had no control. It represents an ideal which exists nowhere else to the same extent as here—the ideal of the democratization of higher education, the bringing down of at least a certain portion of the higher learning and putting it within the reach of every boy and girl. Whether we like it or not, this ideal is enrooted in the American mind; it is in the minds of our own people. The success of Trinity College shows how rapidly our large strong colleges might increase their collegiate attendance if they devoted their attention to collegiate work alone, by gradually building up around them a cordon of Catholic secondary schools which would then do the work their preparatory departments are now doing.

Attendance is an important element of strength, but it is not the only one. There are other elements to be taken into account, and I think that the comparison might be applied to the other elements with even less reason for dissatisfaction. As to economic resources, for instance—the teaching bodies in charge of our colleges are certainly to be reckoned as

a great economic resource. Are they a less stable economic resource than the endowments of the non-Catholic colleges? As a matter of fact, the wealthiest non-Catholic colleges are even more dependent on student fees than are we, and they would feel a panic, or a falling off of attendance from any cause whatsoever much more keenly than we.

These things represent, of course, only the quantitative side. There is a qualitative side too, but I have dwelt on the quantitative side because it is there that we are most commonly thought to be weakest. I am inclined to think that it is the other way—that we are weakest on the qualitative side. I do not say this by way of comparison; I am not now comparing Catholic and non-Catholic colleges; I am simply looking at our work in the light of our own opportunities and our own ideals. I believe that here, in the capacity of our teachers and in the quality of our teaching, is where we are weakest. I believe that our great opportunity is here, and that when we begin to train our teachers as our own ideals and the demands of the times require, we shall witness the beginning of a drift towards the Catholic colleges from the non-Catholic colleges and secondary schools that will become as strong as the drift is now thought by some to be in the other direction. So much for the question of our potential strength.

In dealing with the problems that confront us, it is of first importance to get a clear and comprehensive view of the general drift of things, of the forces that are working against us, and of the means to be made use of in order to neutralize these as well as to provide for our own development. Dr. Pace has, it appears to me, given us just such a generalization of the situation. He has treated the subject concretely, and he has laid his finger upon weak points in our system, one after the other. What is most valuable in his paper, to my mind, is this, that he has not only suggested means by which to strengthen these weak spots, but he has pointed to a general principle the larger application and more efficient operation of which is needed all along the line, and that is, the principle of unity through coördination and coöperation. His general proposition is that "the forces actually at the disposal of the Church should be so strengthened and employed as to make the entire system operate more efficiently" and his practical working principle would be that "what is done by or for a given institution ought to be made to further the good of the whole organization." The coördination he looks to would include Catholic educational institutions of every class, from the parish school to the university; they all belong to the system and all have ultimately the same end in view. The coöperation he pleads for—if I have understood him rightly—means a working harmony between all the various factors of the Catholic system: between the supreme diocesan authorities and the heads of our teaching organizations; between the controlling agencies of the parish school and those of the college and the seminary; between the teaching bodies engaged in parish school work and the faculties

our colleges and universities, in order to prevent the necessity of our teachers receiving their pedagogical training, as so many of them are doing now, under non-Catholic auspices. I think his paper makes it very clear that the greatest need we have at present, so far as the solution of our pressing problems is concerned, is that of coöperation and coördination.

The college especially is threatened with isolation. It stands apart, in a way, from diocesan administration and control, and Dr. Pace has adverted to the fact that, for some years past, forces have been operating upon the parish school system from without to segregate it from our college system. Catholic schools have been following non-Catholic standards in the matter of studies and curriculum; Catholic school teachers, in steadily increasing numbers, have been getting their pedagogical training, directly or indirectly, from the non-Catholic colleges and universities, while all the while Catholic parish schools were being cultivated by non-Catholic institutions and educators and drawn within the sphere of their influence, by the attractive bait of "recognition," if not formal "affiliation." It is unnecessary to point out the danger of all this, especially after Dr. Pace's treatment of the subject. It is quite evident that our colleges could not continue to flourish unless the parish schools were to continue to serve as their feeders. And yet, here is this work going on—and it has been going on now for years—having for its end if not for its object the segregation of the entire parish school system from our colleges, and the consequent isolation of the latter. It is a conspicuous example of the need we have for a greater practical unity. And it is typical of the causes of our weakness in most of the respects in which we are weak.

Doubtless, it will take time to bring about the working harmony and practical coöperation that we see to be of vital necessity in this as well as in the other instances referred to. It is something, however, to have a clear recognition of its necessity and desirableness, for under circumstances such as ours, where all, hierarchy, clergy, and educators are bound by the bonds of a common faith and sympathy, with a common end in view, the fundamental principle involved, if it be rightly apprehended and steadily kept in view, will infallibly work itself out into practical form of some kind.

CURRICULUM.

REV. WILLIAM F. POLAND, S. J.

The matter selected for discussion is certainly broad enough. Curriculum is the complex instrument of education. It embraces every subject-matter, every method, every influence that can be brought to bear upon the production of a finished result in each ascending degree. It should at each stage, leave a resultant perfect in its kind, if the education is to go no farther—and at the same time, a resultant perfectly adapted for the higher and still higher development, if the providence over the individual life be that it should go forward. So, we have a broad subject; and the limitation of time demands that it should be treated here upon very broad lines.

The purpose of this meeting cannot be to present and to pass upon a schedule of studies. It would not be possible simply to read here to-night, without discussion, the mere list of studies and books and time-schedules to be found in the catalogue of an ordinary secondary school. A proper scheme of studies for any phase of the curriculum should always be the outcome of much conference held by many experienced minds after hearing the free expression of all those who may have valuable knowledge to contribute. Hence, the purpose of the Board in selecting this most general, this all-embracing topic for the General Assembly, must have been to elicit the most complete expression of the personal convictions of the individual members. Not that the accomplishment of such a thing is to be looked for here and now within the hour. But there is hardly a member who has not, by the very force of circumstances, been led to make a more or less exhaustive study of one or another detail in the curriculum. The curriculum is made up of precisely those details, and no one individual is master of them all. But the communication, by each one for the benefit of all, of the knowledge that has come to him from reflection on experience, would further the end of the Association as it cannot be furthered by a few formal papers read and discussed within the three days of the annual convocation.

We can do little more, therefore, than to call to mind again some of the guiding principles, and to ask for suggestions. In the first place, there is the great fact of the schools. They were made possible by the piety and sacrifices of our fathers and grandfathers. They were given existence with a precise aim in view: to guard the faith and morals of childhood and youth. The very first demand of the curriculum, then, is that we also proceed with the same zeal and self-denial to promote the same end. To appreciate the initiative that has been bequeathed to us, we have but to sweep away in imagination what was actually grounded and builded fifty and seventy-five years ago by the inspired foresight of saintly bishops and pastors and the over-generous toil of hallowed sires, and then to consider what, with all our present resources, would be the gigantic problem of simply reproducing their work. We should stand amazed, maybe disheartened, at the magnitude of the task to be accomplished. All honor, then, to the noble pioneers!

Secondly, we must keep in mind that the schools are the complement of the homes. We cultivate what we receive from the homes; and we expect that what we send back will be cultivated in turn. From the beginning to the end, we insist upon duty. We lay stress upon the primary virtue of obedience: obedience to God, obedience to parental authority, obedience to civil authority. And we proclaim the sole motive for this submission of the will, in the words of St. Paul, that all authority is from God. Thus we do all that human endeavor can do to safeguard the foundation, the mainstay, the coherent principle of civil society, which is the home; all that human power can do to send out citizens who will obey the civil laws from a higher motive than that of human respect or fear of the penitentiary. With these ends always prominently and primarily in view, we know—and others know—that our curriculum, whatever it may be, must always make for the best interests of the individual, the home and the state.

This much settled, it is to be presumed that the intention was not to include here under the general heading of curriculum the post-graduate, the strictly specialized and the professional studies. These, therefore, do not enter here except in so far as that previous work should provide due preparation for them. Thus, we

have the word curriculum limited to the courses preceding and leading to the degree of A. B. It is in this limited sense that the word is now commonly used and understood.

According to the plan of studies more or less universally recognized in America at the present time, the whole course is divided into three parts, designed to be truly component parts, and yet each one meant to have a certain completeness in itself. Perhaps we might better compare them to three circles, the first being within and in contact with the second, the second being within and in contact with the third, thus giving three distinct yet connected courses, known as the grammar school curriculum, the high school curriculum, the college curriculum. The division is so marked that we now see, wherever it is feasible, three separate establishments for the three curricula respectively—for grammar school, high school and college or university undergraduate studies. We find this same thing everywhere, either as actual or tentative or prospective, both for the state conducted school system and for the parish or diocesan conducted school system. Besides these schools thus similarly graded and chained together there are the undergraduate courses of great universities under independent management. There are, again, colleges which have simply undergraduate studies and a high school curriculum preparatory to the college. Finally, there is a vast number of establishments which go under the names college, academy, institute, hall, etc., where courses are arranged for a liberal education in matters that may be found in grammar school, high school and college.

From this broad specification of American schools we might seek our way to divide them into two general classes—namely, schools in a system and schools not in a system. At the same time it must be noted that the tendency is to approach the one class to the other, mainly for the purpose of having a common understanding as to the relative significance of grades and thus rendering more easy the transit of the student from one school to another. The tendency, therefore, in a general sense, is to extend, perfect and strengthen system. Hence, perhaps, the very first point for consideration might be that of system itself, the hanging together of grammar school, high school, college.

And, first of all, is there anything to be guarded against in a system? There is this: Care must be taken that it be not allowed to become an intellectual disaster to the majority of the students. In formulating and inaugurating a system, we are apt to proceed upon the presumption that every boy who enters the first grade of the grammar school is going to remain at school until he walks out of the college with his diploma. Now, the fact is that of the boys—I am speaking for the boys—of the boys that enter the grammar school only a small percentage reach the high school. Of the few that get into the high school far fewer get through it. Of those that get through only a handful enter college, and of those who enter college not all graduate. If, then, a curriculum is built upon the inflexible lines of a system with the view of reaching the solitary goal of an A. B., it is very possible that much injustice may be done to the students who are dropped upon the way.

To make an eligible system, therefore, demands a very broad view of the conditions for which the student in each grade is to be prepared, should he go no further, and a fine discrimination between the relative values of given studies for meeting these various conditions. At present, comparatively few boys go beyond the sixth grade of the grammar school. To put a practical question at once, where is the prudence in postponing to the eighth grade subjects which are necessary for the boy's advancement in life and which he could master in the sixth grade if unnecessary matters were relegated to the eighth grade or dropped from the grammar school altogether? In so far as right goes, these millions have a better right at our hands to the necessities of an education than have the few hundreds to the glories of a diploma.

Keeping this truth in mind, we should be mindful also of another akin to it in making up a schedule of studies—namely, that we are trying to educate the children not to live in England or France or Germany, but for the conditions of American life. I believe there is altogether too much criticism of American schools from the standpoint of foreign schools, which are adapted to the conditions of domestic, social, civil and political life in foreign countries. In Germany, for instance, with the exception of a few provinces, the schools undertake to instruct the children of

German parents. The American schools have set about instructing the children of parents speaking all the tongues of the civilized world. If the language conditions of New York and Chicago were transported to Berlin, they alone would suffice to break up the German school system in fifteen minutes. A few months ago a law was passed for the whole empire that no public assembly should be addressed otherwise than in the German language. Imagine such a law for the single city of New York. The kingdom of Prussia has undertaken with characteristic drastic methods to kill off the Polish language in the northeastern possessions and has inflamed the whole population. Here we have taken up the language problem with Poles, Bohemians, Prussians, Italians, Greeks, Dutch, Scandinavians, Russians, Syrians, Hungarians, etc., and by the simple kindly patience of an army of young women in the grammar schools of America we are doing quietly what cannot be accomplished by all the sabres of the imperial army—executing the dream of a cosmopolitan civilization.

We should make our curriculum, then, from the knowledge of our own conditions. Moreover, it cannot be made to be put down indifferently as a stamp upon all localities. There are large cities and small cities and smaller cities and towns and little towns and villages. In all of them there are schools. If these schools are in a system, they have a perfect right to be fitted with a curriculum. It is evident, then, that a curriculum, if it is to be one for all, must have some elasticity. It must be capable of contraction and expansion, of elimination and condensation and extension. If it has not these qualities, something will have to break—the school or the curriculum. All these things have to be provided for by a study of the individual situation. There are special and varying needs of localities with small schools, and there are differences in the degree and kind of aid which the school can expect to receive from the home and surroundings. A single pattern made for an eight-grade school in a large city may fail to be even properly directive for the needs of many places.

In the matter of curriculum educators have to recognize that they are confronted by questions that demand an answer in the sense of commutative justice. They accept a trust confided by parents, and they bind themselves implicitly to do the best thing

possible under the circumstances, not following blindly any lead nor shifting wildly with every wind that blows.

The main questions, as in every undertaking, are those which refer to the means of producing the best results. There is the question of time, the question of material or content, the question of workmanship or teaching. These are so bound together that one involves and qualifies and conditions the others. Merely to look over the really great problems that exist, we might spend many weeks here in conference. There are even simple questions to which in those weeks we should probably find no answer. Take, for instance, a single point—not one of the comprehensive divisions, but a mere outside point concerning a single study. When, for example, is the boy in the system to be allowed to begin the study of Latin? I believe in the intellectual capacity of youth and childhood. A boy who has not been defrauded of his rights by the helpless exigencies of an experimental system should be fully competent to take up his declensions and conjugations at the age of eleven. Is there any reason why his mind should be made to conform to the fashions of his body and be kept in bangs and knickerbockers until he has reached the age of fifteen?

The time required to complete the curriculum of the system is generally recognized to be a period of sixteen years. This period is divided into eight years of grammar school, four years of high school and four years of college. Where the boy is admitted to the grammar school at the age of seven he is allowed to pass out of the college at the age of twenty-three. He is not considered to be fit for college graduation until he is within two years of the age when by the Constitution of the United States he is supposed to be old enough to be entrusted with the destinies of the nation as a member of the Congress at Washington.

One consequence of this long term in the system before the A. B. has been largely to eliminate the college graduate from some professional schools. Not that his diploma would exclude him. But he cannot wait until twenty-three to begin his professional studies. Certain devices have been resorted to in order to retain the student nominally at college and have his name in the list of graduates. He is allowed, for instance, to give his fourth year of college to professional studies. Nay, he can cut

away the last two years of college work, gain two years in his professional studies and present himself for the degree of Bachelor of Arts with those who remained four years in the college.

The situation of the college is made still more difficult in this regard by the fact that most generally the highest requirement for entrance upon certain professional studies is the high school certificate or its equivalent. Moreover, such is the age at which youths now enter the high school that all ought to be and some are capable of pursuing higher studies. Consequently, in large cities, where the thing is possible and where it is under local control and supported by local pride, the high school has set forth and captured not a few studies which were once supposed to be the exclusive monopoly of the college. And, furthermore, by a skillful arrangement of electives, it is made possible for a student who is diligent and intelligent to get in the high school in the studies of his choice all that he would care to get from the two years of college. Without saying more, we have enough here simply to indicate that a time problem has arisen for the last quarter and the third quarter of the curriculum.

Now, has anything come to pass in the first half, in the eight years of the grammar school? Nothing except that the first half is forced to be eight years of grammar school, of parish school. Men of antiquated methods and pedagogues not of the system shake their heads at the idea of holding a boy down to an English grammar until he is fifteen years of age. But, of course, it cannot be helped. The boy has to remain eight years in the grammar school, and the grammar school must be a grammar school. Though it may indulge in some variable amusements for the sake of occupation, still in the essentials it has to confine itself as ever to what is befitting the dignity or indignity of a grammar school. There are certain things in the high school which a boy in the grammar school, considering his years, could master if he were allowed, and which would be better for him than much of what is given to him.

The grammar school curriculum might be extended to ten, twelve or fourteen years, and it may indeed very soon be nine years; and, according to the present law of curriculum, the boy would still be tied to his English grammar. When the grammar

school of six years became a grammar school of seven years, did it reach out to something higher? When from seven it became eight, was there the called for development? No. That which was higher was supposed to belong to a building. The question was resolved by a standard of brick and mortar and not by the demands of the mental edifice.

Why, then, these added years? We are at the danger ground of the curriculum, of the whole curriculum. Have the educators been unwary, and have we now, consequently, that tottering at the other end of the college? Twenty years ago I stood watching a skilled workman putting heels upon shoes. He put seven nails into each heel with an unerring aim, which was a marvel to behold. I timed his work and made a computation and found that, with an eight hour day and three hundred days in the year, in one year he could heel at least 200,000 pairs of shoes. To-day, in the advanced processes, that man's occupation is gone. One blow of the steam hammer does all that he did for each shoe, and more. He went through the same process, which lasted a fraction of a minute, and the man at the hammer goes through a simpler process, all day and every day from January to December. In the entire construction of a shoe there is but one stage that has not been handed over to the machine. Any one of the other processes can be acquired by a person of ordinary intelligence in a very few weeks. To earn his living and keep his work he has only to get the speed.

Instead of one industry, put a thousand, ten thousand. But what has this to do with the curriculum? You asked why the years had been added. It is simply a question of who is to earn the wages and support the family, the boy or his father. If the boy, with his quick eye, swift movements and nimble fingers, acquires the speed at the age of seventeen or eighteen, is he to take the work and let his father have a choice between staying at home and going to school? Are there to be millions of men standing idle and with good reasons for being dissatisfied, or are these men to be allowed the privilege of being industrious citizens by keeping the boy in the school and shutting him out of the factory?

The education problem is an intensely social problem. It cannot be studied simply from within; nor can it be solved by those whose view is not broad enough to see how the education ought to work out into the life of the people. Have the educators met the new situation, the full significance of that prolonged period which they were supposed to fill out with instruction? We have seen them, when they were first confronted with the problem of time, draw out the old matter so as to make it cover the years that were added to the schooling. And then, when they found that the mixture was too thin, they resorted to the process of thickening, of packing into the watery element everything at hand that might give it consistency. Thinning and thickening—which of the methods is the wiser? Or is there wisdom in either? Have the educational capacity of the pupil arising from the mere fact of added age been duly considered? We cannot ignore nature and the great fact of natural development. It is the keynote of the curriculum. Any curriculum that will not build upon it must result in discord and be a damage to the boy.

Development is the boy's natural inheritance. It is not the business of education to try to keep him out of it. He has to be finding out new things and new reasons and to be testing his powers in higher feats. If he takes a hurdle at two feet and a half this year, he will be ambitious for three feet next year. So, if you keep him to work that requires no greater intellectual endeavor, making him reach up, he loses his interest and you lose your influence. His development goes on, nevertheless, and as you do not set the path it will probably find itself exercise in the wrong direction. If his syntax is cut up into transparent sections, and the sections are distributed over two or three years, whilst one is so easy to see through as the other, you are not providing him with the food for his development. If to kill time and the teacher yet pack the course with a whole library of science primers, the last of which, at the end of the eighth year, calls for no more power than did the one at the beginning of the eighth or of the seventh or of the sixth year, you are not keeping pace with his power. On the contrary, you are keeping him back. For, from the mere fact of his growth and experience, the last task calls for less endeavor than did the first. Being at the stage when memory

strongest, he is tied down to observation and memory, whilst the formation of the habit on which his life success is to depend is neglected—the habit of comparison and inference.

But here we are at a Rubicon. We emerge from the grammar school. There before us flows the river; and on the other side of the river looms up the fortress of the high school. What is it? What does it contain? Or, rather, what does it not contain? It contains at least some of those things upon which a boy who has been eight years in a school building should have been exercising himself. In that building over there there are things that are suited to the development that should have been the main part of his curriculum for two years past. Shall he go over and get them? He does not know they are there. He does not suspect that they are there. He has not even a remote suspicion that they are anywhere. He has not been brought up with the consciousness that there is such a thing as growth of power in exercise upon matter that demands endeavor. Besides, his time is up. It was settled long ago in the family council that he was not to cross the Rubicon. The hour has come when he must take his place in the factory, the office, the store—any establishment that he can edge into—and help, at length, to pay for all those shoes and stockings of happy memory.

During the past twenty years the grammar schools have been the field of much ill advised pedagogical experimentation. Just now serious men are urging the substitution of industrial training for certain things in the curriculum which may very well be regarded as less useful. The matter is now under discussion. Pending this discussion let us not forget that there are still other things which are more immediately tangible, of more ultimate value and of wider reach than such knowledge of tools as a boy can get at this period in connection with his other studies. It is also asked whether it be advisable for us to turn the eyes, the mind, the steps of a whole generation in the direction of the factory. It is also asked whether the new move will not frustrate the very purpose for which the boy is being kept at school—namely, to prevent him from entering into competition with his father. Will it not put into the same competition a dozen boys

besides, who otherwise might never have looked towards the factory?

With regard to early specialization in general, let me say in passing that I have followed its results for thirty-five years. The results have always been in favor of the student who possessed the wider principles. How far and in what unexpected conjuncture this proves itself will form matter for interesting study to anyone who wishes to give it his attention. Let me cite but one peculiar illustration. More than thirty years ago the banks of Amsterdam which was a sort of world clearing house, in order to secure for themselves the most perfect service, established a school of banking. In the course of time young men were graduated from this very flourishing school. The banks took in sixty of these specialists. But in a few months forty of the sixty had been dismissed. The bankers then made application, not to their own school, but to the gymnasium, and had the forty places filled by Latin scholars. Now, what is the connection between syntax and discount, between parsing a sentence and shaving a note?

Moreover, in connection with this question of the great importance of industrial training, there is something which, it seems to me, at least vaguely, but nevertheless clearly, might be taken into very serious consideration. Whenever this matter is brought up, we have to sit and listen to the example of the European countries being quoted for our imitation. We are called upon, for instance, every day to read the placard "Made in Germany," and the conclusion that seems to be drawn is that we have to turn our whole population into the factory. Now, there are certainly other possibilities open to the young man besides those that are to be found in the life spent at the machine. We have eighty million people here. In Germany there are sixty million. Those sixty million are packed inside a territory, the whole German Empire which could be placed within the State of Texas, with room left over for Holland, Belgium, Switzerland and Denmark. And there would still be 1595 square miles to spare. It is clear that in order to live fairly well at all they have to manufacture extensively. They have to sell abroad at low prices and work at home for low wages. If they had the immense territory that lies here outside the State of Texas, it might be a question

whether they would shut themselves up in the factories. It is well to understand the position of the unions in this matter—namely, that if the number of operatives is increased indefinitely there must necessarily be a reduction of wages, more frequent overproduction and more frequent periods of idleness unprovided for by the greater number. This limitation of operatives is not in itself and altogether a bad thing, as some pronounce it to be. It keeps many a man in steady employment by forcing him to seek that employment in another direction. It puts many a youth in a position where he can rise as he could not have risen if he had found it easy to take his place in a trade.

But this is entering into sociology. So it is. What to do with the seventh, eighth and ninth grades is eminently a sociological question. It may be looked at from the point of view of pure pedagogics. It may be looked at from the side of simple wage earning. It is well to take both views and see what the one aspect adds to the other. For about ten years I conducted an intelligence office for youths, young men and older men. This is one of the conclusions from the data of the intelligence office. Whenever there was a call for some one to fill a position paying twelve hundred dollars a year—one hundred dollars a month—there was no applicant. No one could be found. All the twelve hundred dollar men were occupied and were on the way to promotion. Lately, Mr. Thomas Edison has been telling us that there is a demand for ten thousand dollar men. What did he mean? He meant that there is the exploiting of the commerce, the transportation, the development of the resources of a great nation. There is opportunity for the trained mind that has ideas and principles and logical methods, that can throw itself into a complicated situation and come forth with the solution of a problem. All this work is being taken up by graduates—high school, and especially college graduates. They are taking it up fifty to one, whereas, if it were a mere matter of proportion according to numbers they should not have more than one place out of a hundred. It is the old question of the trained mind, of the keen intellect, and you cannot sharpen the intellect on a grindstone.

How, then, shall we get the perfect system? What matters shall be put into it? And how shall they be coördinated? Let

us be content to know that there is one perfect system in the visible creation, and one only. It is the system which the Creator put into the universe. Our nearest imitation of a very tiny part of that system is the chronometer, the watch, which is intended to mark simply the revolutions of the earth on its axis. This is a single movement of a single part (the earth) of one diminutive system (the solar system) in the perfect system that fills the immensity of space. To mark and follow this solitary movement of the earth upon its axis man has devised the chronometer, a system of springs, wheels and regulators. He has not succeeded. The best chronometer he dare not even regulate, but must be satisfied to note down every day how much it is running out of time. The earth goes on. It needs no oil on its imaginary pinion. It has neither mainspring nor hairspring nor balance wheel nor escapement.

Everything, then, that heralds itself as a system need not, for the reason that it has assumed a name, be adopted or accepted as a perfect thing, nor necessarily as even a desirable thing of its kind. "System" is the shibboleth of the hour. The little tradesman is driven out of his shop and is forced into a system. Railways, bakeries, oil wells, steel plants, the mines, the farms, the forests—all go into a system. Families live in flats of many acres—in a system. We are called to give up our national and municipal government and establish a system. In society, from every point of view we see the same result—power at one end and powerlessness at the other. And this is the *sine qua non* of every great commercial and industrial system where human beings form part of the machinery. To be a system it must be like a watch, and the hands must merely respond to the mainspring. Who can tell the future into which society is speeding as it shouts the watchword with which it has hailed the new century? I am not advocating disorder, but the *true order*, that can be found only by broad knowledge and wise deliberation. Because a thing calls itself system, that is no proof that the elements and factors of which it is composed are put together and made to work according to the laws of order. And when human beings enter into it as parts of a mechanism, a great system may become a very great disorder. We may find ignorance dictating to intelligence, opu-

lence squeezing the pennies out of poverty, idleness forcing to the last limit the sinews of toil, luxury fattening on the bread of the hungry. In making up a curriculum, then, we must be profoundly wise, and to be profoundly wise in this means first to beware of being poisoned by the atmosphere we are forced to breathe.

As a consequence we may take it for granted that education did not necessarily begin with the twentieth century and its shibboleth of "System." We are the debtors of our ancestors. If we would build well, let us build upon our inheritance. We are told to keep up with the age. Might we not make answer that it is as much as we can do to keep up with the ages? Why should we throw away the heirlooms that have been bequeathed to us, the result of the polishing toil of men of many centuries, men greater than ourselves? We know what the tendency is—to tear down, level, dig, reconstruct something new. If it is new, latest, it is best. Yesterday is a field for antiquarians, and to-morrow is almost past. The evolutionists of the last half of the nineteenth century undertook to rid science of the record of Genesis and to prove that Moses was wrong. They dug into the earth and left no stone unturned and no stratum unbarred to undermine Genesis and to prove that Moses was writing an oriental epic. And what did they find? They found the record of Genesis, verse after verse, written upon the folds of the earth's envelope. Then the leaders ran away in silence and left their dupes gaping at the heaps of confusion. But for twenty-five years they had kept up such a din that there seemed to be ringing in our ears nothing but the blows which the geological hammers were raining upon Moses and the Genesis. Evolution was the burden of book and review and scientific journal, and popular lecture courses were insipid without a strong seasoning of the new theory, and every day there was an announcement of a startling confirmation.

Are we to wonder that men's minds were literally upset? The name became popular. Everything began to evolve. The idea got into the minds of the masses. It became the popular philosophy. It is to-day the popular philosophy, notwithstanding the evidence of all its contradictions—the philosophy of fatalism, of change, of conceit and discontent. It says everything changes and in spite of appearances is always advancing inevitably to what

is better, to a higher type. We are therefore necessarily wiser and better educated than were our ancestors. And, though we are thus conceited, we are still very discontented because the better things that must come are not coming fast enough. Change in the new philosophy always means progress, for it is the index of evolution. Hence the popular mind is impatient for change. And so, also, shrewd leaders play with the idea upon the popular mind as if it were the cloud and the pillar of fire conducting society to a land of promise. If you essay to tell the evolved youth of to-day about the things that happened in the eighties or the seventies he beams upon you benignly, as the arc light might upon the old lamp post. The standard of his superiority is marked with scientific exactness by the ratio of candle power. He is just so far beyond you as the carbon is beyond the candlestick.

Note the lengths to which this modernism does not hesitate to go in matters of the most elementary instruction. It may have been thirty centuries ago—history does not record the date—the Phœnicians came into Greece. With them there came a man named Cadmus. He found there a melodious language, with no signs to record its sweetness. So he adapted some Phœnician signs and added others and gave names to the signs—alpha, beta, gamma, etc., and the list was called an alphabet. With this alphabet the world became possessed of the tales of Homer and with a literature that has not been surpassed in the perfection of structure. The Latins took up the alphabet, and it passed into all the modern languages. In this alphabet there has been enshrined all that we have of the thought and imagery, the philosophy and history and poetry of thirty centuries—Demosthenes and Cicero and Virgil and St. Augustine and St. Chrysostom and Dante and Bossuet and Shakespeare. Well, at the end of the nineteenth century certain modernists in education took old Cadmus and his alphabet and threw them out of the schoolroom. They were old and therefore useless. What the evolutionist exemplars would do with Moses and the Genesis these educationists would accomplish with Cadmus and the alphabet. When the alphabet was gone, of course syllabification (vulgarly called spelling) went, too, for want of building material. And after ten years it was discovered that boys out of the grammar school could not find the book

they wanted in the library catalogue, and that they could not use the Latin dictionary when they went to the high school, and that they could not file bills when they got their first work in an office, and all because they did not know where J and K and Q came. And the letters which they wrote contained mysteries of spelling which had never been contemplated by the most eminent philologists. And then it was most interesting to see how Cadmus was secretly admitted by the back door with his alphabet and the spelling book.

It was stated very explicitly at the beginning that there was no thought of presenting here a schedule of studies. The purpose of the board in calling for this paper was simply to approach the subject of curriculum, hoping to elicit interest in a general matter of so great moment. We say, "approach the subject," that is, draw near enough to see it and to note some of the conditioning facts under which it must be studied. Holding to this purpose, we have chosen to present the subject from a universally available point of view from which the curriculum can be seen stretching out into the years in which nearly all men are supposed to be already adopting some of the graver responsibilities of life. Gazing at the long perspective we have seen it clouded by the dust of turmoil and change which arises from the untiring efforts of men to seek in the future the lessons of experience.

Out of what is thus seen from a common vantage-ground which is open to all there have arisen questions which are being asked as well by educated men as by educators:

1. Is it advisable to lay down a sixteen-year course of study as a requisite preparation for the degree of A. B.?
2. Does the sixteen-year course produce results superior to those which were obtained from a twelve-year course? If so, what are those results?

It is contended that the better results are not found in the knowledge of languages, modern or ancient; not in the knowledge of history or mathematics; not in the wide reading acquaintance with English literature nor in the use of the English language. There is new knowledge in chemistry, electricity, geology, physiology, biology. But

3. Is it well that the degree in arts should be retarded for so many years on account of higher natural science?

4. Are there not professional pursuits into which this higher science does not enter?

5. Must the mass of those students who wish to give themselves to such pursuits forego the degree because of the time demand on life, and thus be ever after barred from getting any college degree in course? Or shall we all follow the lead that has been set, drop the literary studies of the college, and give the degree in arts for the study of a profession outside the college?

6. If there is to be system and uniformity of system, what should be the number of years in the undergraduate curriculum? How should those years be distributed? Should there be allotted to the grammar school six, seven or eight years; to the high school three, four, five or six years; to the college two, three or four years? How should these years be combined into a total, and how should the matter be assigned according to the combination? Or shall grammar school and high school be so reorganized as to put the college out of service?

These are not mere random queries. They summarize real questions that are being asked. Two things have to be considered: the time and the content. There must be some limit to each; and each must be conditioned by the other. Looking at the entire course of studies from the point of view of time, we should have a reasonable regard for the future life work of the student. Looking at it from the point of view of content, we should try to make a just estimate of the absolute and relative value of each element that enters into it. Things that are of more urgent and universal need for both civilized life and advancement in scholarship should always have precedence. Essentials of this kind should come in for the earliest possible attention, in order that the way may be cleared for higher things, and that the higher things may be grounded upon their natural foundation solidly laid.

When men of intelligence, knowledge and experience, men who have merited well of the public by long, honorable and successful service, ask whether the educational fruit exhibited by the student after the grammar school course could not be produced—and of a more healthy growth—in fewer years, we may well stop to inquire

and compare. This question—be it well remembered—is not put with the desire of throwing boys out upon the world at an earlier age. On the contrary, the object is to introduce them, at the natural time, to the student life for which they ought to be fitted. This very introduction into a new life of study in keeping with natural development will be the greatest incentive that can be given them to continue at the work. This compact early education, followed by the opening of vistas to fields of knowledge, will also, we are told, do away with that listlessness which the long effortless drag of the present grammar school curriculum almost necessarily engenders.

If then it should be agreed that the curriculum of the system calls for revision, this last question furnishes something sufficiently definite to be submitted to deliberation. Perhaps, too, there would be more educational sense manifested by a willingness to discuss the project of strengthening the grammar school than there is in the actual movement to dismantle the college. And this all the more so, as it hinted that the strengthening of the grammar school would save the college from the wreckers.

And here, finally, in connection with the betterment of the elementary curriculum, I would ask leave, apparently outside of our subject, to make mention of an important provision. I say “apparently,” for all talk about curriculum and about education generally is apt to have but slight beneficial results unless there be one very essential requisite provided for each class—namely, a teacher. A teacher should have knowledge, the gift or the art of imparting knowledge, physical strength necessary for the exercise of the profession of teaching. The making of a curriculum, the making of a hundred thousand curricula, and all the meetings of all the educational associations, with all the speeches and plans and recommendations, and all the fine buildings and the pictures of those buildings, and all the reports with endless figures and schedules and diagrams—all this will not make a teacher. Any thoroughly equipped teacher can draft a curriculum. No curriculum drafted or to be drafted can provide us with a teacher. A real teacher, without a line of printed curriculum, can give a very good education. A curriculum without a real teacher will be apt to result **only in confusion worse confounded.**

With this I close, for here is where the truly judicious elementary curriculum must always begin. The best and the only breakwater against the flood of drift that is liable to sweep in over the educational field and to disfigure and encumber the curriculum is the body of thorough teachers. With the consciousness of their ability in their profession they will be able and ready to stand as a solid wall against all the nonsense, fads, time-killing devices, new books to try, new methods to try, which come in periodical deluges from quarters whence they should not have been expected. And the mere name of normal school or institution is not always enough. For even under so honorable a title it is possible that time may be spent in floundering and picking among the wreckage.

This subject of the teacher is the one that demands the first consideration. It is prior in importance to any and all of those others that receive so much solicitous attention. It is before books, buildings, bulletins, catalogues, reports. If, then, there is to be a system, the first and most necessary thing for it, in order to save itself from self-destruction, will be to look to the preparation and the care of the teacher. This preparation does not end with the normal classes. The teacher is not formed by being presented with a certificate to step into the classroom. Ordinarily a teacher only begins to be formed after he has tested his knowledge and his gift of conveying knowledge on the completeness of the matter assigned.

The teacher makes the school. No teacher, no school. Other things being equal, as the teacher such is the school. Now, for the teacher, both in the first period of formation in the school room and in the development and growth to maturity afterwards, there is one thing that is absolutely necessary. That one thing is study. The teacher who stops study soon ceases to be efficient in the classroom. This is the case even though the matter has already been gone over several times. Each set of pupils is different from every other set. The teaching of one year, in the same matter, is not like the teaching of the year preceding. Each set of pupils has its own problems, which cannot be solved without study and reflection. The need of study becomes all the more imperative when the teacher is assigned to new matter.

This being the case, the school that cannot give its teachers time for study must necessarily be inferior to what it might be. In all probability it is a poor school. Why? Because study is necessary for good teaching. The very first question to be asked when inquiring into the efficiency and proficiency of a school is, "Do the teachers study?" If this question can be answered in a strong affirmative, there is commonly little need to go further. The affirmative answer means that the teachers are ready in their matter and that the scholars have to be ready too. If the teachers do not study, this may be either because they have not the time, or it may be because, though having the time, they devote that time to something else. If it be that, having the time at their disposal, they choose to devote it to something else, their teaching efficiency must soon begin to diminish, and this even though they are kept at the same matter. The teaching machinery begins to rust. Worn out parts are not renewed. Interest begins to flag, and the interest of the teacher is the interest of the school.

But it may be that the teachers have not the time—are not allowed to have the time. If this be the case, then all the printed curricula and programs in the world could not turn that aggregation into a school. A teacher is a teacher and should not be called upon to be simultaneously anything else. Outside of the schoolroom a teacher should be left absolutely free for study, rest, relaxation and spiritual duties. Every other call for the expenditure of energy is, though ostensibly for the good of the school, nothing more nor less than a blow aimed at the vitality of the school.

A teacher must have time for study—yes, and time for repose. The mind of the teacher becomes unfit without study, and the body of the teacher becomes unfit without repose. In this matter upon which the possibility of a curriculum depends, let us be willing to admit the fundamental truths upon which we have to build. Each human being has one nervous system and one only. When that one is worn out, there is no other way to supply for it except by getting another human being. There is no other occupation which is so wearing on the nervous system as is the occupation of the teacher, especially in the grades of the grammar school, and particularly where the class is large. One day in the

grammar school calls for a greater expenditure of nervous energy than one week in the exercise of parochial functions. When this expenditure is made for five successive days in the week, the increase in the difference becomes greater and greater each day as the week goes on. If the teacher cannot get the rest and relaxation necessary to recover between the close of school in the afternoon and the opening of school next morning, the second day has to begin with weakened power. And even where conditions are as they ought to be, when Friday night comes there is a diminution of energy which Saturday and Sunday can hardly restore. If the necessary repose does not come at the end of the day, and if again, it does not come at the end of the week, Monday's work is begun with a system that has started on the down grade. If this method is pursued from September to June, the summer vacation cannot repair the loss. Keep it up for ten years, and the summer vacation comes when the teacher cannot return to the classroom.

It may be like flying in the face of fire to say it, but it is a truth beyond question that a teacher cannot act as sacristan, a housemaid, or as seamstress. It ought to be the pride of the parish so to provide for those who come to teach that they may be absolutely free to teach. Household labors should not be awaiting them when they return from the more arduous day's work in the school. If, when the nervous system is wearied to the limit by the strain of the classes, they have to turn in and exhaust their muscular energy, nothing remains. They are altogether incapable of application to study or to spiritual exercises. The eye strained alone demanded of the real teacher in the classroom and in private study is so great that if the night and the Saturday when the inexorable laws of nature call for repose have to be given over to the work of the seamstress, something has to fail, the school or the teacher, the school system or the human system, or both.

At the age of forty our teachers should be entering on the years of their greatest power. With physical constitutions well preserved and strengthened by the care which they deserve, with well poised minds, with all the pedagogical balloons let go and with judgments founded upon the observation of actual facts and actual needs and actual children, with minds stored by the long years of leisurely digested study and with the full developed fruit

of a ripe experience—a corps of such teachers should rival anything to be found the world over. The value of such a corps of teachers scattered through the schools for direction and example could not be overestimated. We ought to have that corps of teachers. Where are they? If you will go out to the confines of the cities and walk along those silent pathways, the Way of Nazareth, the Way of Bethlehem, the Way of Olivet, you will find the answer under the weeping willows, carved upon the stone. It is there where the child's need can no longer stir them to the superhuman effort. *Requiescant in pace.*

In this connection we might make mention of that time-honored albeit exasperating appendix of the parish school, the "entertainment." Wherever this begins to declare itself in chronic fevers, the aggregation of classes begins to lose in its quality of vigorous, robust health as a school. It may become a fair, miniature vaudeville, but it declines as a school. Acting, mimicry, recitation from memory, is no index of an education. Even good actors are often without education beyond the lines they have memorized, and would find it hard to tell the story of their play with due regard to grammar. If anyone thinks that the regularity and efficiency of class is possible during the recurrent fevers of the "entertainment," he will be disillusioned if he will but take charge of the schoolroom for one week at one of those momentous periods and simultaneously nurse the malady towards the development of the crisis. And then, if he has to do all the shopping and to manufacture all those historic costumes for the entire troupe, and be behind the scenes to adjust the crown of gold paper on the head of the lost prince, and keep those mummers mum whilst they are waiting for their turn, and be ready with pins and needles to repair all the disasters to the togas even as the curtain is rolling to the sky, and gather things up before midnight and appear next morning in class wearing the best smile that he brings home from his summer holiday—he will want to go further than modern science; he will be for cutting out the appendix before it can get another chance to give warning of its existence. Not the big vanity of the fond parent nor the little vanity of the darling child will avail to stop his awful logic.

In conclusion, then, the teachers are the treasures, the most precious members of the parish. The other members must be made to understand the position of those who have sacrificed their lives for the object of the school. If this one fundamental fact is thoroughly comprehended and acted upon, the curriculum will build itself upon its natural foundation. But if the attention due to this one thing is regarded as too irksome or too expensive, then need we be yet awhile content to continue debating upon the curriculum.

DISCUSSION.

BROTHER AMBRQSE, F. S. C.: In our educational system four distinct and sequential institutions are found. These are the grammar school, the academy or high school, the college and the university. Whatever adjustment of the curriculum is made, care should be taken that neither the high school nor the college is permitted to vanish. To guard faith and morals: this is the object of Catholic education. If there is sincerity in our cry, "The greatest good for the greatest number" these four sequential institutions will remain. The majority of those who enter high school will not enter college. Indeed, many who enter high school, intend to withdraw at the end of the high school term; and many who enter college, intend to withdraw at the end of the college term. Now those who do withdraw, are in the excess. And to cut down the high school or college years would be to deprive the greater number of a greater and a longer training. This would be working for the benefit of the favored and petted few who enter the university. This few can well afford whatever delay may be occasioned by the time spent in high school and college.

Where there is no Catholic college, the rarity of a Catholic academy or high school is so great as to create a positive hiatus in the Catholic system of the majority of localities in the United States. The girls are better provided with high schools than are the boys. Consequently, too many of our Catholic boys are found in the state high schools or business colleges. Up to his fourteenth year the boy is a human blossom. At fourteen the structural period of life begins. And just when the boy most needs the atmosphere of a Catholic classroom, he is thrust into the chill and hollow vacancy of non-Catholic surroundings. Alas! that so many of these human blossoms should fall in the way of the poisoned powder that is shaken into them by non-Catholic, and even unchristian influences, just as they are folding into fruitage. Catholic colleges and Catholic universities would have larger enrollment were there more Catholic high schools.

The curriculum of the high school needs adjustment. This adjustment would be best made by so arranging the curriculum, that students for the professions can begin their specializing work as soon as they leave

high school. And this arrangement would eliminate the elective system now in vogue in the high schools. The elective system in the high schools is an educational fallacy permitted existence in practice. The social affairs in our state high schools are social distortion. As a consequence of these two conditions, the beautiful periods of youth and maidenhood have passed away. Our youths of fifteen and sixteen are now young men; our maidens of fourteen and fifteen young ladies. The child finishing grammar school who enters high school, is called on to exercise a judgment in electing his course of studies that is a difficult task for the young man or young lady of eighteen. To force judgment in that manner is wrong. Decisions thus reached are mere guesses. As a consequence, many of these students become discouraged. They did not guess correctly. Many a career is destroyed in embryo. The guess they did make led them the wrong way. Such a mistake should not be made in the Catholic high school. A generalized curriculum should be devised for the high school, which, having been completed, would enable the student to at once begin specializing with a view to his life work.

It is true that we cannot presume that every student entering the system will go through it. The logic of facts forbids it. Indeed it is a wonderfully small percentage that do go through. Circumstances, physical conditions, mental characteristics, idiosyncrasies of character are compelling causes to take the student out of the system before it is completed. The impossibility of telling at what moment the student will be compelled to stop, renders it impossible to so arrange a curriculum that it will best meet his needs at the moment of stopping. If then any adjustment is to be made with this object in view, it should be made at the earliest period possible. Thus the greatest number would be benefited.

But in what should such an adjustment consist? It sounds like a platitude to say: a curriculum for America should meet American requirements. Regard facts. Consider for a moment the vast number of boys, who, having started to specialize with a view to law, to the priesthood, medicine, etc., are compelled to give up and begin earning a living. How illy fitted are such students to do any work that would bring a sufficient monetary remuneration. "To dig they are not able, to beg they are ashamed." If they have been in college, prejudice holds against them. I have known young men, who, having creditably attained their A. B., were unable to earn a dollar. Their curriculum had prepared them for a world in which they were not to live. They had not a practical idea of ordinary affairs. They could calculate the increments of expansion in a circular wheel under a given degree of heat; they could discuss Huxley's theory of light; they could pick flaws in every philosophic system whose wreckage has been lying for ages past, rotting on the shores of time; but they did not know the difference between a sight draft and a bill of lading. And these were students whose studies had been pursued in an American institution. America is essentially a land of practicality.

Commerce is its watchword. Commerce is the stimulus of our people. No matter what position a man may occupy in these United States—priest, lawyer, physician or civil engineer—he should have a certain knowledge of the laws of commerce, of the science of accounts, and of the methods of business procedure. When this shall have been put in the curriculum the desideratum will be obtained. And beginning this training in the last year of the grammar school, and continuing it for a year or more in the high school, would solve the time adjustment to meet the greatest number of students compelled to withdraw from the system. A student so trained who would be compelled to stop could do something towards earning his own living. Six months in a business college will not accomplish the purpose. If you doubt this, get a consensus of opinion of the business college graduate from business men. In the great mass of literature sent out by the business colleges, I am yet to see an applauding or commendatory letter from a business man. If they had such letters, you may be sure they would use them. Their methods of advertising call for just such matter.

In order to adjust the high school curriculum to this purpose some studies can well be delayed until after the first or second year of high school. There are studies in which students would progress very rapidly were they delayed until a better knowledge of English grammar had been obtained. Time would thus be saved. No matter what the talent of a boy of thirteen or fourteen years, he has not the common sense of the youth of sixteen or seventeen. Common sense, it is true, is a most uncommon thing. It is the correct exercise of judgment guided by experience. The boy of thirteen or fourteen has not the experience of the youth of sixteen or seventeen. Hence, his judgment cannot be so securely guided by that which makes for common sense. Now the development of judgment which comes only with age, would wonderfully simplify the teacher's work were there a delay in the time of approaching certain subjects. The careful adjustment of the entire curriculum along these lines would solve many of the problems presented by the curriculum as it now stands.

VERY REV. FRANK A. O'BRIEN, DEAN: We believe that a curriculum could be satisfactorily arranged. There would have to be exceptions, but this could be taken care of in different sections of the country. By having a great system our country would be vastly benefited. We believe that the matter should be outlined from the beginning up to the eighth grade, or entrance into high school, then for each year of high school, etc.

We are heartily in favor of an examination similar to that of the Regents of New York.

We do not think it well to adopt universal text-books. We have found from experience where such has been done in a limited way, that publishers became very independent and exacting. Improve-

ments are continually being made, and we should avail ourselves of every improvement, which is an improvement.

We do not believe that our system should be formed on any foreign system. We think that we ought to improve on any foreign systems. We believe that too much has been attempted for the ordinary student. We believe that this is the fault of our present work. We believe in Catholic high schools where our children will be given a chance to acquire such knowledge as they may need without danger to faith. We heartily condemn co-education after the sixth grade.

We protest against the public school system as it exists in many places where young men and women are allowed to assemble promiscuously; join the Greek letter societies; visit in corridors; criticise nude copies of works of art; permit the sending of notes, and allow young people of both sexes to visit one another at all times under the pretense of helping in school work. The innocent cannot live in such an atmosphere, except by the intervention of Providence.

We advocate the election of all the members of the public school boards by popular vote in the same way as the members of the common council. If we can trust a city council with millions of dollars for different matters, we can also trust it with a board of management of our school system, exacting a report for every cent expended.

We believe that there is too little interest manifested by Catholics in the public schools. Our taxes are thereby turned against the interests of our children. We believe that every Catholic ought to vote at a school election.

We are thoroughly in favor of parochial schools no matter of what denomination. We believe in high schools and small colleges. We do not believe that these small colleges and high schools should be established in any city where there are existing colleges, unless it should appear reasonable that there is ample room for both institutions.

We believe that university work should not be attempted by small colleges; that these colleges should be feeders for our universities. We believe that university education should be talked up more, and that all universities should have their share of the students. We believe that a more liberal encouragement should be given to the Catholic University, and that all Catholic high schools should be affiliated to it.

We would like to see coming from this University examination blanks for all schools. We believe that all papers should be examined by a school commission, residing at this center, and that the approval or passing mark of such a board should be continually "talked up" in our schools, and set as an honor to be highly appreciated.

We trust that some day a proper normal school may be filled with candidates who will be qualified to teach our high schools. Now we must depend upon religious orders. The male teaching body in the

United States is far from equalling the demand, thus the higher education in the Catholic schools is neglected. We hold it behooves each priest in the country to follow the injunctions of the Council of Baltimore to endeavor to secure vocations to the brotherhoods and sisterhoods. It is extremely difficult for a parish of ordinary means to secure teachers for a high school. We believe that religious communities are suffering for lack of vocations, by centering themselves in large cities rather than in cities of medium size, and country places.

We believe that there is a systematic anti-Christian effort towards bringing the children of the country to infidelity. The placing of public schools with their royal equipments, in the midst of settlements of foreigners, is not the work of chance. There is deep study and a forethought somewhere. There is too little sacrifice on the part of Catholics for the establishment and endowment of parish schools. There is not the moral encouragement, that there should be from so-called prominent Catholics.

We call your attention to the immense work in the cause of Christian education that is performed by our non-Catholic brethren. We live in a Holland district. The schools of the Christian Reform Church in our state educate more than four thousand children. In one city, Grand Rapids, they have two thousand three hundred children attending school. There are in the neighborhood of one hundred teachers who work at an average of \$33 per month. When we realize that many of these men have families, we can consider the sacrifices made for the cause.

Catholics should help the cause of Christian education and parish schools, whether they be Catholic or not; or in other words, we would prefer to see a ranting bigoted Protestant who has faith in God, than to see a generation not acknowledging God.

As long as a so-called Catholic endeavors to keep the cause of the parish school in the background, he will be pushed forward by "prominent men" of the community, which is another sign of a systematic plan.

In our town we insisted upon our rights when the manual training fad was introduced. They were secured, but we found that things were made so unpleasant for Catholics that we were obliged to discontinue. We demanded that the children of our eighth grade be admitted without an examination to the high school. This was agreed to, and for the first year they were passed without examination on merit; the second year's examination was very hard and very few remained for the third and fourth year, and those who did remain were practically lost to the Church. We finally decided at any cost to keep our pupils from the high school. We succeeded a year ago in getting a Basilian Father to start a collegiate department, or high school in connection with our parochial school. We had fourteen young men

on roll and ended the year with eleven. The results were encouraging, and the people were proud of the achievement. The expense to the parish above the donations received was in the neighborhood of \$250. The average cost of the pupil, including fuel, light, janitor and all ordinary expenses, was \$75 a year per capita. We exacted \$40 a year from those who were able to pay, and provided for those who were not. We expect double the enrollment during the coming year. We are more than pleased with our venture. We believe that a school of this description can be maintained in every city of over twenty thousand inhabitants. We would like to see more of them.

REV. A. E. LAFONTAINE: The discussion to-night is very interesting to the man who has anything to do with parish schools. It is so interesting because it is the first time we have had a subject taken up which links all schools together, from the parish school to the university.

I believe a great many of the things Father Poland has said are very much to the point. There are surely defects in our curriculum. I do not intend to make any criticism of the parish school. I was led to infer from the words of the reverend speaker that he thought eight years was too long a period for the primary and grammar grades; that six years ought to be sufficient and that the two years were added for the purpose of killing time—and the teacher—more than anything else.

I am not familiar with all parish school systems, but I *do* believe that the eight years in the parish schools are more a power for good than six years and that the eight years' course was not made for an industrial reason more than for an educational one. The lower grades of all schools are generally well filled; there is always a smaller number of pupils in the higher grammar grades of a parish school, but the number of pupils in the parish school grammar grades is out of all proportion to the number in the high school grades. Most of our Catholic children can be induced to complete the eighth grade of the parish school, but could not find the time to go through the high school. We ought to be able to devise some means of giving them more than they are now getting in the grammar grades, we would enable them to face with better advantage the new world which they are about to enter and we would at the same time be increasing the attendance and the standing of the high school grades. We must not, however, attempt studies which are not of general use or of only limited use, such as Latin. A boy may learn Latin at eleven years of age; the history of education teaches us that some have learned Latin at that age, but the question is whether we could teach Latin to the boys in the grammar grades of the parish school. It might be useful and it might be done, but the children would drop out rather than

learn it. I know this from experience in certain localities. Nor do I think that we should teach much manual labor in the grammar schools unless we intend to abandon our classical course and make our high schools technical or industrial schools.

What then are we to do? We ought at any rate give more than is at present given in the grammar grades in many places. We ought to enrich the curriculum while still keeping the eight years of the grammar grades. In English there is an extensive field to enter upon. We could teach punctuation, versification, composition, essays and the elements of rhetoric. In mathematics in the lower grades only the bare processes of arithmetic can be taught, but in the higher grades mensuration, the principles of bookkeeping and algebra ought to be taught.

These ideas are practical and are carried out with success in many of our schools. The consequence is that the pupils of these Catholic schools are fitted to pass at once into the second year of the high school, but they do not know any Latin. This is one of the objections which the reverend speaker mentioned. We must adapt our Catholic high school, wherever we have the happiness to have any, to the standing of the grammar grades, and should make it a logical unit with them. Without pupils from the parochial school we can never hope to have a high school.

Sometimes our pupils from the parish schools pass for the high school and are found fit for the second year in all studies but Latin. Let the pupil be taken on his merits, let him go into the second year of high school, and let him follow the first year for Latin. He ought not to be put back to the first year of high school only because he has not studied Latin. I know a boy who went through all the high school studies except Latin, and who went to college where he had to go back to first year Latin. He complained about it and I thought he was justified.

The curriculum of our Catholic schools of course is not perfect, and I very well understand the ideas expressed by the reverend speaker and his suggestions to improve it. Still I believe that the curriculum is necessary. He said that any live teacher can make a curriculum, but that no curriculum could ever make a teacher. I may be taking a lower tone, but we must take things as they are. It is true that the best teacher can teach without a curriculum, but the teachers in the grades above or below him may not be of the same quality and without a curriculum loss of time and confusion could be the only results.

The point I wish to make is this: since the great majority of our children leave us after the eighth grade, we must devise a curriculum which, on the one hand, will offer those who must leave us an education which will give them as much culture as possible and enable them to help themselves in the future, but which on the other hand, will

induce those, who have the time, to continue their studies in our high schools. We all recognize how necessary it is for us to have as many highly educated Catholics as possible if we ever wish to occupy the position to which we are entitled in this great nation.

In conclusion, I would beg to excuse any crudities in my remarks. I arose without any preparation, but I felt obliged to express my opinion on some of the points that have been brought up for discussion.

REV. G. P. JENNINGS: Father Poland stated, if I followed him correctly, and experience amply proves, that the eight year curriculum, followed in our schools, is not the result of scientific conclusion nor necessary to prepare children for high school work. It is rather the outcome of industrial conditions which have been largely created and controlled by the labor unions of the country.

In order to reduce competition in the ranks of especially skilled labor, and also to satisfy the demands of those who protested against putting children to work at the age of twelve, two years were added to the course and the curriculum padded out to meet the new conditions. At the same time educators seem to have overlooked the difficulty of keeping up the interest of a large number of children, particularly boys. With a penal law enforcing attendance at school, and with the love of study practically dead, the added years have proved a dreary experience to many children who had no talent or inclination for high school work.

The result has been that educators all over the world have turned their attention to solving this educational problem, with the nearly unanimous conclusion that some industrial training should be introduced during these two years; primarily for the purpose of making these years interesting and profitable by teaching children to use their hands to fashion much that their minds conceived. Then to fit them for taking up a trade as soon as they leave school and make it possible for them to earn a livelihood, and at the same time overcome the unfair and arbitrary barrier set up by labor organizations who limit the number of apprentices applying to the different trades.

These industrial schools are slowly but surely taking definite shape and forcing themselves into the curriculum of the public school system. At the last annual meeting of the National Educational Association these schools received the strongest endorsement. Their realization and necessity are generally admitted.

The plan advocated is to establish some change in the seventh and eighth grades, which will allow children to spend part of the day at their books, and the rest of it in industrial schools, in which they can learn the rudiments of some trade according to their ability and inclination.

Catholic educators must prepare to meet this growing demand so that when these schools are actually forced upon us we may be ready to adjust ourselves to the new condition, and more than that, have something to say in the ultimate adoption of a plan by which our children can be kept in our schools and still be able to take advantage of learning a trade in the public industrial schools, which by making proper effort we may succeed in establishing in separate buildings to which scholars can go every day after their regular class work is finished. In this way the expense of building and maintaining these industrial schools would be upon the public, where it belongs.

If we ignore this movement how long will it take Catholic parents to realize that the children of their Protestant neighbors have a distinct advantage in educating their children under a system which during the last two years of their school course, teaches them some trade, and fits them to earn wages as soon as they leave school? Unless we arrange our curriculum to enable Catholic children to take advantage of this industrial school movement and assist their parents when they leave school, how long will it take Catholic fathers and mothers to take their children from our schools and send them to the public schools?

I have not the time, and do not care to answer this question, but I respectfully ask an answer from you.

REV. F. W. HOWARD: In educational matters our college and university men are the ones to whom we naturally look for help and guidance in the study of our problems. It is encouraging to find them looking at the educational situation, not from one point only, but taking a survey of the entire field and viewing our problems in their relation to each other. The aim of the Association is to bring about the perfection of our system, or we may say to devise a system of Catholic education that will suit the needs of the various ages and classes of pupils, and be suited to the conditions of our life in this country.

I think it is important to have a just understanding of the mutual relations of the elements of our system. It is a great mistake to look upon every child that enters the kindergarten as a possible university graduate, and to direct the educational work of all grades with such an end in view. We know well that a very great number of children never go beyond the grammar school, and of these many never go beyond the sixth grade. Of those who enter high school only a small proportion graduate, and when a student finishes college he naturally wants to start out in some profession or to earn his living. Every division of our work is a system in itself, and not a mere part of some great system. The grammar school should be arranged primarily for the welfare of those for whom it is to be a finishing school. The high school, the same. Each department of our educational work

is an end in itself and has its own mission and end to accomplish. Unless we keep this in view I do not think we shall be able to bring about just and proper relations among the various departments of our educational work.

Another point that occurs to me is that in the discussion of the high school our attention is fixed on large centers, such as Chicago, St. Louis and the great cities. In the State of Ohio and in the country at large there are many cities of 20,000 to 60,000 inhabitants, with two, three and more Catholic parishes. The most urgent phase of the high school problem seems to me to be: How shall we adequately provide for the higher education of the graduates of the parish schools of cities of this size?

PUBLIC MEETING

ADDRESSES

RELIGION AND NATIONAL WELFARE

ADDRESS OF MOST REV. HENRY MOELLER, D. D.

Ladies and Gentlemen:

We have had the pleasure of having with us prominent Catholic educators of the United States from the Atlantic to the Pacific coast—from the Lakes on the North to the Gulf on the South. They have not devoted their time to sightseeing, but to studying and discussing various problems connected with the work, that is so dear to them—Catholic Education. A person gives proof of his interest in a cause by the sacrifice he makes to promote it. Applying this principle to our Catholic educators, who in the face of great inconvenience and hardship have attended the convention, and who during its progress have worked so strenuously, you could not help feeling convinced that they are thoroughly in earnest, and that their heart is in the great work to which they have consecrated their lives—Catholic Education.

The great difference between the public schools and the parochial schools is that in the former secular knowledge alone is imparted, in the latter besides secular knowledge suitable religious instruction is given. Education to be of any value must be built on, directed, and permeated by religion. This was the conviction of the Founders of this Republic, the men who suffered and bled for their Country's cause, whose patriotism no one can question. They did not believe in separating Education from Religion. Congress in the beginning, before the adoption of the Constitution, wanted the schools to be re-

ligious. July 12th, 1787, Congress passed an Act entitled: "An ordinance for the government of the territory northwest of the Ohio River," the territory, which now comprises the States of Ohio, Indiana, Illinois, Michigan, and Minnesota. In it we find these passages: "No person demeaning himself in a peaceful and orderly manner shall ever be molested on account of his mode of worship or religious sentiments in said territories. There shall be neither slavery, nor involuntary servitude in said territory, otherwise than in punishment of crime, whereof the party shall have been duly convicted. Religion, morality and knowledge being necessary to good government, and the happiness of mankind, schools and means of education shall forever be encouraged." Such was the view of Congress in 1787 regarding religion as a part of education. The men who made the first laws for this Republic declared that not only knowledge, but also morality and religion were necessary for the Country's good; and, that morality and religion as well as knowledge should be taught in the school. Public education in the beginning was religious; and, I believe, it would be the same now were it not for the difficulty of satisfying the many varieties of faith. But is it wise on account of this difficulty to maintain and foster a system of education from which religion is eliminated? And should we Catholics, adhering to the principles in which the Founders of our Republic believed, be condemned if, in order to give the children a religious training, we do not make use of the State's schools, but maintain our Catholic schools? If morality and religion are necessary "to good government and the happiness of mankind" it seems to me every fair-minded and patriotic American will generously encourage our struggle for Catholic Education, and as much as possible lessen the burden of maintaining our Catholic institutions of learning.

There is evidence of a growing dissatisfaction on the part of many of our citizens in regard to the secular system of State Education. Let me quote to you from an organ of public opinion, which certainly cannot be suspected of Catholic sympathies: "Our whole machinery of education," declares the Brooklyn Eagle, "from the kindergarten up to the university,

is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks at the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system as it now exists, is morally a negation. The great companies of educators and the whole American community need to be sternly warned that, if morality cannot be specifically taught in the public schools without admitting religious dogma, the religious dogma may have to be taught in them. For righteousness is essential to a people's very existence. And righteousness does not come by nature any more than reading or writing does."

The children educated in the Catholic schools, if they remain true to the principles taught there, will be a credit to their country. A consistent Catholic will be a model citizen. The fundamental of civic virtues is reverence for authority and obedience to law. These obligations are impressed on our children. In explaining the Fourth Commandment of God they are told that they must obey not only their parents—not only their bishops and pastors—but also magistrates and masters—in a word that they must obey civil as well as ecclesiastical authority—keep the laws enacted by the State as well as those made by the Church. Nor will they be wanting in patriotism. The children that are reared in our schools are as ardent in their love for the Star Spangled Banner, and for the Country, as those whom the State educates. It is a matter of history that when the country's welfare was in peril, Catholics were found in the rank and file of the Army and Navy, following the Stars and Stripes to give battle to the country's foes. They were acting out what in the days of their childhood they had learned. Love for the Flag had been instilled into their hearts when in Church parades and festivities their young hands carried it aloft—and love for their country when their childish lips saluted her as "O Columbia the Gem of the Ocean the home of the brave and the free, the shrine of the patriot's devotion, a world offers homage to thee."

RELIGIOUS INSTRUCTION THE BASIS OF MORALITY.

VERY REV. JOHN W. CAVANAUGH, C. S. C.

The address of the learned and eloquent rector of the Catholic University was profoundly impressive. His historical review of this question has shown us the fathers of the Republic affirming out of their wisdom and their experience the same principles that the Church, through her theologians and her pastors, has affirmed with uninterrupted persistence from the beginning. The whole thesis of this evening may be summed up in the words of the Father of our Country: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." What is this declaration of Washington but another way of stating the position we take to-day, that the heart of culture is culture of the heart; that the soul of improvement is improvement of the soul; that the making of a life is incomparably more important than the making of a living; that great epochs, creative epochs have invariably been epochs of strong religious belief; that faith watches over the cradles of nations while unbelief doubts and argues above their graves.

The most powerful force in the world is religion. The mainspring of all lofty action in every age of the world has been religion. The great civilizer has been religion, which first fastened on the scattered families of men and wrought them into the primitive social unity. The great educator has been religion, which took hold of savage tribes, strong in the strength of the earth, and bent their stubborn necks to the yoke of obedience and restraint. The primary function of the Church, of course, is to make men holy rather than cultured, but in the accomplishment of her high mission she has felt constrained to invoke all the aids and instrumentalities by which men may be influenced for their betterment. The Church is found in history to have been a school of music and poetry and eloquence and painting and architecture. A famous art critic has made a list of the twelve greatest pictures, and every

picture of these supreme twelve portrays a religious subject. The most beautiful structures ever reared by the genius of man are the cathedrals of Europe. The most exquisite music has been woven around the words of the Mass. And so the great educator from the beginning has been religion. The great colonizer has been religion, which has done over the whole earth what it did over our own America—gathered up little groups of men, tore them away from their homes, planted them in fresh soil under alien skies where they might find the liberty denied them at home to worship God according to conscience, “to build their own altars, to light their own sacrificial fires, to utter in fuller freedom those petitions for help and strength and consolation that in a hundred tongues and in temples of a thousand shapes men every day send up to God.”

Is it any wonder, therefore, that religion, which enters into every aspect of human life, should be so large an element in the training of youth? Is it any wonder that in this new country, where so many of the problems of life must be solved anew, there has gone up from men of faith a cry for religious education?

Religion alone can furnish a motive strong enough to make and to keep men moral. There never was since the beginning of time a wholesome condition of morality in any country that did not owe its existence to some sort of religious belief. The profound conviction that acts have consequences in the next world as well as in this, the firm faith that every man is accountable to a higher power for all that he does or omits to do, this it is that little by little, in the course of centuries, refined away the savagery of men and brought them within the pale of restraint and civilization. But all these centuries of discipline have not eradicated the master passions of men, and without the restraining influence of religion men would inevitably fall back into a condition of moral chaos. No substitute that philosophers have yet devised can take the place of religion. The expedient that has been most widely accepted by the men, if not the women, of our day is naturalism. Look about you and see the vast herds of men who are living purely natural lives; who go through weeks, and months,

and years with no thought of prayer; who resort to their temples only when self-interest, or society, or curiosity, or custom summons them thither; whose norm of conduct, to state it at its highest, is only the natural conscience, and, to state it at its truest, is a more or less shadowy sense of respectability. What we Catholics understand by the grace of God—of all this the natural man has no conception. He does not believe in a personal devil, and he has only a vague notion of an offended God. He has no sense of sin. He realizes that he has strong passions, but these, he says, are natural, and he will follow the way of the world; he will gratify them to his heart's content so that only his health be not seriously impaired, so that only he be not killed or imprisoned, so that only he escapes public disgrace or social ostracism by his friends. He prides himself most on his ability to take care of himself, and, in rare instances, when the elements are happily mixed in him, he may lead a life at least outwardly respectable.

But more often this man who talked so bravely of self-control and will-power is swept away on the whirlwind of passion. It is avarice, and he is cast into prison as a forger; or he goes through life wearing the shame of the defaulter and hearing even in his dreams the curse of the poor man whom his avarice has beggared. It is lust, and his pathway is strewn with evil memories and broken hearts, and public and private scandal. Death claims his wife, or a beloved child as a victim, and he sits by the open coffin dumb with grief or gasping incoherent pleadings into the ear of the dead. Business ventures fail him and, left to struggle hopelessly with a strain which tortures his mind and fills him with despair, he leaps into the river at midnight or sends a bullet crashing through his brain. He dies an evil death, and leaves a tainted and dishonored name as a heritage to his family. Such, then, is naturalism as it works itself out to its logical result in the conduct of men. It is the philosophy of death, not life; the philosophy of failure, not of success. It holds no joy for humanity in this life, and no hope for humanity in the next,

There are other gentle philosophers who would ask men to cultivate morals because in the long run it will be for the good of the race. Live wholesome lives, say the Positivists, because a thousand years from to-day humanity will be the better for your self-restraint. We are expected to believe that when the rush and tumult of passion come upon a man he will pause in his purpose to remember that in the ages to come, a generation of which he knows nothing, and in which he has no speculative interest, will profit by his abstinence; but every student who knows the heart of man is aware that in the hour of temptation humanity is likely to ask, with Sir Boyle Roche, "What has posterity done for us?" Let the pale-faced and anaemic philosopher who has never felt the rush of red blood in his veins remind himself of the generations whose welfare depend upon his present action; let him retire virtuously to some quiet spot and regale his soul with that thin delight, but for the great living masses of humanity you want a more vital influence, a stronger motive, a more compelling restraint.

Still other gentle philosophers will tell us that virtue is its own reward; that moral conduct needs only to be seen in order to be loved; that culture and the refinements of life will make men love the good and practice it. A few years ago there stood before the world a brilliant young man, whose genius, had it been properly directed, might have shed light and strength upon the race of men. He was truly a lord of language. He played upon the resources of our English tongue as a master charms forth undreamed-of melodies from the heart of a great organ. He was the apostle of æstheticism, and, while his eccentricities excited some derision, his genius and his exquisite refinement of speech and manner, were such as to bear down the ridicule and to win for him the admiration of men. He believed in salvation through the gospel of culture; he chanted in glorious language the dirge of dead religions; he summoned humanity to lift its face to the new Science that was to usher in the great day of emancipation from the ancient and worn-out creeds. The day of emancipation never came, but instead came a day when that man of genius stood in prison stripes behind the prison bars, flung there by an out-

raged world because of unspeakable crimes against morality. The people who would save humanity through the gospel of culture, who would induce men to be sober and chaste, who would lift men out of the gutter by giving them social ambitions and teaching them the habits of educated people, ought to bear in mind that neither amusements nor social ambitions ever kept a man from the grogshop or the brothel when he wanted to go there. You cannot fight liquor or lust in the soul with magic lanterns, or even by clean clothes and nice table manners.

On the other hand, religion has from the beginning inspired men to virtue and restrained them from vice. It was she who, in the morning of history, developed the human conscience by pointing with flaming sword beyond the skies, by reminding man perpetually of the unknown and mysterious, by warning him of the sleepless eye of God that sees man's acts and man's heart, and by announcing justice and judgment in the day of final accounting. Not all the laws of civilization could prevent robbery and urge men to patient labor, without the power of religion behind them; not all the literatures of the world could have created the Christian family; not all the philosophy in the world could cheer the heart of sorrow or charm away despair from those who suffer. Look upon the poor woman dying in pain and poverty; whisper words of faith and hope into her ear, and observe how her face lights up and her heart is cheered and strengthened. Now, suppose we repeated for her all that is to be found in the Greek poets and philosophers; all the wonderful things we have found in the tangled mazes of human thought; what consolation would we have brought her? Philosophy and culture are good enough for the easy chair and the day of health and prosperity, but for the sorrowing and afflicted, for the vast heaving masses of humanity with all the cark and care of life upon them, one act of faith, one whisper of hope, one smoldering spark of divine love is incomparably better than all the subtle speculations of drawing-room philosophers.

What do they know of life in its redness? From the depths of their easy chairs they do not see the battleground of the world—

the millions of men and women who bear their heavy burden with patience, almost with gladness, "weaving beautiful tapestries of virtue on the looms of sorrow and with the white hands of pain;" young people standing on slippery ground, compelled to choose daily between virtuous suffering on the one hand and so alluring form of sin on the other; feeling the pangs of poverty, trembling in the clutch of disease, conscious always that in turning away to a career of sin they might escape these horrors; but conscious, too, of the dignity and the destiny of their immortal souls, turning steadfastly away from evil, never dreaming of surrendering their soul to the demands of the body. And the man of discernment, as he looks on these scenes, recognizes in them a heroism as worthy of eternal remembrance as the martyrs of any age of the Church; and the angels of God, as they lean over the battlements of Heaven, see nothing in all the earth or sky one-half so beautiful as the patient lives of the poor. It is easy to understand why the poor in spirit is promised the Kingdom of Heaven, why Christ lives on eternally in these Christ-like lives.

This, then, is the explanation of the cry that men of faith have sent up for religious education. And if ever a cry has the ring of sincerity in it, it is this cry. The test of sincerity is sacrifice. Now, there are a million children in the parochial schools of this country, and the annual cost of educating them cannot fall short of fifteen millions of dollars. Do you realize what these figures mean? They mean that our people, out of their poverty and their faith have, in obedience to a conscientious scruple, upreared a system of schools at a cost which staggers the imagination. If we could make use of the parochial schools and divert these millions into colleges and universities, we should be able to establish each year a university as richly endowed as the University of Chicago, and in half a century we should have such schools in every State of the Union. And, while we in America are carrying on this mighty struggle, we find comfort and encouragement in the noble fight that the Father of the faithful on the banks of the Tiber is making for this same cause. Let no one mistake the meaning of the contest in France that has forced her best sons

and daughters from home and driven them to seek refuge in the ends of the earth. The petty statesmen who are busying themselves in the destruction of a great nation began with unerring instinct by attacking the religious schools, and the Holy Father, guided by the grace of God and the traditions of the Christian ages, rests in hope for the regeneration and the life of that nation on the work of the Catholic schools. When the petty politicians turned away from their drugs and their cosmetics long enough to exercise their wrath on pious priests and consecrated sisters, the Holy Father looked beyond concordats and past parliaments to a new French people, instructed in their faith, and politely declined to be terror-stricken.

When they said to him, "We will take away the salaries from your priests and your teachers and reduce them to the level of stable boys and lackeys," he answered: "You cannot quench the star of Catholic truth; you cannot starve the God of the Eucharist." When they said: "We will seize your great churches and your exquisite cathedrals and turn them into restaurants and theaters," he said, "Let the priests of France go out into the mountains and die with their people, as the priests of Ireland did; let the blue canopy be their school and the rough rock their pulpit, but so long as time shall endure the children of the Church shall be fed and strengthened by Catholic teaching." When they said to him, "It is time to banish the Christian faith and to get rid of the Christian idea," when with horrible blasphemy, they said, "We have driven Jesus Christ out of the army, and the hospitals, and the courts of justice, and now we must drive Him out of the country altogether," he said, "Why so hot, little men? Why so hot? When your fury will have spent its force, like many another gust of wind in her history; the everlasting Church of God will be teaching your children and supplying an anti-toxin to the poison you have injected into their veins. When your miserable imitation republic shall have gone its way to the Limbo where languish the persecuting bigotries and tyrannies of all time; when for your sins against liberty La Belle France, the eldest daughter of the Church, shall be in bondage to Ger-

many, or, perhaps, Japan, the Bride of Christ, immortal with divine immortality, shall be singing perpetual requiems around your grave."

With Pius X. we rest our hope in the Christian schools. Let us sprinkle them bounteously over our glorious country, whose charter of perpetuity is in the intelligence and morality of her people. When the stranger asks us what we are doing to solve the problems that torment our nation—problems of atheism, and socialism, and public morality—let us point to the ranks of the school children, passing in quiet and orderly file under the kindly eye of our consecrated teachers, and let us say to the stranger: "We are answering these problems in flesh and blood." Let us upbuild our Christian colleges. Let their domes and spires rear their cross-crowned heads, and high over the dwelling places of men, and over their portals let us write in letters of gold these words, which interpret their mission and give the keynote of their meaning to the world: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?"

THE CATHOLIC SCHOOL AND SOCIAL MORALITY

MR. RICHARD CRANE, OF CINCINNATI, OHIO.

There is not much to add to what has been already said quite sufficiently and eloquently, by the distinguished speakers who have preceded me, in their masterful treatment of Catholic education in general.

Let us, at the outstart, dwell for a moment upon that other question: What is Society? There is no term more frequently used in our day which is so misunderstood and misused. It is obliged in this modern day to stand sponsor for the thousand and one absurdities and evils that flaunt themselves before the world labeled with the endorsement of that term "Society."

Society, while it includes in the concrete all that is good, all that is high and ennobling, is very often, on the other

hand, in the loose phraseology of the day, the synonym for very much that is the opposite.

Society, in its general sense, is a union of many persons under one head to seek with common means a common end. And in civil society this common end is the common welfare of all the members of the society and protection of all the members in the exercise of their individual rights, as well as an encouragement in all that will lead to the perfection of all their powers, in as much as they contribute to the general good. It must be remembered that people in a modern civilized state are too apt to forget that the development of a man, of groups of men and of whole societies, does not so much consist in their material advancement and aggrandizement, as in the growth of those qualities and perfections which are peculiar to the rational nature of man.

Now every one knows that to be rich and ignorant is less than to be wise and poor; that to be gifted with strength and health and beauty, and at the same time sunk in unnameable vices is worse than to be uncomely and pure. And so on we might bring out similar antitheses. But the trouble is, that the so-called practical mind, even of those who direct society, will refuse to acknowledge these fundamental truths and direct all the efforts of a state and its legislation to the advancement of ends which portend nothing less than individual and moral ruin.

When the young and yet unformed citizen meets either with wrong direction, or no direction at all, in the essential lessons of just and honorable manhood, it is only probable that his full-fledged citizenship will be a curse to the state which harbors him. Should such a youth, by a combination of rare circumstances blunder into useful citizenship, it will not be because he knows what is best, or why it is best, or what may be the ultimate consequences of his most important actions. We can only look upon such a phenomenon as we would upon a rare and cultivated plant growing by some miracle in the midst of wild and stunted vegetation far from the haunts of men.

We do not desire men great, simply because they are clever and smart in the commonly accepted sense. The very thing that the young thinkers prize most as our highest achievements in education are precisely the things that may, from their very nature, be turned most powerfully to our detriment and loss. It is not so important for a youth to be taught how to build or purchase a costly house, as it is for him to be taught how to occupy it with Christian dignity and honor.

Education, as the word implies, is the drawing out and development of the faculties of a man, disposing him to use them for his own best interests and those of society. It trains the mind in the acquisition of truth, his heart to the love of what is true and good, his physical faculties to the maintenance of a well developed and healthy body as a necessary receptacle of a sound mind.

Education, considered in this sense, is a recognition of the compound nature of man and aims at the development of both soul and body. Taking this Catholic and Christian view of education, we feel justified in branding as false a system of education which neglects the spiritual part of the child and has to do only with its material well being. We call such a system "godless."

Our American society to-day is confronted by social problems which, to the sober-minded, seem extremely difficult of solution. In vain do we examine the state system of education to find a remedy for the national evils that seem fraught with so much danger. The remedy for those social evils which we deplore, and which are growing with ominous rapidity in our country to-day, is not to be found in a system of promiscuous education which places religious and moral training in the background and disposes men and women to become the playthings of passion and caprice.

A godless education puts no barrier in the way of men and women who wish to regulate their lives according to the demands and practices of modern society, which recognizes the pleasure of sense as the chief end of earthly existence to be attained even at the cost of moral integrity.

In vain do we look to human legislation for the remedy. Human law is powerless to elevate the moral standard of an individual whose mind has not imbibed a knowledge of the divine law and has not been educated to regulate his actions under its divine sanction.

Human legislative enactment may, by its severity, quiet the spirit of socialism and anarchy; but it will only seek refuge for the time being, like a wild beast in its lair, and remain there sullenly in its fury awaiting an opportunity to wreak its vengeance. Law alone can ever destroy socialism or anarchy, or give a satisfactory answer to its questions.

If every state in the union enacted prohibitory divorce laws, that alone would not purify the morals of a people who have not been educated to appreciate the divine institution and sacredness of marriage. All the laws in the country cannot legislate a man to be pure and clean of heart whose will and intellect have not been vitalized, so to speak, by the religious sanctions and promises of Divine Revelation.

The conditions which we have seen grow up before our eyes during the past ten years in the commercial life of our country show but too clearly that legislation is powerless to grapple with the evils that follow in the wake of great material progress. What binding force has the commandment "Thou shalt not steal" upon a man who has gone money-mad and whose heart has grown sordid in the feverish modern-day struggle for the acquisition of quick and enormous wealth? History proves that great material wealth does not constitute a nation's greatness.

The multiplication of millionaires does not guarantee the safety of our free Republic or the perpetuity of its institutions. We have had splendid examples of millionaires with the good will to use at least their surplus wealth for the common good, but who seem unable to distribute their riches in a way calculated to produce results proportionate to the amount expended.

Considered with the physical and social environment of the children of the slums, popular state education (devoid as it is of religious training) is not only unable to stay the growth of

juvenile delinquency in our large cities, but rather promote its spread and development.

No one will have the temerity, in the light of facts, to question the wisdom of the position of the Catholic Church on this question. The Catholic Church demands that religion be made a part of the child's training. She knows and appreciates the value of the child's immortal soul. She knows, with the accumulated wisdom and experience of the centuries, that if the child is to grow up pure, honest and sober; that if he is to be a worthy citizen of the grandest nation on the earth; fully trained in the teaching that next to his duty to God comes duty to his country, there must be awakened within his conscious soul that heaven-born patriotism that finds its origin in its life, and its highest expression in an abiding faith in God.

When ordinary intelligence rises above fanatical prejudice and is willing, in the light of recent developments, to concede that the Catholic school system of training is entitled to the endorsement of reason.

No less a person than the immortal Washington said: "Religion and morality are the pillars of human happiness. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle." Gladstone, speaking upon the same subject has said: "Every system of education which places religion in the background is pernicious." In the light of contemporary history a Prime Minister of France seems to have spoken with the prophecy when he said, some fifty years ago: "We must make education more religious than it is. We must put it upon its former basis. 'If we do not, I tremble for the future of France.'"

No one can in strict justice, find any fault with Catholics because they refuse to allow their children to take any part in an education which, in their opinion, is officially pagan. Rather than be false to their convictions, Catholics submit to double taxation; to the state for an education which in conscience they cannot permit their children to receive; and to the private schools which will coöperate with them in rearing

their children in the divine heritage of the Catholic faith. They may have no fault to find with the education which the state gives, as far as it goes—only it is not enough for them. They reserve to themselves the right to build their own parochial schools, though at a very great sacrifice, wherein the minds and hearts of their children are fully educated, and at the same time are fashioned to the lineaments of Christian virtue—which they hold to be the highest education.

The Catholic school is presided over by men and women conspicuous before the world for the holiness of their lives—men and women who have severed the natural ties that bound them to those they love, and have consecrated their lives and their talents to the service of God in the glorious mission of the education of youth. Does history record any other instance of similar heroism? Where is there to be found a parallel for such self-devotion?

And that these teachers, fortified as they are by charity, are not less conspicuous for their intellectual equipment all of us are well aware if we judge rather by solid achievement than by high-priced and dazzling advertising.

The American of the future has nothing to fear, but everything to hope for in the Catholic school. In the Catholic school are to be found the elements of education that make for the strength and perpetuity of the Republic. The Catholic school can be reckoned as one of the greatest factors on earth in the building up of the people that will be the very bulwark of the nation. There, more than in any other school, are sown the seeds that develop into true manhood and true womanhood. There the child is taught obedience to lawfully constituted authority. There it is taught purity of individual and social life. There it is taught a patriotism that fosters the strongest loyalty to country, because based upon loyalty to God.

A man will bow down in willing subjection before the majesty of the moral law, when once he sees that the idea of duty is founded on the sovereign rights of God, and inculcated by the practices and sacraments of a divinely constituted Church.

Pessimism is not popular, and generally speaking it is not true. But it is hard for the reflecting man to look out upon

the conflicting forces in the world to-day, and the destructive tendencies at work in this land that we all love, without a tremor of apprehension for the future. In the schools, from the picture-books of the kindergarten to the philosophies of the university, God and His religion are shuffled aside as outworn forms of thought, relics of ancient superstitions—in the face of Edmund Burke's solemn declaration in his great speech on "Conciliation with America" that: "Religion, and not atheism is the true remedy for superstition."

Outside of the schools—in the market places, and homes of the country, we behold the logical results of the godless classroom in the deadly strife of capital and labor, in the slaughter of the innocents and in the growing practice of divorce.

If we look to the state and to statute books our pessimism would indeed be profound and comfortless. But, on the other hand, there are grounds for optimism and cheer when we remember that still

"God's in His heaven

All's right with the world."

His Church is still with us and we have His word that it will be with us forever. And the presence of so many Catholic educators here to-day emphasizes the fact that God is not only in His heaven, but he is still in many a classroom in every city and state of our Union.

In the leaven of influence exerted by the Catholic schools we seek to find a remedy for the dangers of the age, and a powerful force for the uplifting and purification of social morality.

THE NECESSITY OF AN ENLIGHTENED CONSCIENCE FOR THE PROPER PERFORMANCE OF CIVIC DUTIES

MR. WM. A. BYRNE, OF COVINGTON, KY.

Conscience, the internal monitor, is given by God to every person, even to the savage in the wilderness "who sees God in the clouds and hears Him in the wind." But every act accented to conscience is not good. Many acts which are bad—

many which are cruel—many which shock decent sensibilities—some which are so wrong that right-thinking people raise their voices and their hands against them in horror are done, and have in the past been done, in the name of conscience.

St. Paul persecuted the Christians, before his miraculous conversion, in the name of conscience. The followers of Cromwell prayed and cropped their hair in religious enthusiasm, and went to battle showing no mercy to the vanquished in the name of conscience. And to-day in our land people in the name of conscience, let their best loved die rather than give the slightest medical aid. Since such revolting deeds may be, and are done in the name of conscience, it must be plain that this natural sentinel of our acts needs enlightenment.

Man is prone to evil—man is naturally selfish—his life is a pursuit of happiness.

Left to his natural instincts and desires, propelled as he is by never satisfied, never ceasing human wants, his mind is dominated and his conscience misdirected or stifled thereby.

The Church, the only true Church, enlightens our conscience so that testing not only our acts but our motives, by laws she lays down for our whole life in every conceivable and imaginable situation, we know, in advance whether Heaven will approve or condemn.

Civil government concerns itself only with externals. It exercises no control, nor does it pretend to have power over thought. So long as the conduct of the member of civil society comports with good order, civil authority does not interfere with him, however foolish or pernicious his acts may otherwise be. The rule of government, of itself, inclines man to the notion that in all things over which civil authority attempts no control, he is absolutely free—that since the visible—acting—acknowledged ruler does not prohibit—since no law upon the statute books forbids, and no unwritten law recognized by the government—he is his own authority, a law unto himself in all matters not inhibited.

A member of civil society is naturally concerned about his known conduct in civil society—he is careful that his conduct does not violate the law—at least so as to cause a discovery

and entail punishment or disgrace. From childhood to old age this is his care. And thus it may well be that, observing only the prohibitory laws of civil government, a man may pass through life thinking himself a good citizen and being so regarded.

And whilst it is indeed true that civil government thus legislates and thus obtains supervision over our conduct—and whilst it is unfortunately and lamentably true that in consequence, it is possible that the infidel—the anarchist—the libertine the professed advocate of laxity in certain legal restraints, notably divorce laws, may even hold up their heads unashamed in our midst, and claim to be law-abiding citizens and even deceive people into so believing—yet does it need no argument to show that the lives of such men are not even a approach to good citizenship, and that an enlightened conscience is necessary for the proper performance of civic duties.

It is plain enough that a law on a given subject interests such persons only as it affects their opinions or desires—it is likewise apparent that if ever the power fell into their hands to make laws, the laws of their making would reflect these opinions and wishes—and also if the authority in administering the law was theirs, they would be influenced accordingly—and if voters, is it not reasonable that they vote as they think?

This being true it follows of course that such men are good citizens only because they have not the power to be bad—that they are citizens only when held fast by a good law—that they are good citizens only in name.

The chief object of civil government is the obtainment and preservation of order.

He is not a reliable citizen whose acts and purposes do not conform for good order.

This means often a giving up of some private advantage for the public good. But the character of a citizen who is restrained in his conduct only because of the fear of the law, the citizen who will take any advantage even to circumventing the law.

But, ladies and gentlemen, the necessary limitation of civil government is not the measure of the civic virtue of only the ignorant or vicious.

The learned, even in the law, and in its intention and spirit, often ignore it and defeat it by their very learning.

Men even pretentious in theology and philosophy, men of letters, even professors in our colleges and universities hold and boldly proclaim principles, which to carry out in practice would be subversive of all order and destructive of civil government.

How and why is this true? It is simply and only because such men either have not an enlightened conscience, or disregard it.

All persons with an enlightened conscience believe that civil authority comes from God; they therefore recognize in the officers of government—in the ruler in State and Nation, God's representatives to whom they owe both respect and obedience to the extent of their authority.

This necessarily makes all good Catholics good citizens, not only of a republic, but good and faithful citizens of any form of government.

This is why the Catholic Church, whilst it may find the republican form of government more favorable for the exercise of its sacred functions, is bound to be a friend to every legally constituted and established form of government in which it exists. Civil rulers have their authority from God. The Catholic is a patriot—the oath of allegiance is not necessary for him, his enlightened conscience demands his service for his country, next to service to God; and in obeying the laws of his country he is simply yielding obedience to God.

An enlightened conscience prevents men becoming slaves to party.

Political parties have their reasonable and just purposes, and are doubtless fruitful of much good. Many otherwise good citizens thoughtlessly permit themselves to be carried away by party feeling; but unless the party principles be sound and the party representatives be honest, an enlightened conscience calls its possessors out of its ranks. This inevitably keeps good

Catholics out of social—economic—political or other parties which are or which may become inimical to the government.

Civil society is composed of a multitude—all classes of people go to make up civil society; each person depending upon the other for subsistence—for comfort—for enjoyment; each person relying upon the whole society as constituted for protection in his possessions and in his life—and each person rendering allegiance to society and being bound to its service, the necessity should ever arise, even to the risk of his life and the sacrifice, for the time being, of his property.

Whilst this is the state of case with respect to each member of civil society, the family is the unit of civil society.

Almighty God instituted the sacrament of matrimony in the garden of Eden—marriage is therefore of Divine origin; and the family is a little society of itself in which the father is the head, and which has certain rights which even the State cannot encroach upon.

The family is the kernel from which grew all society; and to imperil or destroy the family is to endanger or destroy civil society itself, since civil society is hurt in its very root. The family has always been regarded by civilized men as a sacred institution—the family is equivalent to the home—the roof tree.

The words of Sir Edward Coke are still true, "A man's house is his castle; it may be frail; its roof may shake; the wind may blow through it; the storm may enter, the rain may enter, but the king of England cannot enter."

The head of the family has the right to supervise and control the education of his children; and has the right to their control as against the State.

The State cannot without imperiling its well-being, do any act or permit any act that would be an infringement upon any of these rights—nor can it without the same danger enact or enforce any law the purpose or tendency of which would be to weaken or disrupt the family ties.

The three departments of government are distinct and separate and independent—the department in which the most power resides for good or evil—to which at last the citizen resorts

redress or protection even against an unjust law or an unjust officer of the law is the judicial department of government.

The great body of citizens (who are especially in this country so powerful for good or bad government, that it is getting to be axiomatic that our people have the government and laws which they deserve to have) should have an enlightened conscience to secure for the government good laws and good officers—the framers of our laws should have an enlightened conscience—but the judiciary—the last recourse of man in civil society to obtain his rights and preserve them against even the mightiest in the land—should pre-eminently, be so marked.

How can a man be a good judge unless he, at least, knows and esteems at their true value, the essentials of revealed religion?

Our judiciary should be composed of men who believe our government to be a Christian government and who are courageous enough (as they clearly have the right and power) to declare nugatory any law which would either militate against the Christian religion—or Christian education, or have a tendency to do so—to declare of no effect any law which invades the right of the parent to educate his child—or which for any pretext intrudes upon the sanctity of an orderly home life.

Much of the unwritten law is founded on Christian principles—incorporated into the great body of law nearly the whole world over through the beneficent influence of the Catholic Church.

Religion, and religion only, it is that transforms man's nature and elevates it above a selfishness which is dishonest.

It may be that a man can be a gentleman who has no religious convictions—it may be that for a time civil society may be orderly, even if it have no religion—but we have to take the one on faith alone; and history shows the other to be orderly, in the sense of "making a desert and calling it peace."

The Catholic Church was the influence for civilization—brought order out of chaos—put the world on the march of progress and maintained ever the highest type of civilization embodying the most profound learning and the noblest traits of human nature—mercy and justice and forgiveness of injury.

The unbiased reader of history will admit that wherever these marks of religion exist in the people, there is order—that wherever these marks of religion have been attacked, there followed disorder, license, official robbery and legal murder, to be stayed, if checked at all, by a return to government which recognized conscience and God—or failing in this, the people passing away as a nation, or living in semi-barbarism or worse.

The world is not so large, nor its history so remote, that we of to-day may not have actual knowledge of the truth of this.

Our government is still young—but vigorous, and is still in many respects growing. It has been and still is the refuge of the world—the best beloved of all nations of the earth by most people of the earth, chiefly, because it is and has ever been a Christian government, recognizing that God regards all men as His creatures their equality in His sight not affected by color or conditions; and for this reason giving equal opportunity to all its citizens, in the government of the Nation, and equal protection to all under the law.

This great love for our country and its stupendous progress are the strongest evidence of the efficacy of these Christian principles which are the very basis of the structure of our government.

Lest scoffers at religion should instance the fact that the public school system does not recognize or countenance religious training, and that we continue nevertheless strong and great—let it never be forgotten that the present generation of men are only the great grandsons of the fathers of our Republic, and that millions of the present citizenship of our republic are only sons of the Christian refugees from foreign countries—sons of fathers who came here with love and fear of God in their hearts from England, Germany and Ireland and by the providence of God peopled this land for His greater honor and glory, and that their influence still lives here for good.

But now, alas, is beginning to be felt the effects of this mistaken education—in the scandalous revelations of bribery in and for public office, the prostitution of the ballot, the public preferment of the rich, the railing of the political or social

demagogue against the law and the courts and constituted authority—the brazen indecency in the life of the rich young—the increase of insanity and suicide—the frequent resort to mob law and its excuse—the venality of the press—the spirit of commercialism—the strife between capital and labor, and the curse of divorce.

Who is so blind as not to see that all these evils and dangers to civil society have existence, not entirely because there are not laws enough, but because the higher law, the law of conscience, is not in the hearts of the people, the law which operates on the thoughts and motives of mankind as well as on its acts, of which latter only, civil authority takes cognizance.

Ladies and gentlemen, the man in the world, especially the young man, who follows religiously the dictates of an enlightened conscience, who unfalteringly despite the many allurements and temptations, presented him to violate his conscience; despite, oftentimes, the worldly advantages that would, at least for a time follow, its violation; despite the taunts or sneers of the irreligious—piously and bravely adheres to those laws—is the noblest work of God, indeed. He may not become wealthy or achieve fame, but he will win the respect of all men, good and bad alike, and shame will never be his portion in this life or in the next. He will always be trusted, no matter what his position in society may be; he will be strong when others are weak—he will advance where others fall back; he will be courageous where others blanch with fear—he will be another David, fearless against the mighty Goliath, trusting in God, because he will always perform his duty as he sees it in the light of a correct conscience, if the heavens fall: he will be the intelligent honest voter—the capable and fearless and upright officer—the dauntless soldier and patriot, and such men as he, under God, are the only hope of our republic.

With such a citizenship, with Milton, "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth and kindling her endazzled eyes at the full mid-day beam."

COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION.

TUESDAY, JULY 7, 1908, 2:30 P. M.

The meeting was called to order in St. Francis School, Cincinnati, Ohio, by the President, Rev. John A. Conway, S. J., and opened with prayer. Rev. E. L. Carey, C. M., was appointed Assistant Secretary. Delegates were requested to register.

The President was authorized to appoint a Committee on Nominations and a Committee on Resolutions. The following members were appointed on the Committee on Nominations: Rev. Francis Cassilly, S. J.; Rev. J. F. Green, O. S. A.; Rev. George Meyer, S. M.

The following members were appointed on the Committee on Resolutions: Very Rev. D. J. Flynn, LL. D.; Rev. Vincent Huber, O. S. B.; Very Rev. M. A. Hehir, C. S. Sp.; Very Rev. J. A. Van Heertum; Rev. E. L. Carey, C. M.

A paper on "The Present Condition of Latin Studies in Catholic Institutions of the United States" was read by Rev. Charles B. Moulinier, S. J., of St. John's College, Toledo, O.

After discussion, the meeting adjourned.

SECOND SESSION.

TUESDAY, JULY 7, 8 P. M.

In the evening a session was held in St. Francis College. A paper on "Critical Analysis of Past and Present Methods of Teaching Latin," written by Dr. J. R. Mood, was read by Rev. L. A. Delurey, O. S. A.

A paper by Rev. Patrick F. O'Brien, M. A., on "The Pronunciation of Latin" was read. After general discussion on both papers the following resolution was adopted:

Resolved, That the Catholic Educational Association declare itself in favor of the adoption of a uniform system of pronunciation of Latin in all the Catholic colleges of the country.

Remarks were made by many of the educators present, showing a strong leaning to the advocacy of the so-called Roman pronunciation.

The meeting then adjourned.

THIRD SESSION.

WEDNESDAY, JULY 8, 9:30 A. M.

The meeting was called to order by the President, Rev. John A. Conway, S. J., in St. Francis College. A meeting of the Associated Colleges of Illinois was called for 4 p. m., to be held in St. Francis Xavier's College.

There was a general discussion in regard to the appointment of committees to carry out the suggestions that had been made in the preceding meetings. Those who were willing to serve on committees were requested to give their names to the Secretary.

The members who took part in the discussions on Tuesday evening were requested to hand a synopsis of their remarks to the Secretary, Very Rev. L. A. Delurey, O. S. A.

Rev. F. W. Howard, on behalf of the Executive Board of the Association, stated that there had been confusion in the making out of the bills and in keeping the accounts of the Association owing to the fact that the dues paid by the colleges were for the year past, while in the other departments the payments were in advance.

VERY REV. L. A. DELUREY, O. S. A.: During my time as Treasurer of the College Department, the custom was just what Father Howard has stated, i. e., bills were rendered sometime during the year for the dues of the year which ended with the

conference in July. Any bills presented since July last are for the year ending with this conference.

THE PRESIDENT: It might be well to note where this discrepancy arose. This conference was commenced by the College Department, and when it was organized no fee was necessary, but at the first meeting of the College Department after organization, a fee of \$10.00 was imposed on each college, therefore it was not necessary for anyone at that time to pay his fee. When the other departments entered the Association and they were associated together, they had to pay their fee for the year, and that is how the discrepancy originated between the financial part of the College Department and the financial part of the other departments.

I suggest that the recommendation that this matter be referred to the Executive Committee of the College Department be proposed to the house in the form of a motion, unless something else can be done.

FR. GORMAN: I move that the recommendation be accepted by this Conference and that the matter in question be recommended to the Executive Board of the College Department.

Motion seconded.

FR. DELUREY: Every college knows whether or not it has paid its dues for the past year. The system is the customary one used with colleges, and if those who have not paid allow it to go on to the succeeding year, they simply escape a year's payment, and there is a consequent shortage in the funds.

A MEMBER: Our college joined the Association at Cleveland, paid the first year's dues, paid again at Milwaukee and again this year. How do we stand this year? Is that for past dues or present?

THE PRESIDENT: Paid up to 1909.

Motion above mentioned, proposed by Father Gorman, carried.

It was moved and seconded that the matter of having papers prepared be referred to the Standing Committee. Carried.

A paper on "Value and Methods of Examinations" was read by Very. Rev. Louis Tragesser, S. M. Discussion of the various points followed.

A paper on "Catholic Higher Education and the American Educational System" was read by Mr. Louis J. Mercier. As the hour was late it was moved and seconded that the discussion be postponed until the following day. Carried. The meeting then adjourned.

FOURTH SESSION.

WEDNESDAY, JULY 8, 2 P. M.

The meeting was called to order by the President in St. Francis College. A paper on "The More Thorough Formation of the Latin Teacher" was read by Rev. George Marr, C. S. C.

It was moved and seconded that a committee of three be appointed to draw up some plan as to the curriculum on Latin in our colleges as a standard course which may be adopted at the choice of the individual high schools and colleges. Carried. The President appointed Rev. C. B. Moulinier, S. J., Very Rev. J. F. Green, O. S. A., Rev. Alcuin Deutsch, O. S. B. The meeting adjourned.

FIFTH SESSION.

THURSDAY, JULY 9, 9:00 A. M.

The meeting was opened with the usual prayer. The President requested that all who had written papers should hand them to the Secretary without delay. The President announced a change in the committee to draw up a uniform course in Latin. Rev. P. F. O'Brien was appointed on the committee as Rev. C. B. Moulinier was unable to serve.

There was a discussion of the paper read the day before by Mr. Mercier.

The report of the committee appointed at the conference in Milwaukee to reorganize the work of the Latin and English Sections was called for. Rev. C. B. Moulinier, S. J., made the report. After general discussion of the plan of organizing the work of the department in order to make it more effective, it

was moved and seconded that four committees be appointed to attend to the work of this department of education.

An amendment was offered that the appointment of these committees and the assignment of their work be left to the Standing Committee of the College Department. The amendment was adopted. The motion was then put before the house and carried.

The Committee on Nominations presented the following names:

For President—

Rev. Chas. B. Moulinier, S. J., Toledo, Ohio.

Vice-President—

Very Rev. L. A. Delurey, D. D., O. S. B., Villanova, Pa.

Secretary—

Very Rev. D. M. Gorman, Dubuque, Iowa.

Members of the Executive Board of the Association—

Very Rev. M. A. Hehir, C. S. Sp., Pittsburg, Pa.

Very Rev. D. J. Flynn, LL. D., Emmitsburg, Md.

Standing Committee—

Very Rev. J. P. O'Mahoney, C. S. V., Bourbonnais, Ill.

Rev. John Quirk, S. J., New York, N. Y.

Rev. Louis Tragesser, S. M., Dayton, Ohio.

Very Rev. Vincent Huber, O. S. B., Peru, Ill.

Rev. E. L. Carey, C. M., Brooklyn, N. Y.

Brother Peter, F. S. C., Manhattan College, New York, N. Y.

Very Rev. John A. Van Heertum, West Depere, Wis.

Very Rev. Aug. Seifert, C. PP. S., Collegeville, Ind.

The nominees presented by the committee were elected unanimously. The President appointed a committee to escort Father Moulinier to the chair. In taking the chair the President said:

"I believe you have made something of a mistake in your selection; but, nevertheless, while I am in the chair I shall do my best to show that you have not."

The report of the Committee on Resolutions was called for. Very Rev. L. A. Delurey, Secretary, read the following resolutions:

RESOLUTIONS OF THE COLLEGE DEPARTMENT.

Resolved, That the College Department express its sympathy with the Franciscan Fathers of Allegany, N. Y., for the loss sustained in the destruction of their college.

Resolved, That a uniform system of Latin pronunciation be adopted by the Catholic colleges of America.

Resolved, That suitable measures be taken to keep a watchful eye upon state legislation detrimental to the interests of Catholic education.

Resolved, That while we deem those, who give endowments to the cause of education, worthy of high praise as friends of the young and benefactors of the state, we hold that gifts bestowed only upon such conditions as will tempt colleges to abandon the religious faith in which they were founded and to assume an indifferent attitude towards religion, are injurious to Christianity and subversive of the religious and moral principles on which this republic was founded, has grown, and will prosper.

The resolutions were unanimously adopted. It was moved and seconded that the members of the College Department express their high appreciation and deep sense of gratitude to the Reverend President and Reverend Secretary, who have served the conference so efficiently during the past year. Carried.

It was moved and seconded that the newly elected President be given the power to name the committees that had been authorized. Carried.

There was no further business, and the conference adjourned.

L. A. DELUREY, O. S. A.,
Secretary.

PAPERS AND DISCUSSIONS

THE PRESENT CONDITION OF LATIN STUDIES IN THE CATHOLIC INSTITUTIONS OF THE UNITED STATES.

REV. CHARLES B. MOULINIER, S. J.

A report based on answers to a circular letter on Latin Studies sent to all the Catholic institutions of higher studies.

I must spare words and save time in every way possible, for we have a long and, I fear, what will prove, a tedious paper to go through this afternoon.

As the program states, it is on "The Present Condition of Latin Studies in the Catholic Institutions of the United States," but, note the limitation, it is to be based on answers to a circular letter on Latin Studies sent to all the Catholic Institutions of higher studies. Hence without further ado, I plunge "in medias res" and put down this foundation on which our discussion must rest.

In the first place, then, I ask, has the committee accomplished what it set itself to do? In the words of the circular "has it put itself in touch with all the teachers and professors of Latin in the Catholic institutions of the U. S., from the lowest grade to the highest?"—Yes, if sending out some 2000 circulars to 342 institutions can be reasonably considered as the proper means to effect such contact.

Did all the teachers and professors actually get these circulars, carefully read them, realize that they were personally addressed by the Latin Committee representing this Association, thoughtfully weigh the questions and, in the light of their own classroom experience, and observation of others, sincerely set down their answers? This series of questions is hard to answer. The best

I can do, by way of reply, is to give you a few figures. We received filled-out circulars, signed by Provincial, Rector, Prefect of Studies, in many cases in the name of the faculty, or by a Latin professor or teacher—from 37 colleges, 7 universities, 6 seminaries, 4 religious normal schools, 3 monasteries, 8 academies, 4 high schools, and 9 individual teachers and professors—78 in all. Out of 2000 circulars sent to about 342 institutions this does not seem like a large return. Nor is it, numerically considered; yet it seems reasonable to look upon the views expressed and practice stated, as fairly representative of the prevailing practice and current opinions in regard to the points and questions submitted. If this, however, be too much to assume, at least the variety of opinion and differing practice, as contained in this comparatively small number of circulars returned, cover nearly the whole field of possible theory and practice and yet furnish enough majority to call for concentration of thought on certain views and methods, and to emphasize points for discussion. I shall therefore set down as briefly and clearly as I am able, in tabulated form the answers received. My aim is to help all to realize, as intimately as possible, without the drudgery of going through all the circulars, the views, convictions, opinions of some few hundred men and women, or perhaps even a greater number, on theories and methods of Latin teaching, at the present day, in our Catholic institutions. If we will thus be enabled to get at the actual conditions of Latin in our Catholic institutions, well and good; if not, the committee feels it has done its best to secure this very desirable result. I have endeavored to be as unpersonal as possible in my report. It must be borne in mind that not all the seventy-eight circulars returned contain answers or statements in regard to all the points submitted. Now for the dry task of going over the summary of the circulars, point by point. Remember that the numbers cited, for the most part, stand for whole faculties.

I. (a) Should the whole "course" be discussed in general this year? Twenty-three say "yes"; fourteen, "no."

(b) Should we divide the "course" into two parts for discussion, taking the academic course first and then the collegiate? Twenty-one say "yes," and none say "no" directly; but only in-

directly in as much as twenty-three are in favor of a general discussion this year.

(c) Should we take up the "course" year by year and so begin with first year at our next meeting? Only nine expressed themselves in favor of this.

Your Latin Committee, which met in Chicago during Christmas holidays, decided to try to satisfy all by having general papers, the first on "Critical Analysis of Past and Present Methods of Teaching Latin," and the second on "A More Thorough Formation of the Latin Teacher, as Well as Strict Grading, With a View to Efficiency in the Academic Course," together with two papers on particular subjects, namely, first, "Latin Pronunciation and Prosody," and second, "The Best Method of Teaching First Year Latin." The last subject I regret to state, we will not hear discussed, because the committee was unable to get any one to take the burden of preparing a paper on it. Delays in answering the committee's communications were so long and refusals were so many that we were forced to drop this paper from our program. It may be just as well so, for our schedule is fairly crowded as it is. Perhaps the committee for next year will find room on the program for this subject.

(2) *We can have only three papers, with their discussion, next summer. What subjects should they deal with?* Seven circulated and asked for a paper on "Uniform Pronunciation." And this the committee has provided. I now subjoin a list of the subjects suggested for discussion. It may be tedious to listen to, but it certainly shows a wide range of thought and interest and could furnish subjects for discussion for many meetings to come. Besides, I thought it would mean more to all, if given in its entirety than individual wording.

(a) 47. Make valuable suggestions, which, with your kind assistance, I shall read.

History of Latin language, ancient, mediæval, modern. Educational value of Latin (especially in secondary education).

How much of Latin grammar should be taken in the lower class? How much in the whole course (academic).

Is it better to see many authors, read only selections and read these hurriedly or to take fewer authors thoroughly?

οὐ πολλὰ ἀλλὰ πολὺ as applied to the teaching of the classics. Are the text-books in use satisfactory? Should not a better set be furnished?

When and how authors should be read. Latin conversation.

Grammar—prose—poetry.

When should the study of Latin begin? In order to settle once and for all, if possible, the question, whether Latin is to be accepted as a distinctively high school branch to be begun in the ninth grade. Drill work in Latin lower grades. Our Latin text-books—simple texts versus annotated texts.

What arguments for the retention and the promotion of the study of Latin appeal to the average American parent. Is so-called classical Latin alone suited for collegiate use? Who speak Latin in the Twentieth Century—and why?

The object of teaching Latin. Relative importance of Latin.

The study of grammar; the study of authors.

The educational and practical value of Latin at the present day. The condition of Latin study in Catholic high schools and academies. What can be done to better conditions?

How can the study of Latin be made attractive? What is the best means of teaching Latin quantity or prosody? What is the practical benefit of a knowledge of Latin?

Uniformity of text-books.

Manner of teaching Latin. What authors to read and how to read them. Insistence on a knowledge of Latin.

More thorough preparation of our Latin teachers. How can we get our students to take an interest in Latin? The practice of writing and speaking Latin.

Is enough time given to the study of Latin?

There seems to be a demand for renewed effort, if Catholic teachers value their prestige.

Should the various nations pronounce Latin after the analogy of their own tongue or should a uniform pronunciation be adopted? The practicability of adopting a uniform set of text-books.

Importance of Latin in an education. Present status of Latin in our colleges. That compared with European colleges.

Latin composition—to what extent and in what classes, Latin prosody and versification—to what extent and in what classes, etc. Latin conversation.

What shall we do to make American boys like Latin? What shall we do to make our teachers of Latin more efficient and enthusiastic? On reading, writing and speaking Latin.

The unburdening of the classical course of unnecessary branches. What attention is to be paid to the ever-varying courses of the high schools?

The teaching of Latin etymology. The speaking of Latin in the classroom.

How should the study of the classical authors be conducted in our colleges with regard to a pedagogical point of view?

What proficiency in Latin should be required for graduation for entering the seminary? The value of Latin as a mental discipline.

Qualifications of, (a) Student before admission to course; (b) Teacher. Summer school for directors of course; (a) Advantages to individual; (b) Advantages to, first, Education in general, second, Course in particular; (c) Feasibility.

The aim of Latin teaching—Latin or mental gymnastics. The grading of Latin classes. The sense of the Jesuit-Ratio's directions for teaching Latin.

The teacher of Latin must speak Latin in his classroom.

What preparatory studies should be required of the student before he begins Latin? What should be taken the first year? Relative value of grammar and author.

Should not mental philosophy be taught in Latin?

How to teach and practice Latin conversation in the four high school classes and to what extent to use Latin conversation in college. The amount of Latin reading (thorough and cursory) in the single years and its application in original theme work. How far could the Latin in our liturgy be used in teaching Latin?

What sort of editions of the classics should be adopted for thorough reading? The analytic or synthetic method of teaching Latin—which? How much and which parts of the grammar should be gone over in the different years.

The place of Latin studies in the college curriculum. The question of a uniform text-book for the first-year Latin. The relative amount of theory and practice to be imparted in the first-year Latin.

Uniform standard. Means of raising the standard of Latin. Latin text-books by Catholic editors.

The "Requiritur" and "Sufficit" of academic and collegiate departments—definitely.

The Roman method of pronunciation should be adopted. The second-year secondary Latin should be revolutionized. Is Latin worth while? For all students?

The advantages of adopting a uniform course in Latin for all our colleges. The possibility of adopting a uniform course in Latin for all our colleges. The practicability of adopting a uniform course in Latin for all our colleges.

Methods of teaching Latin or general methods. Authors to be read. Latin composition.

How the first-year Latin should be taught. How the second-year Latin should be taught. How the third-year Latin should be taught.

Necessity of systematic theme work (ways and means). Amount of matter to be seen each year. That the whole Latin course should be based on Cicero from the first to the last year.

Best text-books—grammar and exercises. Method and work of first year.

The preparation, proximate and remote of professors. Class explanations and the proper use of erudition. Importance of varying the repetitions and methods thereof.

Means to make the study of Latin more thorough. Comparative study of text-books, notably grammar and methods in use. An outline of the study of Latin in the academic department.

What authors should be read? Editions of such authors as are decided upon. Just what amount of history, mythology and Roman manners and customs.

Best method or methods of teaching first-year Latin. What standing should Latin have in Catholic colleges? How necessary is it, and what profit is to be gained?

What is the best text-book for first-year Latin? Why not the grammar? Should or should not the first-year be limited exclusively to declensions and conjugations and the memorizing of vocables? Should Latin conversation be used in the first year by teacher?

Method of teaching Latin. Latin conversation.

What should the "Praelectio" be? Latin composition. Greek composition.

The necessity of normal school training for our Catholic teachers—Catholic normal schools. Too many branches in Catholic colleges and high schools. Is there a remedy other than the elective system?

The neglect of English literature (as such) in our Catholic institutions.

The study of Latin—its importance and general bearing on education. Critical analysis of present and past methods. Preparation, (a) on the part of the teacher; (b) on the part of the pupil.

Clearly our faculties and professors and teachers are thinking and there is no lack of subjects for discussion. May I venture to ask here, would it not be well to appoint a very carefully selected body of our professors and teachers to write papers on some twelve or fifteen of these subjects during the coming year, and have them printed at the expense of this body, and freely circulated amongst our teaching body? We might thus gradually form a kind of "Corpus Iuris" in regard to Latin teaching, which would eventually become a unifying guide for most, if not all, of our institutions.

3. (a) *How many years of Latin are given in your institution?* Of the forty-seven institutions answering this question, eight have four years, eight have five years, fourteen have six years, eight have seven years, nine have eight years. These figures are, of course, very incomplete as figures, and besides do not suggest the varying nature, aims, and methods of the varying institutions. However, they might indicate an intricate and interesting pedagogical problem of classification and unification for a committee to undertake.

(b) *How many hours each week of the year?* The range is from four to ten hours. Another subject for unification.

(c) *How many other branches are the students of different grades obliged to study?* Again there is a beautiful variety ranging from four to nine.

(d) *How much time is expected to be given to private study of Latin, per day, either at home or at school, during each year or grade?* Eleven say one hour, five say one and one-half hours, two say from one to two hours, five say two hours, six say it varies. Fairly uniform, as you see.

(e) (a) *What amount of Latin composition or theme work is done per week?* Eighteen have daily themes in lower classes, diminishing to three times, twice and once a week as the class ascends in grade. Sixteen are content with composition or theme three times a week. Nine twice a week and seven once a week. Composition or theme is certainly a notable part of the Latin teaching in our institutions. The only need in this regard seems to be greater uniformity in amount and method.

(b) *According to what method or what exercise book is used?* Bennett's Latin Writer by eleven; Arnold's Prose Composition by twelve; Collar and Daniel's by six; Rockliff's & Miller's Ex. Book by six; Imitation of Authors by nine; Themes on Grammar by four; Original Themes by three; Bradley's Aids by three; Schultz Exercises by eight; Engleman's Exercises by four; Bradley's Arnold by four; Spencer's Latin Arnold (Mulholland Ed.) by two; Mather and Wheeler by two; Pearson's Latin Prose Composition by two; West's Exercises by one; Weisweiler Exercises by one; Ramsey's Exercises by one; Bellum Helveticum by two.

Is there more than one grammar used throughout the course?

(1) Fifteen say one; three say two; two say three; one says four.

(2) Twenty-one use Bennett; ten use Allen and Geenough; fifteen use Schultz; eight use Harkness; six use Genni; five use Engleman; five use Gildersleeve and Lodge; three use Smith's Principia Latina; two use Zumpt for reference; three use Bennett's Foundations; one uses Andrew and Stoddard; one uses Alvarez; one uses Bunse; one uses Roby for reference; one uses Madvig for reference.

An interesting array of names, surely, at least to the publishers. Perhaps a committee could save some of the publishers' profits for our institutions and at the same time improve our Latin work.

(4) *What can be done to make the study of Latin in our institutions more thorough?* Fifty-nine institutions and individuals answer this question. There was only one institution which balked at the "suppositum" of the question and even this one after expressing satisfaction with the Latin work done by itself added, "Of course, there is always room for improvement."

This, undoubtedly, is the central point of the circular, implying the vital purpose of the College Department in regard to Latin and postulates the only reason for the existence of the Latin section. It will, therefore be useful, even if tiresome, to hear the fifty-nine answers forwarded to the Latin committee. Again with your suffering patience, I shall read the long list of the subjects proposed. "*Quot capita, tot sententiae*" receives striking verification. Let the Unifying Committee take courage! I found it impossible to compress the replies; besides, I thought it best to let you feel the pulse of our Latin patient for yourselves.

Better grounding in elementary Latin, and afterwards an effort to make the Latin texts interesting. I believe that in the first year the boy should acquire a good vocabulary with a little grammar so that in the second year he can begin with Cæsar and translate that author with comparative ease; but that in the second, third and fourth years a good grammar should be studied with all accuracy and that exercises, Cæsar, Cicero's Orations and Vergil's works be translated.

Emphasize elementary work.

Strict adherence to a tried or approved method. Translate more from English into Latin. Not to have too many branches. Not so many authors in one year. Higher standard to be admitted to first class. Make the beginning more attractive by a good exercise book. Use thorough text-books; take everything thoroughly; memorize at least one thousand words each year; drill thoroughly in declensions and conjugations. Cut out all authors in first and second years, and insist on a thorough, systematic study of grammar, especially etymology. Acquisition of ample vocabulary, very thorough, in connection with and coördination

to English grammar. More drill—constant drill in lower classes until etymology is certainly known. Thoroughness of syntactical work in higher grades of high school, chiefly through theme work from an approved text-book on the lines of Arnold. The development of “*copia verborum*”—and then much sight reading. I believe that the annotated texts in general use to-day are largely responsible for our lack of thorough work in Latin. Train the teachers to specialize in linguistic studies. Teach Latin literature. Teach the Latin grammar with special emphasis on syntax. Have the teacher in touch with the grammar and history of the whole Latin language, not merely with the grammar of the classical authors. Give unsparing drill in first months, while the subject is fresh and interesting. Never sacrifice daily parsing and analysis during the first year and a half, to the desire to cover ground. Realize that Latin can never be taught by the Berlitz method and that superficial work in it always ends in distaste.

Do not hurry; drill declensions and conjugations thoroughly; do not begin authors too early; insist on translation from English into Latin; do not begin Greek until the pupils have thoroughly mastered the rudiments in Latin.

More translation from English into Latin than *vice versa*. Grammar to be insisted on when reading authors.

Distinctly define how much matter should be studied each year in the academic, collegiate and seminary courses. Introduce some definite class books (grammar and authors).

The first thing is to make the teachers more thorough, both in their knowledge of Latin and in their method of imparting it. They should be urged to continue their reading of the Latin authors and to prepare diligently the daily prelection, theme, drill, etc. If Latin is a dead language it depends on them to make it live.

Set a standard to each class and let no scholar advance until he has attained this standard. Introduce graded exercises for translating the vernacular into Latin. Regard efficiency in translating as the principal standard for advancement. Eliminate texts with interlinear versions and with excessive notes.

The speaking of Latin can be insisted on and thus the language be made more familiar, more practical in its sensible results, both

in the early stages of study and in the later years of the course. The advancement both from the training standpoint and on the practical side of life should be made a more frequent subject of lecture and explanation.

The better knowledge of Latin in our teachers. A thorough and practical study of Latin grammar—a method of study in which the principles are learned not so much by memory from a book as by constant and repeated oral and written tasks. More attention given to essentials and less to exceptions. Hence we need a grammar in which essentials are given in small compact form.

Require more written work, especially translating and the thorough knowledge of rules of grammar and vocabulary. Go back to the old monastic way of teaching Latin. The most necessary thing, in my opinion, is to make our teachers of Latin more thorough Latin scholars. It would be well to impress on all concerned that Latin is not a fad, but a useful, instructive branch. It should not be isolated, but used as an adjunct to the vernacular, rounding out our knowledge and power of expression—a means of adding elegance and elasticity to native tongue. Extemporaneous reading one-quarter of an hour each day. Get the teachers, then get the students interested. The main thing that could be done for this end is the perfect formation of our teachers of Latin. A deeper knowledge of the language, greater skill in teaching it and more enthusiasm in the work will go far towards solving the whole problem. Reduce the number of obligatory branches. Put only experienced teachers in the first class. Give a thorough explanation of the English syntax along with the Latin syntax.

Educate your teachers thoroughly. Have Latin conversation throughout the course. Encourage private reading of easy material, e. g., some of Cicero's Letters. Write easy compositions, beginning with a few sentences only.

Require less of each author and do the work more thoroughly. Make energetic and enthusiastic teachers who will drill the boys during the first years of Latin study; who will not be satisfied with their boys knowing the declensions, but will bring about facility in using them in short sentences. The study of Latin must not be a mere study of words and rules of grammar.

which the student becomes tired only too soon, especially in a country where the principle of utility is predominant. We must endeavor by all means to imbue the student with a love for the language. What a person likes he tries to get. Uniform requirements for graduation and entrance to the seminary. A pretty thorough knowledge of English grammar before beginning the study of Latin. Some system of indicating the errors in the pupils' written exercises only by number references to the rules of grammar violated, thus requiring the pupil himself to make the indicated changes. A systematic study of Latin grammar from the beginning.

Teach Latin. The method used should fit the student to speak and write ordinary Latin within first three years of course. Work in the Latin classics should be more than a mere translation of same. What is its purpose, if not to enrich the student's store of knowledge, history, philosophy, etc., of the ancients, and to enable him to enjoy thoroughly the texts perused? A purpose sadly lost sight of by many so-called professors. Greater uniformity in the method of teaching.

Greater emphasis on composition in the lower grades. First and above all the improvement of the teacher's personal equipment—the larger uses of the natural methods (as employed, e. g., in modern languages). The simplifying of grammar. Introduction of Latin conversation. The language of the classroom must be Latin. The very best of teachers for the first and second years. Latin verse must come back.

See less matter in author selected for study. Talk Latin in class. Exact accurate recitations and exercises. If possible, allow the pupils to have text-books without notes or vocabulary, while in the classroom. Lay more stress on the study of grammar. Our high schools are wrong in using grammar merely as a book of reference and translating authors in a slipshod manner before the pupil is acquainted with the essentials of grammar. Subdivision of classes. Original work. Thorough drill and training in academic department. Give it more of the character of a living language. Use expressions and allusions from the liturgy, e. g., *ora, oremus, orate, sursum corda*. This will be an inspiration towards religious teaching during the Latin hour. The

faithful and exact use of a good grammar constructed on the synthetic method—grammar thoroughly committed to memory with an abundance of practice, illustrative of the grammar lessons (especially done from English into Latin). The acquisition of large "copia verborum." Grammar to be gone through with slowly and thoroughly. Great stress to be laid on translating from English into Latin. Editions of Latin authors to contain only texts. Systematic use of dictionary to be taught.

Nothing, I think, could be more conducive to this end than to arrive at some determination as to what constitutes thoroughness. Then rigid adherence to a fixed law of promotion, that is, that no one be allowed to pass into a higher grade, who has not thoroughly satisfied the requirements of the lower grade. Introduce uniform requirements and enforce them. More careful training of teachers. More improved text-books. More systematic study. More intelligent conception of the matter read, its relation to modern thought, to its particular age, race, etc. More coördination with the mother tongue. Show its utility.

The first thing required is mentioned under No. 7 of circular. Second is to arouse an interest in the study of Latin on the part of the student. Third is to have Latin teachers trained *ad hoc*. Fourth is to institute concursus—papers to be corrected, say, at the Catholic University. Make Cicero the model from start to finish. Have less thorough reading and more rapid reading. Have more systematic theme-work, coördinating the work of the whole course. Restrict number of studies. Give it more time—years. Lay a good foundation in first and second year with much drill and memorizing of inflections and syntax. Read more of authors and practice more composition. Train your teachers more thoroughly, imbuing them with a love of their task. Return to the time-honored system of revision, prelection, review, with the various side aids. Excite emulation by making the course more practical in its bearing and showing results. Study memory selections that have been thoroughly read. Reading authors that can be understood without requiring great effort on the mind. The teacher should see that the students comprehend the necessity of acquiring a vocabulary of 1800 to 2000 of the more important words. By insisting on a more thorough know-

edge of syntax in the earlier class so that the men may acquire an appreciation of the literature of the language as they become more advanced. Good teachers. Good, easy methods so as to interest the boys. Go slowly and be sure; quantity will come with time. Insist on a good knowledge of the declensions and the conjugations before introducing an author.

Frequent reviews in etymology. The best trained teachers we can get. Conversational method (to arouse students' interest more). More careful work required from students. Higher degree of actually acquired learning in order to pass from one grade to another. More drilling, drilling, drilling in exact and idiomatic translation. We might learn something from the method of the German Gymnasia, where during the first years everything else is subordinated to the study of Latin. Form teachers who know Latin literature. A thorough grounding in the elements and syntax. Daily practice in theme work. More theme work done in classroom where boys are apt to work more carefully and slowly; where mistakes can be better corrected and difficulties made clear. More original themes, bringing out application of rules and grammar. First class driller in first and second year Latin. Gradual Latin speaking. Begin earlier. Create more interest for the study of Latin by easier and more congenial methods. By having a more uniform and determined program.

Is there anything in the whole range of Latin pedagogy left untouched in these suggestions? Hardly, I think. Again, there is ample scope here for the work of a body of able writers, as suggested above.

Question 5. (a) *Latin Conversation*. There is no mistaking the consensus of opinion in the matter of Latin conversation. Some forty-five express a strong desire that Latin be spoken in the classroom as a means and vehicle of learning and giving mastery over the language. Seventeen frankly admit that it is not done in their institution. Five are doubtful as to its feasibility and only five are against the conversational use of Latin. The general conclusion is emphatically warranted that "we should make the language of the Church live in the classroom."

(b) *Latin memory lesson.* Again there is overwhelming agreement of view in regard to Latin memory work in the face of a few adverse opinions. One says "not favored," another "rather English," two think the time required too considerable; "give the time to reading classics," says another. Let us hope we are as correct in practice as we are in theory.

(c) *Writing easy Latin in the first year.* Fifty-three circulars give unhesitating approval to the practice of writing easy Latin in the first year, whereas only seven are opposed to it. We may put down the words of one of the opposition, as a minority report; for they are, to say the least, suggestive. "Too early translation from English seems to me a serious defect; first, it does not give the form in drill it is expected to give; second, it takes up too much time (about four times as much as oral drills); third, it does not stimulate the attention of the pupil."

(d) *Careful selection of vocables.* There is almost a unanimous expression of opinion in favor of more insistence on this feature of language teaching. One teacher says: "I deem it one of the most momentous questions in teaching the young student." Only one note of caution is sounded, "Independent graded vocables are more harmful than useful."

(e) *Drill work in declensions and conjugations.* There is no point in the circular which has called forth a more unanimous expression of opinion. As expressed by one teacher, "Drilling is the sole means in the first year and must be insisted on. Drill! Drill! Drill! again Drill!" Still it may be well to quote a warning from one of the circulars, "Drill work in the earlier classes can become an evil in so far as it tends to cause the student a certain amount of disgust. Such matters should be very carefully handled by the instructor. Of course, a certain amount is more than necessary."

(f) *Comparative amount of grammar and author.* This point brought out a very instructive variety of opinion. Did time and space permit, it would be well worth while to set down all the views sent in. Hence it must suffice for the present to put down one expression of view, which seems to harmonize all the differing notes: "In the first year grammar holds the important place; in the middle of the course grammar and author divide honors;

in the last part of the course, the author should be the main thing and be made to live."

(g) *Number of exceptions the first year.* All about agree that there should be as few exceptions as possible and that they should be confined to the more important and to such as occur in the grammar used.

(h) *Thorough reading.* There is a strong vote of about fifty-three in favor of some cursory reading throughout the course, growing in amount as the student advances from year to year. Several, however, throw out valuable cautioning remarks in this regard, such as, "Do not train the pupil in superficiality," "Very profitable under careful direction and without hindrance to following the program."

Question 6. (1) *Are you satisfied with the text-books in common use?* Eleven say "No." Thirty-one say "Yes." Nine give a doubtful, conditional approval.

(2) *Or would you suggest a uniform set of text-books to be gotten out for Catholic institutions?* Some twenty-eight make qualified or conditional suggestions, such as the following: "If an improvement"; "If uniform course is followed"; "Wherein a definite and coherent system of presentation would be followed throughout, with a careful eye to grading and some latitude for extra reading"; "If most carefully and ably done"; "Not with annotated texts"; "Let it be cheap"; "Some Christian authors should be edited," etc.

Question 7. *Should the study of Latin be begun by pupils at an earlier age than is done at present in this country?* Thirty-nine give a flat "No" to this question. Six say, "Not with present school system." Two say, "Not in parochial schools." Nineteen say, "Yes, if possible." Eight remark that knowledge rather than age should be the test.

So it appears that the disposition to hold to our present fairly well established system is rather strong.

To conclude in a few words. 1. We are doing some very good, solid work in Latin. 2. If the replies to circulars indicate the actual, general condition of affairs Latin, we have some, if not plenty, of room for improvement. 3. This betterment must come

by further discussion, with a view to bringing about a reasonable degree of uniformity on the points in which a healthy difference of opinion exists.

DISCUSSION.

REV. JOHN F. QUIRK, S. J.: I think it is in order to speak of the paper if only to record in general what I take to be the verdict of the meeting, and that is the appreciation of Father Moulinier's arduous work in collecting the answers to the different questions, placing them together, and giving his conclusions in regard to them. And I would add that his work is appreciated by everyone. I wish to comment upon a little mark which Fr. Moulinier made in passing, in regard to the teaching of Latin in the first year. This is an old and trite topic with us, and only a further emphasizing of what has been the subject of discussion for many years. It is an old score and has been practically treated. I allude to the fact that he speaks of Latin being used in the first year in a practical way. While this topic, Latin in the first year, was generally treated, it occurred to me to say that those who have had experience in the classroom know that to make knowledge agreeable to the pupil, you have to make knowledge a power to the pupil; and when you have made it possible for the pupil to feel that this power he has realized is a practical thing, you have gained a great deal in advancing the cause.

REV. GEORGE MEYER, S. M.: I think that everything stated in Charles B. Moulinier's paper was so well said that there are no further remarks to be made upon the subject. There will likely be other papers read on the answers to the questions sent by our committee to the various colleges and academies, and they will furnish material for discussion. The matter of how many times a week Latin should be taught, and how many hours to be devoted to this study, depends on the program of each institution. The kind of text-books to be used is also a far-reaching question that should be taken up by a committee on text-books appointed by the chair, as in an assembly of this kind we cannot discuss text-books in a satisfactory manner.

THE PRESIDENT: The Chair does not see how any further consideration can be given the questions proposed, as to how many hours should be given to the study of Latin in the classroom, etc., and therefore suggests that these topics might form the subject for future papers at the Conference.

REV. W. F. CLARK, S. J.: In connection with the point which Moulinier raises in regard to the first year Latin, one of the correspondents evidently felt the need of drill-work in the first year Latin. The kind of work for the first year is doubtless drill work, and even this in the

year is slow, as much time is lost in starting off. We often take it for granted that those who come into the third year, know the elements, rudiments and forms, but we know that even the best classes of boys forget these rudiments and forms, and it is therefore absolutely necessary in our schools to insist on a review of the first year's work the second year. Now, take it for granted that the second year boys are perfect masters of their forms, they have the Latin syntax for the third and fourth years. If, however, when we come into the fourth year we find that they have grasped the Latin forms imperfectly, Latin syntax is barely touched in the fourth year, but this fourth year is given over to the rudiments that were not sufficiently insisted on in the first and second years.

A CRITICAL ANALYSIS OF PAST AND PRESENT METHODS OF TEACHING LATIN.

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The question at issue, besides being all important, is most laborious, and necessarily dry in spots, for such a question cannot be critically handled without the aid at least of some statistics—and I wish that I had more of them at my command. Now, there is a peculiarity about statistics—namely, that they may be juggled, as some of our German friends are very fond of doing. So I might say that, while statistics are dangerous, they are a necessary adjunct to our present discussion.

How many times is one asked the perplexing question, "How do you get your students to learn the Latin declensions and conjugations, or to appreciate Latin?" I say that this is a perplexing question and I think that all of us have ample reason to know it. The same question was a source of annoyance to the ancients themselves, as we find that boys were fed on honey-cakes and sweetmeats as a sort of compensation for their terrific task. Do you remember the time when your father was wont to give you ten cents or a quarter for memorizing a lesson?

I fear lest in this paper at times I may be too didactic, but I feel the need of being so in the treatment of such a subject. If we will work together we can accomplish a great deal in

bettering our courses and giving a student more thorough instruction. How true is it what Publius Syrus says: "It is only the ignorant who despise education." And Lowell, was in making education not only common to all, but in so sense compulsory on all, that the destiny of the free republic of America was practically settled."

The first question that naturally presents itself is the momentous question of the Latin alphabet, and the pronunciation of its various characters, and this question naturally leads us into the sphere of metre or prosody. The subject has been most ably handled by such men as P. Giles, *Vergleichen Grammatik der Klassischen Sprachen*; E. Seelmann, *Ausprache des Latein nach physiologisch-historischen Grundsätzen*; F. Solmsen, *Studien zur lateinischen Lautschichte*, and Charles E. Bennett, *Appendix to his Latin Grammar*. And for a very good manual on verse one might compare Winbolt's *Latin Hexameter Verse*. Latin or Roman pronunciation has been a bone of contention for the last thirty or forty years, and it was not until some of our great scholars thoroughly looked into the matter that there was a unity at all. I can distinctly remember the time when Harvard was pronouncing *ae* as *ai*, and you will still find most of the English universities using the anglicised *c*, etc. Of course, no two people speak alike, and we cannot hope to attain to the correct pronunciation of the Latin tongue, and yet we must strive for a more or less approximation to the pronunciation of a cultured Roman of the best period. There are three methods, i. e., English, Continental, and Roman. About thirty-five years ago there was a revolt against the English and Continental methods, and although they have been proved to be absurd, still you will, I admit, find them used. The objections are obvious—entire disregard for historical accuracy and confusion in the pronunciation of words. There is no need here to go into this at length, as I have cited some of the best literature on the subject above and, coming closer home, I might also refer to such articles as that of Rev. George Leahy, in the "Ecclesiastical Review" for April, 1908, and Rev. Dr. Hugh T. Henry, in the "American Catholic Quarterly

Review." However, I cannot agree with Dr. Henry in his suggestion to use the Italian pronunciation universally. If we can come approximately near to the pronunciation as used by a cultured Roman of the time of Cicero, why should we not use that which we know is approximately correct rather than that which we know is radically incorrect? Why should we allow other institutions to get the lead in scholarly exactness, while we are so seemingly negligent? Some years ago there was a pamphlet written at Notre Dame, Ind., in which the author strongly urges the adoption of the Roman method, although, if I remember aright, the author could not have seen Seelmann, or Solmsen, as he desires *ae* to be pronounced *ai*. So far as historical development is concerned, all scholars will agree that pronunciation is subject to change and not only pronunciation, but the very form of words. Else how are we to account for the genitive *ai* in Plautus, Terence and the earlier writers becoming *ae* at a later date? Then, again, take such forms as plurimum, maximum, etc. I have often heard that most absurd of all reasons advanced, i. e. that, as the modern Italians are direct descendants of the Romans, they should know just how to pronounce Latin. That they should, we will admit; but, that in reality they do not, is in plainer evidence. It is very true that in modern Italian open *e* and *o* were short in Latin, and closed *e* and *o*, long. But how many of those who use the so-called Italian method get these quantities correct? You will hear most of them say *ĕtiam* (*ĕtiam*) and *bĕnĕ* (*bĕnĕ*). So far as their use of the soft *c* and *g* before *e* and *i* is concerned, such a usage was unheard of before the fifth century; for, before that time all Latin consonants were hard. I might note other absurdities, but time is limited and the present paper has other important problems to take up.

If our pronunciation needs revision, how much more so does our prosody? Poor Casserly has become antiquated, and we have to look elsewhere for critical material. Even Christ, *Metrik der Griechen und Römer*, which has long been our standby, is gradually being superseded. For hidden quantities, Marx, *Hülfsbüchlein für die Aussprache der Lateinischen*

Vokale in positionslangen Silben, is all that it should be—I might say *καλός* *ἀγαθός*. As in pronunciation, so in accent there has been much contention. Weil followed by Havet, Henry, Bennett and Neidermann contends that Latin had a pitch accent; while, on the other hand, Ritschl, Lindsay, Stolz, Brugmann, and Skutsch, that the accent was stress. Which is correct? Most probably the latter view. In the earliest Latin the accent was not regulated by quantity, but was on the initial syllable (Gildersleeve, Latin Grammar, p. 701, Rem. 2), and hence the weakening of vowels in unaccented syllables (Ablaut) and Syncope (*sēdulo sé dōlo*; *ānculus*, 'a servant,' for **āmbi-cōlus* (Gk. *αμφι-πολος*; Sanscr. *abhi-caras*), *princeps* for **prīmī-ceps*, etc., (cf. Lindsay, The Latin Language, p. 178). In the classic period the accent was a musical pitch as with the Greeks, to whom the Romans were subservient in regard to terms. This can be seen much more readily in Greek than in Latin, as all the accents are marked for you in Greek. Hence, scansion in Greek is much easier than in Latin. Then, again, according to Dr. Gildersleeve (*o. c.*): "It seems likely that the dominant accent of a word was not so sharp as in modern pronunciation, and consequently the conflict (of ictus and accent) would not be serious." The old-fashion way of scansion which is used by so many so-called scholars to-day will not work. How tedious it is to run through—say one hundred trimeters—without noting the conflict of ictus and accent. In the latter half of hexameter verse, the ictus and accent generally agree, but what are we to do with the first half? Compar, e. g. Verg. Aen. I. 1.

Arma virumque cano Troiae qui primus ab oris.

What are we going to do with *cano*? The verse accent unfortunately falls on the wrong syllable. Raise the voice a semi-tone on the first syllable (*ca*) and our trouble has vanished. This can be better seen in the scansion of a few trimeters of Euripides or Anapaests of Aristophanes. I firmly believe that students take a better hold on scansion when this is explained to them—at least, I find it so with my own students.

So far as declensions and conjugations are concerned, there is little to say. The old method of having the student learn

the five declensions and four conjugations verbatim before some little translation has been found not to work very well. Of course, there is only one way of learning the declensions and conjugations, and that is to get down to them and learn them—one of the phases of Latin study that is bound to be uninteresting. But by learning two or three tenses at a time and by thorough drill work in them until the class has them at their finger tips, the student sees that he is making progress, and, if he has any ambition, he will go ahead with his task and that task will become easier and easier for him in the future. I do not believe in giving a student too many exceptions the first term, as they only confuse him. Let him get down the general rules, and when he meets exceptions in his reading tell him so, explain him the fact that the grammar he studies is based on the authors, not the authors on the grammar. I have frequently had a student to tell me that the author was wrong, and when I asked him why, he would say, "Because the grammar says so." Nothing gives me more delight, as it is then very easy to make him understand the relationship between grammar and author. Speaking of grammars,—members of the old school are continually crying down new methods, but, for all that, there is a tendency in the Latin grammars to-day towards improvement. I have only last spring noticed that Mr. Harkness has corrected a serious mistake which has been running in his grammar for some time, i. e., the infinitives passive. I believe that Dr. Gildersleeve was probably the first grammarian of any note in America to get the passive infinitives correct.

Syntax is still a bugbear and will remain a bugbear for some time to come. There is scarcely any journal but contains some new views on syntax. Mr. Goodwin of Harvard started his "Vivid and More Vivid Future" business, and if Mr. Goodwin would kindly explain to us what he means by his "Vivid and More Vivid Future," we should all feel very much gratified. Elementary syntax is exceedingly difficult to cope with, as it is extremely hard to judge how much to give the student in his elementary course. If we could instruct our students individually the matter could be more easily solved, but when

one has to take the average of a class—say of fifty—it is not quite so simple.

Of course, as I have just said, it is not best that the student be compelled to study too much grammar and syntax before he begins some translation—Latin into English and *vice versa*—but I cannot help but firmly believe in the so-called old method, i. e., of teaching the first declension entirely and at least two tenses of *esse* before beginning a very simple translation, as there is nothing that impresses a language on the mind of the student so much as translation, and particularly, English into the foreign tongue. After learning his first declension and two tenses of *esse* let the instructor take up the matter thus, step by step, until he has learned thoroughly the five declensions of nouns, the two classes of adjectives, and the four conjugations together with *esse*. During this time such simple exercises as are found in the best elementary grammars—care must be taken in choosing them—should be thoroughly explained and parsing should be done at each recitation. After the student has mastered these simpler forms, the irregular verbs should be taken up slowly until the student knows each one individually. The simpler rules of syntax will have been gone over by this time so that the student is now prepared to master ordinary syntax and at the same time begin Caesar or Nepos. I do not think that I am expecting too much when I say that a student should be quite capable of beginning Caesar or Nepos at the first part of the second year. One great difficulty is that the instructor, just so soon as a student begins an author or at least when he has been reading an author only a few months, gradually, or sometimes, I am ashamed to say, immediately drops syntax, barring an explanation here and there, falsely imagining that the student knows all about syntax. Such a mistake is the very worst an instructor could make, as it not only tends to lead the student astray, but puts a stumbling-block in his path such as he never will overcome. Syntax should be kept up throughout the preparatory and college courses, and even then a student has just begun to know what the study of syntax means. How are we going to explain the varied usages of the prepositions?—even one of

them? How about the syntax of cases, etc.? I should like to speak further about syntax but *verbum sapienti sat est*.

The next subject which I shall now take up bears so closely on syntax that it might almost be called syntax. No student can write prose composition without syntax. At the beginning of a course in prose composition the student should be taught how to translate simple sentences into Latin and, before doing so, to transpose his English order so that it will fit the Latin. There are a number of rules in the ordinary grammar as to how a Latin sentence should be arranged and constructed, but, at best, these rules are only general and should be amplified by the instructor. When a student has learned his Latin order, he has mastered much, for then his rules of syntax will aid him in getting a good style. In this, for advanced work, nothing aids so much as comparison with an author—Cicero, Caesar, or even Livy or Tacitus. A good practice is to take a portion of the translation of some author and after translating it back into Latin, compare it with the author. What a surprise you will usually meet with? I do not believe it a good idea for a student to master a lot of rules such as is put down at the beginning of some text-books on prose composition before beginning the prose composition proper, for such a course tends only to confuse the student. He will then imagine that everything is an exception. But such rules are very necessary and should be taken up systematically with each exercise. In such a way the student learns many stock phrases and expressions which are quite necessary to the writing of prose composition. As with syntax, prose composition should be continued throughout the college course. There is no better aid for learning any language than prose composition.

Another branch, if I might call it so, proves a vast assistance to the teaching and learning of Latin, and that is to give a course on sight dictation, slowly reading an easy story or episode and asking a student to give the contents; then take up the story, sentence by sentence, and have the student parse the same as in every day class work. Such a course is given by Dr. Gildersleeve at Johns Hopkins.

Before I touch the authors and text-books, I might say a word about vocabulary or vocables, which I believe I have unintentionally omitted. The usual rule has been to have the student learn the vocabulary connected with the exercises found in the elementary grammar. Such a plan I believe a good one if the exercises are carefully chosen. When the translation of authors is begun, the question is more difficult. Caesar, more than any other author, perhaps, has been the basis of the beginner's vocabulary. Compare Mr. Knapp's article in the "Classical Weekly" for May 9, 1908. Some years ago Mr. Harkness published a Caesar in which he wrote in italics the new words at each recitation. Such a plan is very good in theory, but it has failed in practice. There are too many words which a student is apt to forget. I fail to see that there has been any successful new method in the teaching of vocabulary. If the student is not allowed to annotate his text-book—i. e., by writing the translation above the word and numbering the order—there is no fear of his getting a good vocabulary, *cela va sans dire*. In regard to speaking Latin in the classroom, I might quote from Mr. W. H. D. Rouse in the "Classical Weekly" for April 25, 1908, "No one who understands what he is talking of now denies that the direct method of teaching modern languages is the right one. A very short inquiry discloses that it has had a brilliant success in most continental countries, and also in England whenever it has been properly tried. Why, then, should it not be equally suited to ancient languages? We are met only with the reply: 'You cannot speak Latin and Greek.' I answer: 'Why not? As a matter of fact, I can, and so could you if you would practice the art.' It is forgotten that Latin was actually spoken by Cicero, even by Gaius and Gaia in the bosom of their families; and Xenophon gave his orders to his soldiers by means of Greek. And this was the method of our forefathers. The scholars of the Renaissance learnt Greek by speech from their instructors, and it was taught in the same way to boys and men. Let me quote a sentence which I lit on the other day in Beaumont and Fletcher's Elder Brother:

"Though I can speak no Greek, I love the sound on't.
It goes so thundering as it conjured devils;
Charles speaks it loftily.'

"In the words of those early scholars, in their very mistakes, are many traces to show that they had learnt it from a native Greek pronouncing it in his own way. As for Latin, everybody spoke it. Erasmus lived in Cambridge for years, lectured and taught, and went home without having learned a word of English. Pepys found that the pretty Dutch girls could speak Latin, though he does not say whether their conversation went beyond *amo*. Even his boot-boy could speak Latin, at least Pepys used to make him read aloud in that tongue. In schools Latin was spoken, look at *Ludus Litterarius* or any other school book of the sixteenth or seventeenth centuries. Busby spoke Latin. Do we not know how his portrait affected a former pupil, who fancied the old Tartar forever calling out, as we still do in another word, *Eloquere, Eloquere!* But the eighteenth century struck the death blow at the reasonable teaching of Latin, as at all other kinds of education; and it was left to the nineteenth to devise a system which gives a minimum of profit with a maximum of pains. No! Greek and Latin have been spoken, and can be spoken again: If speech is the right basis for French, it is the right basis for Latin and Greek."

A very ingenious plea of Mr. Rouse, but who is going to tackle it? For seminaries and advanced classes in philosophy the speaking of Latin is an excellent practice, as it aids the priest greatly in his life work, and I doubt not that a great many professors of philosophy find it the greatest drawback in a student if he fails to understand an argumentation in Latin. This, I fancy, however, is not always the fault of the student.

My next subject is authors and text-books. If you will run through the last two or three numbers of the "Classical Weekly," you will find several courses there laid down. For my own ideas, I can do no better than to refer you to our catalogue (which I revised only last year). The "Classical Weekly" for

the past two or three weeks has been dealing with the question, but I fail to see that there is any new solution there. As all scholars know, there are some authors that must be left out of the course, as it does not pay to read twenty pages of each author, and the small amount of time at our disposal forbids our reading them all. I might say, however, that there are some two or three authors, such as Thucydides in Greek, to whom sufficient attention is not paid. One of them is Cornelius Nepos. Why is Nepos not read instead of so much Caesar? Another is Quintilian, and who can afford to criticise too harshly the Latin of Nepos or Quintilian? I read a portion of Quintilian's Tenth Book in connection with Horace's *Ars Poetica*, and I am only too sorry that I cannot find time for more. Why does not some one edit a good school edition of Quintilian? Frieze is out of date. The view of reading the authors by cycles has been advanced, but it has been found not to work very well for a collegiate course. For a brief resumé, I might suggest a course as follows: Caesar or Nepos; Vergil, *Æneid* and *Eclogues*; Ovid, *Metamorphoses*; Cicero, *Catilinarian Orations*; Cicero, *Pro Milone*, *Pro Archia*; Livy; Horace, *Odes* and *Epodes*; Catullus; Horace, *De Arte Poetica*; Quintilian; Cicero, *De Oratore*, *Orator*; Tacitus, *Dialogus*; Horace, *Satires*; Juvenal, *Satires*; Tacitus, *Germania* or *Agricola* or *Annales*; Pliny, *Letters*, or Cicero, *Letters*; Cicero, *De Natura Deorum*; Lucretius, *De Rerum Natura*; Cicero, *De Officiis* or *Tusculanae*; *Elegy*. Such, in brief, is the course I have put down in our catalogue.

Regarding text-books I feel sure that I will not be too harshly criticised when I say there is a glut of text-books on the market. There are a great many men seeking better positions who think that they will get them by editing some part of the classics. Why is this so, for, as a matter of fact, it is? Another point is this, did you ever stop to think that there is a remarkably great system of graft in text-books? I, myself, get an abundance of circulars from publishers whom I sometimes patronize, who seem to think because I recommend one of their text-books that I must recommend them all. Dr. Gildersleeve has laid down and practiced an excellent rule, i. e.,

do not say anything that you will have to take back at some future time. Would that all of us would follow such a rule. On this subject, there is an article in the "Classical Weekly" for May 16, 1908. In it the author advises the using of text-books without annotations. What the author says there is quite to the point, though I do not advise using a text-book without notes, and at the same time I think he is quite right in saying that too many notes and too much help do the student a great deal of harm. He should undoubtedly find out something for himself. Dr. Wilson's edition of Juvenal and Dr. Lease's of Livy have just about struck the *auream mediocritatem* in this line.

I must now say something about the age of the student, also about students taking other branches. Quintilian says: "*Natura tenacissimi sumus eorum quae rudibus annis percipimus; ut sapor, quo nova imbuas, durat; nec lanarum colores, quibus simplex ille candor mutatus est, elui possunt.*" That you can do nothing with a mind already crystallized, is almost axiomatic. According to my own experience I do not think that a student should begin Latin until he understands the simpler rules of English grammar. I have found it extremely difficult to teach students Latin who knew no English, and it is next to impossible to teach them both at the same time. The mother or native tongue must come first. Some one might say that Latin explains and aids in the study of English. This is very true, in fact, I might say that for an English-speaking people Latin is by all odds the most efficient educational instrument we possess. I, myself, began Latin at the age of twelve, and I think that some might begin even at eleven, but when a student is under that age, his mind is usually incapable of seeing the importance of what he is trying to learn. I should say then, as a general rule, a student might begin Latin at eleven or twelve years. Our system of teaching Latin needs revision, and I trust that some of the hints given above will not be amiss.

There is a tendency among our better universities to require a Bachelor of Arts as a *sine qua non* to higher study, and as the usual B. A. course makes Latin compulsory this will help us

to a great extent. Our age has become too practical. A student enters college and by the time he has finished his freshman or sophomore year, he hurries out of college into business, medicine, law, etc., and yet he is supposed to have attained a fairly good education in Latin. This is possibly one of the greatest drawbacks we have to-day. What am I going to do with Latin when I leave college, says one? Another might say, "I have used a 'trot' throughout my college course and consequently know no Latin." How are we going to remedy this? The latter question is much the more easily solved. Any instructor who knows his subject can very easily detect a translation, and after detection there are many ways than one to put a stop to it. The former question is not so easy of solution. As with the other question, a great deal depends on the instructor himself. There is no question about it, the student must be taught the importance of Latin, not its monetary value, but for mental instruction and development. Examples might be given of such great men of former times who owe their success to the study of classics. Treat the subject in a manner after Matthew Arnold's "Culture and Anarchy," Montaigne's "Books," Frederick Harrison's "Choice of Books," etc. I know no other way. Our collegiate courses are fast becoming too optional. Latin used to be required of all Bachelors of Arts and should continue to be so required.

There are sometimes a great many students in our colleges taking a different course who desire to take Latin but cannot do so with any regular class. Such students should undoubtedly be encouraged, and a way should be made for giving them such a course as would suit their need. If there are instructors enough, such a thing is easily managed by offering a special course. Such courses are given to-day in the modern languages, and why shouldn't they be given in Latin and Greek?

CONCLUSION.

Before I close I would like to note a remark made by Prof. Maurice Bloomfield to the effect that we need not only better instruction for our students, but also for our teachers.

is all very well and good to say that some teachers do not know how to impart knowledge, but how about the fact of having little to impart? I firmly believe that this is a very important question of the day and especially regarding the classics. To say that any ordinary B. A. cannot teach the classics as they should be taught in our colleges would probably bring down a mountain of criticism upon one's head, but results show that Prof. Bloomfield's statement holds good: the need of instructors who know their matter and know how to impart it, and this is particularly true of the preparatory department. Let us, then, arouse ourselves in such a way as to make Catholic institutions not the equal, but the best, and let us send out our young men as scholars in deed as well as in word. This can be done only by having them taught systematically and correctly.

And I close with that famous passage in Cicero, Pro Archia:

"Haec studia adolescentiam agunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur"; and again, *"Nullam enim virtus aliam mercedem laborum periculorumque desiderat, praeter hanc laudis et gloriae; qua quidem detracta, indices, quid est quod in hoc tam exiguo vitae curriculo, et tam brevi, tantis nos in laboribus exerceamus?"*

ON LATIN PRONUNCIATION.

REV. PATRICK FRANCIS O'BRIEN, M. A.

I.

In spite of the vast numbers of Greek coins that have survived, not a single example of a die has been hitherto found. We have minted specimens of the "Owl of Laurium," but Athene's mould is gone. Is the same thing to be said of the mould of Latin pronunciation? No wizard of science has captured with marvelous device the true accent of the Roman

past. The only Edisoniana, so to speak, we possess are the dicta of the old grammarians and critics and the mute suggestions of the lettered stone. They tell us much, not all. The late grammarians knew nothing of the older pronunciation but by a tradition which they could not realize; and even inscriptions are not sufficiently safe.

In any case we must fix upon some one period of Latinity, in our search after a definite pronunciation. This paper therefore assumes that by Latin pronunciation is meant that current among the principal men of eminence as statesmen, philosophers, historians, writers, orators, and poets during the first century before Christ, the pronunciation of Julius and Augustus Caesar, of Maecenas, Cicero, Vergil and Horace, that is the court, and literary as distinguished from the popular and rustic pronunciation. It was this latter form of the language—the *sermo plebeius*—which passed into the *Lingua Romana* of the Empire and gave birth to the eight Romance languages of Europe. None of these plebeian daughters of Latinity will form the norma of the restored pronunciation which is the modern scholar's aim—not even the soft bastard Latin—as Lord Byron calls it—of the Arno and the Tiber.

Surely it was not exclusively in sounds that should be writ on satin that Cicero pleaded the cause of Sicily against Verres, or that Tacitus, before a Senate which still retained some show of freedom, thundered against the oppressor of Africa. The phrase "*Ad Crucem*"—the most fearful cry on the lips of an old Roman—was undoubtedly never uttered with the chirruping sound of the Italian and the Tiber-trained ecclesiastic.

I am aware indeed that, speaking on this matter as it affects our Catholic schools and colleges, many a partisan will exclaim: "Why not adopt, once and for all, the pronunciation of Latin in vogue at the center of Christendom?" We have a uniform system of rubric in the Latin Church, why not a uniform pronunciation modeled upon central practice? Luckily the pronunciation of the Roman liturgy is not a matter of faith: "the Sorbonne has no jurisdiction over Parnassus." I notice that some time ago the Irish bishops enjoined on their ecclesiastical students the Italian pronunciation. On the other

hand at the Fourth General Meeting of the Classical Association of England, a motion to adopt the Italian pronunciation was received by the flower of English scholarship with chilling silence. I shall speak a little later on of those "syllables of the sweet south" which may be adopted with advantage.

Meanwhile, to return to our starting point, viz.: the endeavor to reproduce, as far as is feasible, the sounds of Augustan Latin, one is bound to defend, however briefly, the selection of this particular period. The defense is easy. The ordinary texts read in our classrooms belong to a period which reaches from the birth of Cicero to the death of Octavian Augustus. Ovid, Cicero, Vergil, Horace, Caesar, Livy—these are the authors whose words float around the classrooms from generation to generation; and the question is, are we to allow them, in nine cases out of ten, to be mumbled or mutilated or murdered in *perpetuum*?

Should we not try to reproduce, at least approximately, something like the exact sounds with which Cicero pleaded and Horace sung? The answer has been already given for the English-speaking world by the state schools and universities of this country. Whatever may be thought by those "*docti sermones utriusque linguae*" of the literary condition of Latin in those institutions, in the matter of pronunciation at all events, the right steps have long since been taken. England and Scotland, and notably Wales, through their classical organs and associations, are following in the wake of the United States. The evidence on this point is to hand and is accumulating from year to year. The insular pronunciation is being rapidly discarded; soon it will be as antiquated as the ruffles and rapiers of the Regency.

It is a pronunciation, I admit, with a strongly sentimental and even historic side, for it issued from the lips of statesmen and orators in days when a classical quotation, a swift analogy from Juvenal or Tacitus crowned a peroration and even discomfited a policy. It had two recommendations—it associated Latin with the vernacular and so made of it, as it were, a sister speech, beside which a modern language, like French or German, sounded foreign and jargoning indeed. Moreover,

it imparted variety, if nothing else, to the accents of the Forum, much as the Irish brogue contributed and still contributes to the language of Westminster. But these two recommendations are fading in the light of a fuller sound lore and in the richer music of the old time rhythm which springs in mute appeal from the written words. I say old time, for it is well to remember that there is nothing ancient about these insular mispronunciations of Latin. They are purely modern. Every one who has even a slight acquaintance with the history of our language knows that its sounds have changed enormously since the introduction of Latin to English-speaking schools, but that the spelling—I am speaking now of the pre-Carnegie dynasty—has remained where it was. And, since English and Latin are written in the same alphabet, the pronunciation of the letters in Latin has followed the change of their pronunciation in English. This sequence has, as I have said, been not alone arrested, but decried. England and Scotland are rapidly aligning themselves with the public schools of the United States. We must always, of course, expect a separate "Irish question," although Irish and Latin have phonetic as well as philological affinities. (For example, when Paddy says "Get out o' thot," for "Get out of that," he is reproducing the short sound of the first vowel of the Latin alphabet.)

Now, what of ourselves? Are our Catholic schools alone to continue their attitude of *hybrid isolation*? When even English Protestant insulation is disappearing, shall American Catholic isolation alone be left? The answer, to my mind, lies not so much in a sense of what is linguistically and rhythmically true, but in the common sinking fund of racial up-brings and leanings. For what is the fact? Most of the Latin in our schools is taught by clergymen who represent, either directly or by tradition, divers nationalities. In our chairs of Latin are to be found Parthian and Mede and Elamite, not to speak of Lybians from Ballyporeen, Latinists whose pronunciation would require a new Amphion to lure into anything like buttressed symmetry. A great many of our Latinists

begin their teaching as importations and continue it as exotics.

It is not to their intelligence, of course, but to their sense of uniformity that this paper appeals. I know that races differ not only in actual language, but in conformation of the physical organs of speech. I am aware how hard it is for the Frenchman to surrender his drawn-in sound of "u," or for the Italian to abandon his chirping of the "c." A man will far more readily adopt a new creed, a new political party or even a new wife than change a pronunciation which has once got familiarly rooted in his throat. Still, even the most contracting Frenchman must acknowledge the full round sound of the "u" in the case of the tooting owl in the *Menaechmi* of Plautus and the most Teutonic German admit that his twittering of "t" before "i" dates, according to his own Madvig, from, classically speaking, a very recent period. Each nationality must make an honest effort to give up its cherished peculiarities if we are to serve the common cause of reformed pronunciation. At no time, and in no country, it is true, has there been a homogeneous pronunciation of a language; but that does not prevent there being a standard one. When we say that So-and-So speaks French like a native, we do not mean that his pronunciation agrees point for point with that of any particular Frenchman, but that it conforms to the general practice of the French-speaking community. If, then, a supporter of the scheme of the restored Latin pronunciation for the late republic and the early empire is asked, "How do you know that Cicero spoke the word exactly thus?" he will reply: "I do not know it. Till I have a phonographic record of Cicero's speech, I cannot know it. But had Cicero heard the word spoken so, he would have recognized it; he would not have been shocked by it."

II.

Our first duty is to set ourselves right upon the letters. Let me take the consonants first, for they are the bones of speech. By means of consonants we articulate words, i. e. give them joints. Consonants not only give words their jointure, but they

help words to stand and have form, just as the skeleton keeps the animal from falling into a shapeless mass of flesh. The consonant is the distinguishing element of human speech. Man has been defined in various ways according to various attributes, functions, and habits. He might well be called the consonant-using animal. He alone of all animals uses consonants. It is the consonant which makes the chief difference between the cries of beasts and the speech of man. This distinguishing feature we recognize when we say that their cries are inarticulate. Now let us begin with the Roman consonant C. It was undoubtedly and invariably a guttural. And yet the English and French Latinist sibilate it, the Italian chirps it, the German trembles it, and the Spaniard lisps it. The Romans modified the form of the third Greek letter and gave it the sound "k" instead of Gamma. The sound and letter "g" were afterwards introduced about 250 B. C. The use of "c" as sharp made the letter "k" superfluous, and the Romans almost ceased to use it. The old Umbrian of Northeastern Italy had a soft "c", but the Umbrian dialect cannot be arrayed against Latin usage. Now here is a consonant upon which all of us can take a common stand, and whose adoption will not gratify any one nation at the expense of another. Many ambiguities too would disappear, especially in the case of the purely English pronunciation that still obtains in so many of our schools and seminaries. A boy has *incipit insipiens* read out to him after the old fashion. How is he to construe it by ear? Is it, "He foolishly begins" or "He is a fool to begin with:" or, "Fooling he plays the fool" or, "He begins from the beginning?" Three chances to go against his going right. "Oh," they say, "the context will decide." This work the context was never intended to perform. "C" of course determines "g." By a curious inconsistency a word which is pronounced with a "j," if it happens to be Latin is pronounced with a true guttural, if it chances to be Greek. I refer to Latin *genus*, which in Greek is γένος. It is obvious that if we are to use our English pronunciation we ought to use *jénos*. But for this we have not the courage. We are afraid of Demosthenes, it seems, though not of Cicero. Too many

praise cannot be given to the Germans for the maintenance of the guttural "g." I regret that I cannot cover with praise their outlandish pronunciation of what should always be a pure dental even before the vowel "i." The assibilation of inner "ti" before a vowel had, I admit, existed in the Umbrian and Oscan dialects. The grammarian Pompeius in the fifth century testifies that *Titius* for instance was sounded *Titzius*; Consentius says that *etiam* was pronounced *eziam*. In the next century we meet with Constanzo for Constantio; soon after with justizia, milizia, preparing the way for modern Italian Firenze (Florentia), Piacenza (Placentia), palazzo (palatium). It is true that in Roman orthography tio and cio endings were frequently interchanged, but if one tries the experiment of hurling the "t" sound as the old Romans did out from the rampart of the teeth, instead of muffling it behind the gums, then the interchange becomes fairly explicable.

There is, fortunately, no dispute as to the pronunciation of the letter "r." Persius settled it for all times when he called it the "littera canina" or growling letter. No dispute, but persistent neglect. The Englishman is a mortal sinner in this respect, unlike his Scotch and Irish neighbor (unless the latter aspires to be an Englified Shoneen.) The American is not much better, for the Cockney has left his stamp upon Boston. One must travel to the non-Teuton, to the Italian or the Spaniard for the genuine roll. How many a splendid line or passage is shorn of its strength and beauty by utter inattention to this robustly trilled liquid. For example:

Ut pelagi rupes magno veniente fragore . . .

Aereaque assensu conspirant cornua rauco . . .

. . . iraeque leonum

Vincla recusantum et sera sub nocte rudentum.

As the "r" was always trilled, so the "s" was always sharp. Its soft English sound has been "developed" only in French and Italian, and has not yet touched Spanish. S initial was sounded probably more sharply than as an inner letter; hence *caussa* as well as *causa* appears in manuscripts and inscriptions, and other occasional doublings of "s" are found.

With regard to the pronunciation of "v" consonant, this country—I am speaking of course of the state institutions—sound it as "w," and the same sound has been *fated* by recent English classical associations and scholars. There is no evidence, writes Prof. Postgate, for "v" consonant having had any other sound in Latin but "w" till well on in the second century A. D.

And even after a "v" sound began to creep in, the "w" kept its own among the educated classes. So that there is no reason why, in the teeth of the evidence and expert opinion, we should go on giving to "v" a sound which was unheard of in the palmy days of Latin, and for long after was only provincial and vulgar. Now the practical difficulty is that no nation in Europe, except the English, makes use of this identical sound "w." In any case it is a wishy-washy one; and when first I heard Caesar's "*veni, vidi, vici*" so pronounced, I conjured up memories of Sam Weller and the Old Kent Road.

Prof. Postgate, to prove his point, states that the Emperor Claudius revived the digamma to denote this sound, only inventing the sign in order to distinguish it from "f," and that the sound of the digamma was admittedly "w." Now, the authority of a very curious Latin method who hails from Philadelphia states quite an opposite opinion. He says that the Emperor Claudius introduced the Aeolic digamma (with the symbol inverted) to express its present "v" sound, for this sound was not present in Greek which is evident from the fact that a name like Valerius had to be rendered in Greek by *Oualerios*. Hence the theory that Latin "u" had the sound of an English "w," which is a mistake. A good deal of ink and erudition has been expended on both sides; meanwhile "*pendente lite*," I am inclined to follow the canny conclusion of the Scottish Classical Association—of which I happen to be a member—thus stating that consonantal "u" may be pronounced as "v." It is generally believed, *although it is not proved beyond doubt*, that it was our "w," but there is no practical gain, as regards quantity, in adopting that sound. I, for one, am glad of this loophole of escape enjoining on any young hopeful under my charge, "To pronounce it with a *wee*, Samuel, pronounce it with a *wee*."

III.

I pass on to quantity which is the controller of accent and the mainstay of rhythm. Latin pronunciation without quantity is the arch without the keystone. The most serious blot in the old pronunciation is its gross neglect of vowel quantities. Quantity is of the very essence of the Latin language and literature, and our disregard of it strips prose of the rhythm and makes doggerel of every species of verse. The saintly authors of mediæval hymns never won their halos from ecstatic devotion to Latin quantity. But the modernists are not much better. The tyranny of accent is not peculiar to the English reading of Latin alone; it is at least as marked in the Italian. Even the Germans who, with all their attainments, neglect somewhat the more polite sides of classical learning, had the reputation of being lax in their quantities. There is a saying put into the mouth of a German scholar—no doubt libellously:

De quantitate nos Germāni non cūrāmus.

And yet quantity is the one thing to aim at in prose as well as in poetry. Let us then teach our scholars to enunciate clearly and separately every syllable, giving each its due quantitative value as far as is ascertainable; let us try to get the idea of English accentuation out of their heads and the idea of quantity into them; let us insist on their marking the quantity of every syllable, not by the pitch or stress of their voice, but by the greater or less time for which they dwell upon it; and in order to familiarize them to right habits on these points, let us make them read aloud every Latin word which they translate, as well as every entire passage they translate, so that we may get the true ring of the words and sentences not only in their heads, but into their mouths and throats as well.

The arrangement and choice of words in a Latin sentence as well as in Latin verse were determined by conditions of sound as well as of sense. This is especially the case with the final word or words known as the *Clausula*; and it has been recently discovered that in Cicero's orations, at any rate, the *Clausula* was regulated by definite metrical rules. The teaching of quantity must begin "*ab initio*" i. e. from the declensions and conju-

gations; and it is in this regard that most stress ought to be laid on the qualification for teaching elementary Latin. Latin is sneered at as a *dead* language; it is *dead* because of the slobbered, smothered indistinctness with which so many tiro-teachers in our schools permit, through ignorance or criminality, the choking of its infant accents.

Again, the quality of the vowel sounds ought to be preserved. To put it roughly, we should adopt the Italian pronunciation of the vowels and double consonants. Whoever has heard Italian spoken recognizes one of its greatest beauties to be the distinctness, yet smoothness with which its double "l's" and double "r's" and double "n's", in short, all its double consonants are pronounced. No feature of the language is more charming. And one who attempts the same in Latin and perseveres will be amply rewarded in the music of the language.

IV.

I do not enter upon the finer points of true Latin pronunciation. I omit the crucial question of the final "m," the still more crucial question of "hidden quantities"—that curse of half-educated teachers as a Harvard professor some time ago remarked—the question of "slurring," and whether the Latin accent was stressed or pitched. Professor Frank Abbott, writing in the *Classical Philology Journal* for October, 1907, thinks that the solution of the latter may be found in the theory that in the "*sermo plebeius*" the accent was primarily a stress from the earliest period to the latest, but that in the literary language during the classical period the stress-element, owing to Greek influence, became secondary to the pitch. It is this pitch-accent which explains Gracchus' piper, although Plutarch tells us his presence was more ethical than elocutionary. The anecdote is worth repeating in Plutarch's own words, even to the elect: "The temper of Caius Gracchus was rough and passionate, and to that degree that often, in the midst of speaking, he was so hurried away by his passion against his judgment that his voice lost its tone, and he began to pass into mere abusive talk, spoiling his whole speech. As a remedy to this excess he made use of an ingenious servant of his, Licinius, who stood constantly

behind him with a sort of pitch-pipe or instrument to regulate the voice, and whenever he perceived his master's tone alter and blaze with anger, he struck a soft note with his pipe, on hearing which Caius immediately checked the vehemence of his passion and his voice grew quieter and allowed himself to be recalled to temper."

Now the restored pronunciation aims at no such piping Latin-ity. It does not intend to reintroduce a rigidly historic method with all its niceties of intonation and sentence-accent. Even if we could recover the exact pronunciation of Cicero's Latin it might be a dangerous thing to introduce, for it would be quite as difficult to teach as the pronunciation of modern French, and the difficulties it would involve to teachers and taught might be fatal to the future of the study. What we want is a working uniform pronunciation that will make the teacher orally intelligible to all the members of his class, and the members of the class intelligible to all others within the Latin fold. The question of pronunciation directly affects those of our boys and girls who continue elsewhere the Latin begun in our schools; it is a question we ought to settle if we wish to save them from awkwardness or comment when they take their seats in the benches of our State Universities. It is a question that cries for solution equally as regards our own seminarians. These young men pass through several zones of pronunciation and come out utterly perplexed as to what is right and what is wrong.

It is a question which affects not only pedagogy but phonetics. A knowledge of the correct pronunciation of Latin is the best foundation of all phonetic knowledge. It affords a key not only to all the Romance languages which are its daughters, but to all other languages which have at any time adopted the Latin alphabet: amongst which may be mentioned English, Irish, Welsh, Breton, Manx, Icelandic, Norwegian, Danish, Swedish, Dutch, and German. It is also extremely simple and easy to understand, so that few things are more unfortunate for education than the neglect of it. "It seems hardly too much to say," writes Prof. Skeat, "that a careful consideration of the sounds originally denoted by the Latin symbols and a general adoption

of even an approximately correct pronunciation of them, we do more to lift the whole study of languages, whether ancient or modern, to a higher level among us than any other possible improvement in modern methods of education."

DISCUSSION

After the reading of the paper written by the Rev. Patrick O'Toole, M. A., of St. Thomas' College, St. Paul, Minn., Rt. Rev. Bishop O'Connor spoke most earnestly in favor of the adoption of the Italian pronunciation of Latin as a system by the Catholic Colleges of the country. He made his remarks upon the fact that the Italians are the natural inheritors of the Latin traditions and upon the great advantages which would result were we to follow the example of so many Catholic colleges and dioceses in the Old World which have adopted this system. He urged particularly the advantages which this method would bring to all who visit Rome, who could then be enabled to converse intelligently with the learned Church officials of the Holy City. He also added that "Though there are some strong philological difficulties on the other side, still there are many linguistic, some strong reasons for believing that, had the Roman pronunciation survived to this day, the pronunciation of their language would be remarkably like the pronunciation of it adopted at present by the Italians, their heirs and inheritors. It does not settle the question when we determine accurately, what was the pronunciation of Latin two thousand years ago. Pronunciation changes in obedience to certain phonetic laws, and the approved pronunciation of English to-day is not the pronunciation of Shakespeare." The Bishop was followed by a speaker who thought we ought not to adopt a system solely out of motives of facility in dealing with the Roman authorities, especially as few students have the opportunity of visiting the Eternal City, while many frequent State universities where the old Roman system is in vogue.

REV. J. F. GREEN, O. S. A.: The proposition of the Rt. Rev. Rector of the Catholic University of America, that the Italian pronunciation of Latin be universally adopted in our Catholic colleges for the reason that it will facilitate the easy and satisfactory conversation of those visiting Rome and bring into speaking acquaintance with the Holy Father and eminent Cardinals, our student product, I respectfully submit is scarcely a wise proposition, despite the fact of a regular motion and second. When the fact is recognized, and a fact it is, that a very small percentage of the student body attending Catholic colleges either does or ever intends to enter the clerical state—to ask these young men to adopt a pronunciation of Latin foreign to that pronunciation in daily practical use in their particular personal environment—is, to my mind, a hardship and unfair. A comparatively small percentage of the student body of Catholic colleges will ever be positioned to get into close contact with ecclesiastical Rome. That

college men for the most part must commercially, professionally and scientifically meet and do business with the product of other institutions not Catholic of equal grade of educational facility should, it would seem, be the best reason that the pronunciation of Latin be that in vogue and commonly accepted in our country. Let the principle, "*locus regit actum*," be not lost sight of. Should the call to the clerical state come to the college graduate, the seminary or other ecclesiastical educational body has ample time to correct the individual pronunciation so as to enable all ecclesiastics to converse—if opportunity be afforded them to go to Rome with Romans in the Italian's most approved style. Our colleges for the most part send forth their student body into the world's mart of commercial, professional or scientific pursuit. The Forum will be the United States. Let, therefore, the generally accepted and most approved pronunciation be the one to obtain in our colleges.

THE REV. THOS. I. GASSON, S. J., then spoke of the absolute need of adopting some uniform system. "At present," he said, "we have almost as many varieties of pronunciation in the country as we can possibly have. The system most generally in use has the support neither of scholarship nor of tradition. It is known to be incorrect; why, then, should we cling to it?" While accepting the views of scholars as to the Roman pronunciation, the speaker dwelt upon the rational claims of the Italian method upon Catholics. Fr. Gasson declared that there had been enough said on this and kindred topics and that he now urged some action should be taken in the matter.

Remarks were made by several of the educators present, all showing a strong leaning to the advocacy of the so-called Roman pronunciation. V. Rev. M. A. Hehir, C. S. Sp., spoke in favor of adopting a uniform system of pronouncing Latin in all the Catholic colleges. He suggested that the Conference adopt the system proposed by Rt. Rev. Bishop O'Connell and that the Italian pronunciation be given the preference.

THE MORE THOROUGH FORMATION OF THE LATIN TEACHER, AS WELL AS STRICT CLASS GRADING, WITH A VIEW TO EFFI- CIENCY IN THE ACADEMIC COURSE

REV. GEORGE J. MARR, C. S. C.

This question is most vital to all who really believe in the educational value of Latin. I, for one, believe that the study of Latin has a reason for its existence, but I also believe firmly that it will soon cease to have a *raison d'être* unless the teach-

ers of Latin, especially the teachers in the academic or secondary school, prove by their teaching and by the course itself that Latin can produce results, results which will appeal to the practical level-headed American who sets out to choose a course for his boy and girl. That Latin has been studied from time immemorial is no argument why it should be studied to-day and to-morrow. Greek was also studied, and it is on the decline. On the other hand, the modern languages—French and German—have come into great and even threatening prominence in recent years. English likewise has come to the front. Latin is still holding its own. About 50 per cent. of high school pupils study Latin. There are about 400,000 students in secondary schools every year studying Latin, which means that about 100,000 take up that language every year. Latin is not on the decline, but other studies are so much on the incline that thoughtful educators fear for the future of Latin.

This fear comes first and foremost from the poorly equipped men and women who attempt to teach Latin. It comes secondly from the course itself, which is not graded to advantage. One who has read the "Classical Journal" for the last few years cannot fail to observe the need of more efficient teachers in the public high schools. That this inefficiency is not confined solely to public schools is what I should judge from the very question which has been assigned to me for treatment. Such men as Professor Bennett of Cornell, Professor Kelsey of Michigan, Professor Showerman of Wisconsin and others place the future of Latin in the hands of the teacher of secondary Latin and set up the cry for more thoroughly equipped teachers.

In the discussion of the question I will deal in the first part of my paper with the mental equipment the teacher ought to have, indicating how that equipment may be attained. In the second part I will discuss the academic course itself from the viewpoint of the authors to be read and the sequence to be observed among them.

1. The teacher of Latin should know Latin. This statement seems evident enough, but it is not so evident as it

seems. To know Latin is to be a master of Latin and every subject closely related to it. The teacher must know his grammar and syntax so thoroughly that they are a part of him. He must have the Latin declensions, verb inflexions, syntactical constructions so well assimilated that he can use them as he uses his a b c's. Then he ought to possess a respectably large vocabulary. No man in my mind knows Latin who cannot read any ordinary prose with moderate facility and without having too frequent recourse to the dictionary or notes. To know Latin, then, is to be able to read Latin fluently. Yet this is not enough, for many a priest from daily use of Latin in his theological course becomes a fluent reader of Latin, and still such a man is not fitted to teach Latin. He must have already done extensive reading in the Latin authors. I believe he should have read the whole field of Latin literature, but I do not insist on so much as an immediate requirement. I am ready to let him off if he has read every page of every author whom he is going to teach. The teacher of Cæsar cannot be a thorough teacher if he has only read two or three books of the Gallic War. He must have read the Gallic War and the Civil War; in a word, he must have read every word that Cæsar has left in writing. The same is true of the teacher of Cicero. He cannot be content with a reading of four orations against Catiline. He must have read all the orations of that author and his philosophical essays, the *De Officiis* and his letters. The teacher of Vergil must not stop with six books of the *Æneid*, but must go right on and read the remaining books. If you ask me why a teacher having to teach so little of an author should nevertheless read the whole author, I will answer by asking you a question in turn. What would you think of a professor of English who should attempt to explain Shakespeare after having read only the Merchant of Venice or Macbeth? How can such a professor talk meaningfully about Shakespeare as a poet? The Latin teacher must have read the whole author, because only thus can he get a proper idea of the author as a writer, as a man or as anything else. Then only can he talk with authority on his subject.

Granted now that the secondary teacher is able to read any ordinary prose with ease and granted that he has read widely in the field of Latin literature, and has read thoroughly all the authors which he teaches, he still lacks a vast amount of positive knowledge in the line of related topics without which he is not a scholar and cannot be considered a master of his subject. The Latin teacher is dealing daily in the classroom with an ancient civilization very different from our own, despite the influence that it has exerted on the latter. He must know that ancient civilization thoroughly. How can he give life to Cæsar, Cicero and Vergil unless he has a deep, solid knowledge of Roman History? He must know the important epochs in the life and development of Rome. He must know her political, religious and social institutions. He must know her great men, not merely their names and when they lived, but their personality and the influence they had on men and things of their time. If there is one period that he ought to be master of, it is precisely the last hundred years of the republic down to the death of Augustus. When I say the teacher should have a thorough insight into Roman History, I of course mean to include a knowledge of the geography of the ancient world and of the topography of Rome in particular. The teacher with such a historical background to his teaching would possess breadth and depth, he would necessarily put more life and interest into his classes. He could draw from his storehouse of classical scholarship bits of information in connection with the lesson to be given out with a spontaneity and freshness which come only from the man who is bubbling over with his subject. It is needless to say such a teacher would be a master in his class, for there is nothing which wins the pupils' confidence so quickly as the thought that the teacher knows what he is talking about. Add to the foregoing equipment a knowledge of Greek on the part of the teacher and you have what appears to me an adequate standard of scholarship for the academic teacher. I suggest Greek because Rome is so greatly indebted to Greece in every line that the Latin teacher ought to have studied Greek

if for nothing else than to be able to say that he has had a first hand acquaintance with the literature of that famous people.

In setting up this standard of efficiency in the teacher, I have considered only one thing—knowledge. I do not exclude other things, but I think the “What” is more important than the “How.” If a man possesses the *What*, he will soon find out the *How*. Enthusiasm follows large knowledge and in most cases, I believe, ability to teach follows it too.

The next point is how can the prospective teacher get this equipment. He can get it in two ways—either through post-graduate study after his college course, or through self improvement while teaching.

The first of these ways or post-graduate training in a University is an ideal not often realized. It seems to me this preparation of the teacher ought to be an important matter with the president and faculty of every college and academy that offers a Latin course. This is the first time in my uneventful life that I find myself treading on dangerous ground. I feel it is difficult for a young teacher to proffer counsel to his betters, but with all modesty I shall state what I think. The faculty should be on the lookout for good teachers and get them. It will never get them if it is content to indulge the fallacy that anybody is fit to teach Latin. Anybody will be fit to teach Latin so long as no attempt is made to consider as serious the teacher's equipment outlined above. Let the faculty be informed of the talented boys who show a liking for Latin during their preparatory and college course. Let the professor in his class offer all possible encouragement to such students. Upon their graduation from college or after their novitiate if they be religious, they could be sent to a university of recognized standing, a university known to give a thorough post-graduate course in the classics leading to doctor's degree or at least to a master's degree. It is of prime importance that the right university be chosen, and for this purpose the faculty sending the student should know beforehand just what kind of scholarship the Ph. D. stands for. If the training is in the field of Latin literature with a view to give the student courses in extensive reading of

all or most of the authors which he will afterwards be called upon to teach, then I think it is of the right kind. But if he aims merely at research work claiming a goodly part of the candidate's time for the writing of a philological thesis which will be of no practical help to the future teacher in his teaching, then it is not of the right kind, and the student had better go to such a University. (Classical Jour., March, 1906. Editorial page 78.)

The doctor's degree having back of it the equipment indicated has a great weight. It elevates both the teacher and the course. It gives the former dignity and makes the teaching of Latin a profession and inspires confidence in the student towards the teacher and course. The teachers in the secondary schools in Germany rank so high in the profession and contribute so much to the interpretation of the classics simply because they are trained magnificently both in the gymnasium and university during a period from 12 to 14 years in all. They aim at scholarship and they achieve it.

If, however, the secondary Latin teacher cannot receive post-graduate training, he may still become the ideal teacher by self-improvement. This is the way of salvation for most of us, and it is not a bad way either. It has made classical scholarship in the past and will do so in the future. It will take time, but nothing of worth is produced in a hurry. Suppose it takes ten years. The teacher will grow in power all those years and at the end of them he will not be much past thirty years of age when he begins in his twenty-first year.

In order to cover the field of Latin literature in his reading, he can read a few pages from some author every day, thus covering so many pages a week. In a year he will have read considerably, and after ten years he will have covered practically all the Latin authors. He can buy the texts of the authors for about \$10 a year as the "Classical Journal" calculates after Professor Edward Clapp. The teacher will of course start his reading with the authors whom he is teaching.

The second suggestion for self improvement is the acquisition of a little Latin reference library of one's own. A man

erate outlay will go a long way to procure the books most needed to supplement the text-books. Have your own library; thus you will often utilize spare moments which would be lost if you had to take the trouble of going to the general library.

The third suggestion is to become a member of an educational association such as this and of the Classical Association of the Middle West and South, or that of the New England States. Don't simply be a member, but attend the meetings and meet the learned men and women who are teaching Latin. An exchange of ideas with them is invaluable.

In the fourth place subscribe for the "Classical Journal" and see if you ever paid out two dollars for a better investment. Thus you will be up-to-date in your teaching.

In the fifth place, attend the Summer school courses of our leading Universities. This will supply the place of post-graduate training as hardly anything else can.

Sixth and last suggestion, make a trip to Italy.

We come now to the second part of my subject which also deals with efficiency in the academic course, but aims at this result by strengthening the course itself in the matter of class grading. Undoubtedly the course ought to be a graded one; this year's work should be a stepping stone to next year's, or better one year ought to be a continuation of the preceding, thus insuring a steady progress from start to finish.

I think I can best treat my subject by placing before you the academic course as outlined in the catalogue of the University of Notre Dame of whose faculty I have the honor to be a member. I am informed by the President and by the Prefect of Studies in that institution, and my reading has helped to substantiate their claim, that our course is representative of the best that is offered in the High Schools and academies of the country whether public or private. The academic course is a four-year one arranged as follows:

A.

Grammar. Etymology, *Bennett*.

Exercises. Rudiments of Latin, *Reynolds*.

[Five hours a week for two terms.]

B.

Grammar. Review of Etymology, Syntax, *Bennett*.
 Cæsar. Books I.-IV.

Prose Composition. Based on *Caesar*.

[Five hours a week for two terms.]

C.

Grammar. Syntax, *Bennett*.

Nepos. Selected Lives.

Sallust. Catiline.

Cicero. Orations I.-III., against Catiline.

Prose Composition. Based on authors read.

[Five hours a week for two terms.]

D.

Grammar. Complete review.

Cicero. Three orations including *Pro Lege Manilia*.

Ovid. Metamorphoses.

Vergil. *Aeneid*, six books. The explanations cover peculiarities of syntax, figures, mythology.

Prosody. Study of hexameter verse.

Prose Composition. Based on *Cicero*.

[Five hours a week for two terms.]

It will readily be seen that the above course is pretty nearly all that can be desired from the point of view of quality, the authors to be read. Cæsar (Gallic War), Cicero (Orations), Vergil (*Æneid*) are everywhere the standard authors of high school course, but in addition are offered three other authors, Nepos (Lives), Sallust (Catiline) and Ovid (Metamorphoses) less widely read than the former set yet claiming an important place in a goodly number of schools. As to the sequence in which the authors come I have a few suggestions to make. I am not in favor of beginning Cæsar at the opening of the second year, but would take him up only in January of the second year. My reasons are those of the Latin Conference which reported to the Committee of Ten. While Cæsar is the most correct of authors, and therefore should logically be the first author to follow the thorough etymological work

first year Latin, yet he is a very difficult author for pupils at that stage. Let there be some simple introduction to Cæsar, such as a gate to Cæsar, or better the *Viri Romæ*. This little book is easy Latin and could be taken up about November of the second year. I say November, not September, because I think an exhaustive review or drill in the declensions and conjugations should be given the pupil for two or three weeks of September. Then take up the essentials and only the essentials of syntax systematically studied and exemplified in exercises. One of my fellow professors hit upon my idea squarely when he said that the immediate grammar preparation for reading the first continuous prose author should consist of the maximum of etymology with a minimum of syntax. With such a mastery of grammar the pupil would do quick work from November to Christmas in the *Viri Romæ*, and thus be in fine condition to tackle Cæsar. My second suggestion is that Nepos be thrown out of the course altogether or else be taken up in place of a part of Cæsar. The reason is there is no need of him and no time for him; Cæsar is enough. Let the third year open with Sallust's *Catiline* which differs in style from the *Gallic War* and is an interesting preparation for Cicero's *Oration against Catiline*. Cicero rightly comes in the third year, because the pupil is then far enough along in Latin to appreciate him. In the fourth year I would throw out Ovid and confine the reading of poetry to Vergil. As with Nepos so now with Ovid; he is not needed. If the pupil is going to get any literary enjoyment at all from his academic course he is best able to get it in the last half of the fourth year. He then has read enough prose to know what good Latin prose is. He will not be confused and harmed by the strange forms and loose constructions that are known as poetic license. The *Æneid* is a masterpiece in the world's literature. Let the student in his last year of high school read as much of it as he can, trying to cover six books in the original and reading the other books at least in a good translation. Let him feel that he knows that grand poem in its entirety. This is better than a little reading of Ovid with the result that he knows neither Vergil nor Ovid with much completeness.

I have not touched upon the quantity of the authors to be read except in the case of Vergil. I do not think that quantity is a prime consideration in the second and third year. Class grading is not much affected whether a great or a small amount is read, provided the work done has been well done. The reason is that the culture argument, i. e. literary enjoyment has little weight in those two years because the pupil is not capable of it. In that period he is being trained in mind, in mental gymnastics, in observation, alertness, judgment, and especially is he being trained in the use of his mother tongue through the medium of translation from Latin to English. Let the teacher exact from the pupil the best possible English equivalent for the Latin sentence. This is slow work at times: to do it is to show that one knows why Latin has a place in secondary education; to fail to do it through the desire to cover more ground is to waste time, to stunt the pupil's Latin development and to oust Latin from the academic course. When therefore the catalogue calls for the reading of so many books during a certain period in the academic course it does not mean such a number must be read at all costs; it simply means to set a high standard for which attainment the pupil will have to work earnestly under the direction of a wise teacher.

I have no suggestion with regard to Latin composition. Everybody recognizes its importance as a supplement to grammar. It serves to test the pupil's acquaintance with etymology and syntax. It should have a place in each year. Whether it ought to be based on the authors read is for the teacher himself to decide. If the first year Latin, together with the review of etymology and the training in the essentials of syntax at the beginning of the second year, is conducted properly (and this work of all work is the kind to be properly done) then in the remaining years of the course composition exercises based on the texts read will, I think, produce only good results.

There is one other point with regard to class grading. The teacher of one year ought to know what is being done in the year preceding him and in the year following. Efforts are misdirected if each man conducts his class on his own hook.

I cannot end my paper without an appeal to all teachers to do one thing unfailingly even if they possess the equipment mentioned in the first part of this paper and even if the course itself is perfect. I mean daily preparation on the part of the teacher before entering the classroom. This is the immediate training and formation of the teacher. Without it he will fall into the tired man's line of least resistance, routine. He himself is sure to lose enthusiasm in his work and to degenerate intellectually. His classes, too, must soon suffer a lack of interest. His work is a failure because he does not do any work.

When the Latin teacher of the secondary school prepares himself in number one fashion both remotely and proximately for his teaching, then the future of Latin will be safe because teacher and course will be efficient.

DISCUSSION.

REV. CHARLES B. MOULINIER, S. J.: I should like to make a few remarks. In the first place, remarks of commendation for the paper so carefully prepared and clearly devised, giving a very valuable outline and hints in regard to the thorough formation of the teacher and the class grading for efficiency in the academic course. While the first part is of prime importance, no doubt, the second question, the grading of classes in schools and colleges is, to my mind, of higher importance, if we may claim anything is higher than the formation of the teacher. If there is a careless ease in allowing boys to pass from one grade to the other, the best teacher is hampered. The teacher can do a great deal of work and see to it as far as the limits of the four walls of the classroom are concerned to the extent of bringing the pupils into the best grade, but the whole faculty, especially the government part of the faculty, must supplement this. I think we should allow consideration to this important feature. The question of authors to be read was very well brought out, as no real teacher or educator wants to confine himself strictly to one form, because, as has been repeatedly stated, it is quality of the work that is the true aim, rather than quantity.

REV. H. J. GOLLER, S. J.: In connection with the remarks of Father Moulinier, I might say I think it is impossible to turn out a Latin scholar, teaching Latin only five hours per week. I think in the beginning we should have at least ten hours per week, because it is in the beginning that the boys are taken through the declensions and conjugations, and to have this drill in class five hours per week are not enough. Too much stress

cannot be laid on the subject of grammar. I believe there should be very little reading of authors in the first two years, for while the grammar may be a little dry, the teacher can make it interesting in several ways. The reading of authors as explained in the paper should be left for the college course. These are the only two exceptions to the remarks.

REV. G. MARR, C. S. C.: In order to explain the matter I would like to say that in the preparation of that paper I was under the impression that another paper was to be prepared and delivered on the first year of Latin, so that I did not touch at all on the Latin for the first year. Father is also mistaken in thinking I did not offer enough Latin grammar. I simply stated what the amount of grammar was for the first year, and that should be renewed in the second year. I am much in favor of viewing grammar at the beginning of each year and then going into the Latin reading gradually. As to syntax and etymology, the teacher of Latin should tell how many points will be of immediate benefit after the second year.

THE PRESIDENT: I might again venture to say that I am inclined to cut loose from the Latin grammar, as I think the trouble is we have too much grammar. The best Latin scholars I have ever met were men who had never studied Latin grammar, as well as some of the English scholars I have ever met were men who had never studied English grammar. I prefer to take the Latin from the authors and to have living Latin of the classrooms. I would suggest the propriety of admitting Ovid to the course, either academic or college, and placing Ovid in a position with Nepos as a prose-writer.

REV. H. J. GOLLER, S. J.: It is a mistaken idea to think that we teach Latin so that our students may speak the language only, as we teach English for the purpose of having the benefit of those "mental gymnastics" which it were, or in other words, to broaden the mind and quicken the intellect. It seems to me that the Latin grammar is the best means of accomplishing this, in connection with the written exercises from Latin into English and *vice versa*.

FATHER BIEKHEL: It seems to me from my experience and the experience of those with whom I have come in contact that to have a thorough knowledge of the Latin language, a thorough understanding of the grammar is necessary. These instructions must, of course, be given in the first few years, the most important part being the foundation which is given in the first year and in order. In order to get this I would like to insist upon what Father Goller brought out in regard to the time being restricted to five hours per week. It seems to me in order to get a thorough knowledge of the Latin language at least ten hours per week should be given to this work in the beginning, gradually decreasing as necessary in the succeeding years, but certainly never less than five.

speaking of a strictly classical course. In that course, Latin is the main point of the whole course and must be made the foundation and consequently time must be given for this foundation, and five hours per week is certainly insufficient to get that knowledge. We find pupils who come to our school from one of the public high schools, for instance, who are absolutely unable to follow the course in the second year and after two or three weeks' trial they give up. If a thorough knowledge of the Latin language is to be obtained, more time must be given than five hours. It should consume the first year, seven hours per week, and not less. This amount of time is necessary for the drill in grammar and to secure a good deal of written work. This point, so far as I noticed, was passed over in the paper as I do not think it was stated how much time should be given to written work. If the pupil does not do a good deal of written work the first year, transposing from English into Latin, etc., I do not see how a good foundation can be obtained.

FATHER DEUTSCH: I wish to say I agree with the last speaker as to the amount of time to be devoted to the securing of a good foundation in Latin. Our institution had the same experience he speaks of in regard to graduates of the high schools not being able to keep up with the second year's course in Latin on account of lack of foundation. There is no doubt in getting this thorough foundation there will be a certain amount of "mental gymnastics" secured in transposing from one language to another, as suggested by a previous speaker, but it seems to me that we should teach Latin not only for the purpose of affording these "mental gymnastics," but also to make our scholars able to speak the language. A complaint was made in the Seminary Department yesterday that many of the students were not prepared to speak in Latin, and if we are to study the language for the "mental gymnastics," there seems to me no better way to acquire these "gymnastics" than by teaching them to speak, because it is well known that it requires a great deal of ability on the part of any man to speak a language not his mother tongue. I see no reason why our students should not be made to speak the Latin with daily drill and practice.

FATHER SHRIVER: I want to congratulate the writer upon the paper and the work he has done. Certainly he has given us a well-worded treatise as to his idea of the mental training on the part of teacher and pupil. However, I should take exception to one point. I think with regard to the professor, he lays too much stress on reading as in my mind it is more efficient to get at the humanizing influences of the language. We should go back to the days of the fifteenth or sixteenth century, when the Latin and Greek languages were in their nascent vigor and when those famous reproducers of Vergil and Cicero flourished. Then will we have the ideal professor and the ideal pupil, for with these students of the Latin were laid the foundation of our own modern languages. While

I agree with the speakers on the question of the importance of the grammar, still I would also insist upon the culture of the imagination regard to that wide field of literature in the two old languages in which we are interested and which are so famous. These two things will much to bring us back to the old standards.

FATHER BAUER: I fully agree with the idea which was expressed of the amount of time to be given to Latin as well as to the study of grammar, but I am not in harmony with the idea of beginning Latin reading very early. The latter part of the second year would be better to begin in my opinion. Father Marr suggests shortening the course of syntax to the minimum, and I would like to know what would be considered the minimum in this respect.

REV. G. MARR, C. S. C.: I think the essentials could be put into fifteen to twenty pages, and could be studied by the student in a month. As to the essentials of syntax, the teacher will have a better idea of what these essentials are. I would go over Bennett's or some other standard work and take out the more interesting points, but to sum up, I should say the minimum syntax could be held in about fifteen pages.

FATHER CONNOR: In the study of Latin it seems to me in order to get good results in the language or from any language, you must make the language the main issue, and there are three points to be kept in mind. First, the mental training through grammar, making complex sentences, etc., and showing the relation of the independent and dependent clauses. The second object would be to study the English language carefully to make the Latin real, transpositions from one to the other must be made while the third point should be the study of literature. According to these views, the fourth year should be devoted to poetry, just as in English we make oratory the principal aim of the work for that year. The study of Latin should be a matter of mental training based upon the grammar and a thorough grasp of the English must be had for a correct translation position.

REV. VINCENT HUBER, O. S. B.: After all this explanation as to the teaching of Latin, we now come back to the point of our aim made eleven years ago, when we met for the first time. Our object was to secure a uniform Latin curriculum for all Catholic colleges. That was our main object at that time, and our greatest weakness at present is that we have no uniform curriculum. This matter was taken up at the meetings but nothing has definitely been arranged. Of course this cannot be done at once, but something definite should be accomplished if it takes ten years to get this curriculum. I think I can speak for the Benedictine Order when I say we have been disappointed in not having as yet secured

after all these years a uniform curriculum for all Catholic schools and colleges.

THE PRESIDENT: I was not aware that in these meetings we were called to do anything legislative at all. These meetings were to bring us together with a view of the betterment of the study.

REV. VINCENT HUBER, O. S. B.: I do not want to prescribe a course, but we were to have an established ideal, and if some of our colleges have not reached this ideal course they could at least try to reach it at some time, but as yet it appears we have accomplished nothing definite.

VALUE AND METHODS OF EXAMINATION.

VERY REV. LOUIS A. TRAGESSER, S. M.

The topic of the value and methods of examinations has been frequently and variously discussed in educational meetings. Some professors see no advantage in them and would abolish them entirely if possible; others believe in them as a necessary evil, but would have them as rarely as possible; whilst others, again, attach the greatest importance to them. Whatever be the opinion in favor of or against examinations, we have them and must make the best of them. The practice and experience of centuries in every civilized country have warranted their use and have identified them more or less with the methods of teaching in our schools, colleges and universities. A rapid survey of what is being done actually in regard to examinations will introduce this subject and show what value is attached to them, whilst, at the same time, we will be able to appreciate the different methods in use and form our own judgment on the subject.

In France several boards of examiners travel around and hold examinations in the name of the government in the principal cities of the country. These examinations are very thorough and embrace the entire program of the classical or scientific course. Several weeks after the written examinations have been corrected the candidates are notified whether they are admitted to the oral trial. If they succeed, they ob-

tain the degree of A. B. or B. S., accordingly. If they fail the oral examination, the written still counts for a year. The degree examinations are divided into two parts. The first part is taken through after the class of rhetoric, the second after philosophy.

I understand that a similar method is followed in Prussia, Bavaria, Saxony and Wurtemberg. In Spain the final examinations are oral. The professor in the government college or "Institutes," as they are called, is absolute master of the examination of his pupils. He divides the branch he teaches into so many lessons, say 75 or 100. He often makes his own text-books, and always has a separate program of questions published, which is divided into the corresponding number of lessons. At the official examinations, which close the school year, his pupils, as well as all students from any other college, must appear before the board of official examiners, of which he is a member for the branch or branches he teaches. Numbers corresponding to the number of lessons of the branch are put into an urn. The student draws three numbers and is examined with his program in hand on these three lessons and nothing more. If he knows two of the lessons out of the three, he is promoted. It is hardly necessary to remark that this system is exceedingly deficient and does not show what the student knows. It often happens that a student draws three of the first ten or twenty lessons that he studied, gets a good average and is promoted without having even looked at one half of his program.

In Austria a student is promoted on his good standing in class throughout the school year. If he has not given entire satisfaction, he must pass a written and an oral examination. If he fails in a single branch he is not promoted. In Italy quarterly examinations are held. They may be written or oral. The promotion of the student is based on these examinations without a final one at the end of the year. If a student fails he must pass a successful written and oral examination before being promoted.

In Belgium written examinations only are conducted. At the end of every quarter the professor gives his students

written trial. If the averages of these written examinations are satisfactory, the student is promoted year after year, and at the end of his studies gets a certificate equivalent to our B., which admits him to the universities without an entrance examination. If the student fails, he must remain in the same class another year. In the colleges conducted by the Jesuit Fathers the examinations are held in about the same manner as in America. Every week they have a written trial in one or the other branch, especially Latin-French and French-Latin translations, as also translation from and into Greek. Every three months there is an oral examination, at which the reverend rector of the college presides, aided by the prefect of studies and the teacher of the branch. The examination of each class lasts two hours. The branches are especially Latin, Greek and French. In several colleges three or four students are called at a time, seated at two small tables, and examined in the presence of their fellow students during ten or fifteen minutes.

In America examinations are held in all colleges. In New York, where the state has control of the studies, the examinations are conducted by a special board of examiners. The questions are sent from Albany to the different cities of the state. When all the students to be examined are assembled, the envelope containing the questions is publicly opened. They are then dictated, and the candidates given a specified time to answer.

Although all the different countries of the world have not been reviewed, it may safely be stated that examinations are in universal use in one form or another. They must consequently be of some value. President Arthur J. Hadley, of Yale University, tells us that examinations have two distinct objects—one looking towards the past, the other towards the future. "They are the means," he continues, "of proving the student's attainment in that which has gone before; they are also a means of testing his power for that which is to come. They sum up the result of previous work in such a way as to help us in meting out praise or blame for what he has already done. At the same time they indicate the degree of his mental

advancement and enable us to place him for the coming year in those classes in which he will gain the most profit and in which his powers will be most fully adequate. They protect our schools from waste of time in the days which precede the examination by setting a mark which the student must reach. They protect our colleges from the waste of time in the days that follow the examination by giving us a basis on which to group our classes and average the tasks which are imposed. They are at once a measure of proficiency in what has been previously learned and of power for what as yet remains unlearned." To attain these results examinations must be conducted in the proper way, and this brings us to the consideration of the different methods of college examinations.

In the first place, the final examinations, which cover the entire program of the entire year, ought to be both written and oral. This method gives the student the greatest possible opportunity of displaying what he knows. If examinations are written only, a student is likely to be incomplete. He may easily misunderstand or at least not fully understand the questions and give answers that are not satisfactory. The members of the board of examiners with the copy only of the student's answers before him cannot judge of the full value of the student.

This method of giving written trials only, appears to be very limited. Certain students are exceedingly brilliant at an oral examination, but are unable to do well in writing, whilst the contrary is true of others. They should therefore be given a chance to show their ability and their knowledge both in writing and in the oral examination.

It is evident that an oral test alone is defective. It has been argued, and rightly so, that the proficiency in subjects studied during the few months previous to the oral examination is largely a matter of memory—of good memory in those who do little thinking for themselves. The oral examination favors the lazy student. He can absent himself from the classroom during half the term and still pass a creditable oral examination. It is a well known fact that certain university students utterly neglect their studies until three or four weeks previous to their oral examination. They then confine themselves to the

rooms and during ten or twelve hours a day under the direction of a fellow student, who has followed the entire course and who is well remunerated for his trouble, go over and memorize the essential points of the program and pass their examination with the necessary average for promotion. This is certainly defeating the purpose of any examination, whether written or oral.

In the second place, examinations, to be useful to the students, must be frequent, every month or two, in the important branches at least. These examinations may be written or oral, as they are intended to oblige the student to review that part of the program already gone through. In some colleges the branches taught in the classes are listed, and week after week a written examination is passed on each in turn, covering that part of the program already seen. If there are four, six or eight branches, the turn for each comes every fourth, sixth or eighth week. This is an excellent means of reviewing the branches. These monthly or bi-monthly examinations, whether written or oral or both, should be conducted, if not under the direction of the teacher, at least in his presence. In the examinations he will get to know his students better than through the simple routine of every-day class work.

In the third place, promotions should not be based on the final examinations only. Says George M. Steele, in an article entitled "Shall Promotion be Based on Examination?" in a recent number of the "Catholic School Journal": "One point more is important, and that is the influence that such an examination should have in determining the status of the pupil. Let me say frankly that I do not regard any examination, *per se*, as properly a final test. At the best there are casual circumstances which enter largely into the case and are apt to have much to do in determining the outcome. The physical condition of the examinee, any temporary or accidental state of mind, the character of the topics proposed, which may be at one time not only widely different from what they are at others, but much less sensible and less calculated to bring out the student's familiarity with the general subject, and many other conditions may affect the result."

Promotion ought to be based (1) on the standing of the student throughout the year, or, in other words, on his weekly average; (2) on his weekly competitions or examinations, and (3) on the results of his examinations after the first and second terms of the school year. The government of France recognized this point years ago when it obliged every student to bring to the examinations his yearly standing signed by his professor.

Should certain students be exempted from the final examinations by reason of their monthly standing? I think not. All the examinations should be maintained for all the students, whatever their standing may be. If students know that they will be promoted without examination, there is every chance that they will neglect their studies at least during the last month.

It is only by throwing this network of frequent and serious examinations about the students that you will force them gently but surely to apply themselves continually to their studies and master their branches, if they do not want to be conditioned or even held back in the same class for another year.

DISCUSSION

VERY REV. D. M. GORMAN: I think Fr. Tragesser has given us a splendid paper. It is a subject I am interested in and would like to hear it discussed by the members of the Association. I think it has much to do with the development of our young men in the colleges; the value and method of oral examinations especially. In our college we have felt dissatisfied with the results obtained by the methods that have been adopted and used in former years and I would like to know if the method we have at present would be approved of by those engaged in oral examination. At the present time, we leave it largely to the discretion of the individual professor as to the frequency and time of the oral examinations. The examinations, however, must be held. Furthermore, we hold them each month or at the present time we hold them quarterly, or every three months, or if the professor deems it well, every month. We have two or more boards, composed of the faculty, and members outside the faculty, either in the city or outside the city. The examinations cover a year's work or less at the discretion of the professor and examining board. To my mind, the professor of the respective classes has this advantage—he gets additional knowledge from the result of regular recitations. I

would like to know whether these examination methods agree with the opinion of the members of the conference, and whether these oral examinations should be held monthly or every three months. I again wish to thank the Father for the excellent paper he has given us on the value and methods of examinations.

VERY REV. D. J. FLYNN, LL. D.: I also wish to express my great pleasure on listening to the paper just read, and I wish to thank the author for the many very practical ideas he has given to us. In answer to some of the questions asked, I would say that at Mt. St. Mary's College we have written examinations for all at the end of the first session, and at the end of the year we have both written and oral. For the oral examinations, the questions are so arranged that they cover the entire course. These questions are then placed in envelopes, the sets of questions corresponding to the number of students in the class. Two or three students are admitted together before the examining board and as the student is called he takes any envelope and proceeds to answer the questions enclosed. This method minimizes the "luck" element often noticed in oral examination when not conducted as described above. In written examinations every student has the same chance for the same questions are placed before every student. In some classes we may give twelve questions, giving the pupil the choice of answering any ten. In this case we give the same value to any question answered correctly. In other classes a professor may give only six or eight questions. In this case the questions may not be of equal difficulty and different values are given for different answers; for example. one question may be worth twenty-five points, while another is worth only ten or fifteen points. The total of course, is always 100.

In addition to the semi-annual and annual examinations we have in all the classes monthly, and in many weekly, examinations. The notes for these are combined with the notes for recitations, and in this way we get the student's monthly notes.

One word more. I think that in the case of the general written examinations the chairman of every board should prepare all the questions, and hand them to the prefect of studies to be distributed on the day of examination. By this method neither the student nor teacher has any means of knowing what questions are to be asked, and the result is that both teacher and pupil work more diligently and thoroughly in covering the course. Examinations, I think, develop special exertion and concentration, and the final examination commands the attention of the student and keeps him on the "anxious bench" until he hears the result, usually the day before commencement.

A MEMBER: I also wish to express my appreciation of the paper just read and would suggest in connection with the question of examinations, a value be fixed for each question. If one question is of more importance

than another, it seems to be the general custom to divide by the number of questions, giving an equal value to each. As to the oral examinations, we have been experimenting at our college during the past four years as to various ways of giving examinations and have come to the conclusion that in order to have satisfaction, one man should give the notes throughout, though that requires quite an amount of work, but if you want satisfaction as to notes, I think the president, teacher, prefect of studies or professor of the college should give the notes. At least I have found this to be true in our case. We have oral examinations once a year, in the middle of the year (I think two examinations are preferable to one), one at the beginning of the first session and the other at the end of the second. Unless the oral examinations are done systematically, they are practically useless. I speak from my own experience. If there are several giving the notes, there will be considerable difference between their relative standards and the result would not be at all satisfactory. The method I have adopted is to have one man make a list of the questions to be propounded, and his duty it will be to give the notes. As for the oral examination, that should be, as the president of Mt. St. Mary's stated, frequent examinations. As to there being a different value given to each question, I should like to hear further. In summing up the total results there should be at least two oral examinations and one written examination.

VERY REV. F. A. PURCELL, D. D.: I have received many valuable suggestions from the remarks just made regarding the paper written. I would like to ask Fr. Gorman if, in these monthly oral examinations held at the college in Dubuque, they examine the whole class or only three or four members of the class at a time, and how long they keep each one before the examining board. I suppose this is conducted as the we called "Sabatines" we used to have in Baltimore. At these "Sabatines," names were placed in an urn and the president or presiding officer took a paper from the urn and the student named would have to go before the examining board. Three students were called at each "Sabatine." That way there were students who spent five years in Baltimore without being questioned once before the board. I happened to be one of the lucky number, for five years I was never called before the board. This kind of oral examination, however, has a defect, for while the boys might have started out in fear, thinking they would be called, after their names were missed a few times, they would gain courage and think that perhaps after all, their names were not in the urn.

VERY REV. D. M. GORMAN: I would like to say that the oral examinations we have at present are conducted, as I say, by various boards. I take a boy for an oral test and the entire class of, say twenty-five—thirty—forty students are in the classroom. The professor of the class sometimes makes a list of the questions to be answered, and calls the stud-

We do not single out particular names. We do, however, enter into a little combine in this connection and in behalf of the student body, because this list goes around, and the chairman of the board is notified in regard to the students formerly called in the various departments. This equalizes the work. Thus, for example, in the history class the same student will not be called, who had been examined in some former class, and hence, the board reaches all the members of the class and each one is called upon to do work in some department.

REV. JOHN A. VAN HEERTUM: In regard to examinations in the various departments of Latin from the first year to the last year of college work, these are of course liable to be done in different ways. We have adopted a certain system, based on something of a "Civil Service Examination," with regard to merits. Take the first year Latin forms, we mark declensions and conjugations, 60; pronunciations, 10; syntax, 10, etc., in order to make up 100 points. We believe it is possible to thus obtain a very good estimate and use this method in all branches except geography, history and Christian Doctrine. In these branches we only have oral examinations. Of course, we give papers to prepare, but we do not call these examinations, but tests on different subjects from week to week or every two weeks, as deemed necessary. The examination is oral and is conducted by the teacher in the presence of the board. The teacher gives all questions, but there is a disadvantage inasmuch as the teacher does not like to give the same question twice and therefore the last pupil to be called usually gets the harder question, that is so far as history and geography are concerned. In mathematics, however, we have only written examinations. As to the time for our oral examinations, it is usually two weeks. For the first year Latin examinations we allow twenty minutes, for the second year fifteen minutes, third year ten minutes and fourth year five minutes. The first year memory work is most important and a great deal of work can be gone over in twenty minutes. We also have examinations in which the pupils are pitted against each other, that is to say, one class gives the questions to the other. The second year Latin examines the first year, etc. They have all the questions which are first submitted to the teacher, the first year Latin gives out questions to the second and *vice versa*, and in this way the second year Latin gets a thorough review of the first year work. It is the same in all classes. I think this plan works very well. I suggested the idea to others and those who have applied it say it works excellently. It is a large subject, however, and it is hard to say just what is the best way, but we find the above to work very well in our case.

CATHOLIC HIGHER EDUCATION AND THE AMERICAN EDUCATIONAL SYSTEM

MR. LOUIS J. MERCIER, CHICAGO, ILL.

In opening the last conference of the Association, His Grace Archbishop Messmer, of Milwaukee, gave the only true starting point for any adequate presentation of any branch and of the whole of the Catholic educational system of the country when he said: "Our schools are as much of the nation as the public schools."

It is time that we should not accept for a moment any other definition, and not only invariably take as our starting point the fact that our schools are national, not partisan, but be ready to press forward immediately and to point out the full strength of our position, to set in full light all that we are doing, for our own immediately, it is true, but, through our own, for the country.

The facts of the case have too often been inverted. If there is any part of the American school system which is un-American, it is that part whose plan to insure the education of the whole people involves the taxation of Christian populations to support necessarily agnostic schools, which they cannot countenance. If there is any part of the American school system which is American in its very essence, it is that part which is so organized as to contribute to the welfare of the nation all the social and ethical possibilities of the Christian creed. For the possibility of such an organization is but the test of a free government which, as admirably stated by President Wilson, of Princeton University, must allow the individuals under it "to choose their own lives, and which must regulate not as a superintendent but as a judge; *safeguard*, but not *direct*."

Hence not the State *directed* school system, but the State *safeguarded* system of Catholic schools is typically, essentially American. Hence the question of the status of the Catholic college should be stated perhaps somewhat as follows:

What is the status of our colleges with regard to the American educational system, of which they are such an essential and representative part, and what is their contribution to the general output of the system?

The investigations just completed, thanks to the good will and hearty coöperation of the several college authorities, the result of which is now in your hands, permit us to ground the answer to this question upon the solid basis of accurate figures.

Thanks to the statistics now at hand, we know precisely how we compare numerically in our zeal for the promotion of higher education with our non-Catholic fellow citizens. And, it seems to me, we need not be discouraged at the showing.

We find that in the last seventeen years the attendance in the preparatory department of our colleges has increased 127 per cent, while the bona fide college-grade attendance has increased 85 per cent, in spite of the fact that the standards have been raised almost everywhere. We find that in the last six years more than twenty Catholic institutions have risen to college grade, while several of the older colleges have become universities.

We find that while the non-Catholic college attendance is 11 for each ten thousand, the Catholic college attendance is over 7.3 for each ten thousand. On the other hand, while there is one non-Catholic college for every 162,000 non-Catholic citizens, there is one Catholic college for every 103,000 Catholic citizens.

This would make the Catholic college numerically the equal or the superior of the non-Catholic college in relation to its possible constituency. How, now, does the Catholic college compare with the non-Catholic in its contribution toward the educational output of the American college system?

That its contribution in that respect is something definite and tangible, one has but to open the catalogues of our leading colleges to feel sure.

To quote from one of these catalogues: "Ours is not a system of ever-changing theory and doubtful experiment, but one on which have been built the characters of the world's best scholars and statesmen for centuries." Again, in another we

find these clear-cut, unequivocal words: "There are some branches of study absolutely necessary in any scheme of liberal education. Without a knowledge of these no man can be called educated. The aim of a truly liberal education is the harmonious development of all the faculties, the careful training of mind and heart, and the formation of character." "Selection of studies should be permitted to none but those whose own minds have already been formed by the studies essential to character building."

Evidently there is nothing hesitating about these statements and principles, and we find them repeated, in about the same words, by the majority of our colleges. They mean such definite things as prescribed courses vs. electivism, the conception of the college course as a means of general development, as opposed to a means of equipment for a given sphere; power vs. information; broad culture before narrow research; training of mind and character before specialization in science—in one word, the man before the subject.

Economically, the great question before the American people is said to be: "Which shall be first, the man or the dollar," but there is no doubt that, educationally, the great question is: "Which shall be first, the subject or the man?"

For well nigh forty years the prestige of our oldest university has been pledged to the championship of an educational policy which had for its fundamental principle that "all knowledge is of equal importance, all training of equal value, provided only that the knowledge and the training are in the line of accurate, classified knowledge." The carrying out of this principle has meant the complete disorganization of the American college, the shattering of the proud ideal of a liberal education. If all accurate training is of equal importance and value, then a comparative study of old Norse dialect, a study of the theory of photography, or of the status of the forests of the Appalachians, may be equally legitimate in the college course. And they have been so considered and admitted, till to-day all the subjects that may be elected could not be exhausted in a century. The *reductio ad absurdum* of this condition has been pithily expressed by the

statement that the so-called elective system, on such a basis, is neither elective nor a system. It is not elective, because these numberless courses are largely uncoördinated and are mutually excluding through unavoidable time conflicts. It is not a system, because these facts make it a thing of "shreds and patches, of scraps and fragments of knowledge," because "it has made impossible a well-ordered general culture."

After thirty years of breathless organization or rather disorganization, American college men are slowly awaking to the fact that, after all, this is all wrong. They accuse the elective system of having disorganized college life to the point of chaos, of having substituted the ideal of the "special researcher," who "must have learned to give up his interest in the common occurrences in life, in the political and religious controversies of the country, and in everything not directly connected with his single aim," for the ideal of the educated man who claims as his own the many great truths of nature, history and art, who can judge the present by the past, and who has risen to the possibility of intercourse with the master minds that have shaped the course of civilization.

"The great need of modern America," they write, "is an impulse to get away from materialism and toward higher standards of living, moral, intellectual and spiritual." Where are the colleges that will give this impulse?

Gentlemen of the Conference, there may be other colleges that are ready to answer this earnest question, but there is no college in the country that may more legitimately do so than the Catholic college.

The sentence I have just quoted is from a typical college man, a graduate of Harvard. How profoundly interesting it is to find under his pen, in denouncing the elective system of his alma mater these significant words: "What we need is an impulse away from materialism." The elective system, he implies, leads to materialism because it is based on a principle which defies the search for the material fact. The further question rises: Does not the elective system lead to materialism simply because it comes from materialism? Might not the deification of the

search for the physical fact come from the abandonment of the hope to grasp the metaphysical?

If this is so we need not be surprised that the Catholic college has taken a firm stand against that electivism which sacrifices the man to the subject, the development of the individual to the search for the fact, for the Catholic educator starts from other premises. To him the universe is not a riddle, the solution of which is deemed scarcely possible by the combined work of countless ages to come. It is the universe of a revealed God, the primal and the final cause of His creation. Each man is not, at best, one of the countless humble toilers whose greatest consolation must be the assurance that his effort, however small, will add to the knowledge of the race. He is "a person," a sacred individual, who, through knowledge, natural and supernatural, must put himself in harmony with the laws of creation, adapt his will to the will of his Creator, and thus attain his eternal destiny.

The educational system, born of such a concept, far from bidding the student, with undue haste, to narrow his interest to "a single aim," will tend irresistibly toward the fullest and most general development of the whole man.

Stated again in authoritative words, according to the Catholic educator, the aim of a truly liberal education is "the harmonious development of all the faculties, the careful training of mind and heart, and the formation of character." But what does this definition imply if not a definite, well-organized and successful effort to attain to those higher standards of living, moral, intellectual and spiritual, which, according to its critics, the modern American university fails to reach, although they remain the great need of modern America? And, hence, do we not find that, in virtue of its very essence, the Catholic college is making to the American educational system one of the contributions of which it is most critically in need?

We shall not have to study much farther to find others no less real.

Next to the principle governing the organization of the college on an elective basis, the educational principle most enthu-

siastically put forward in recent years is the principle, first brought forward by Rousseau, that education is a natural process, which should be determined wholly by the interests of the child. Indeed, this is but another phase of the same question, for, conjointly with the principle that all knowledge is of equal importance, the elective system presupposes that effort will be successful only on the basis of interest, and that interest is but the revelation of natural aptitudes.

President Hadley, of Yale, points to the connection and describes the far-reaching effect of these two principles as follows:

"In place of a curriculum designed for mental discipline, through which all were compelled to pass, we have an educational system intended to give knowledge and the enjoyment connected with the acquirement of knowledge; taking account of the various tastes of children in the successive stages of their progress, and branching, at a comparatively early date, into an elective system, whereby each student can choose those subjects which he most needs and appreciates."

But though considered salutary, this enrichment of the curriculum is not without its grave dangers, and no one has stated these more accurately than President Hadley himself.

"We may fairly raise the question," he writes, "whether, in meeting the increased demands for knowledge, we are not sacrificing the assurance of training in power. Just because we understand the need of a really liberal education, we feel the necessity of seeing that this education shall be placed upon a solid basis. We are not arguing against changes in the curriculum, but we are arguing for such care in the introduction of these changes and in the pursuit of the new studies as shall prevent them from becoming a mere distraction, and shall allow them to remain a discipline." * * * We are in the presence of a combination of causes which produce a real danger that our teachers will lay too much stress on knowledge and too little on power. * * * We see that much which is regarded as a variety of intellectual stimulus is really a sort of intellectual dissipation; while we hold that those pupils alone are prepared to go on with higher studies who have learned to do hard

work without the artificial stimulus incident to such dissipation. * * * For, if we allow the enjoyment of books to interfere with accurate study of expression, and with that mastery of language which can only be obtained by hard work over individual words, we have purchased a small gain at an incalculable price."

Thus we find that there is as much dissatisfaction expressed with the one as with the other of the principles underlying the organization of non-Catholic American schools. As Professor Munroe of Columbia University expresses it: "Both practical experience and further theoretical investigation are showing that the interpretation of education from the point of view of interest is as partial as the old interpretation of education as discipline. Consequently, the present tendency is one of reconciliation, of harmonization of interest and effort, as the basis of educational practice."

Any one familiar with the work done in our Catholic colleges cannot but feel convinced that there is at least one spot in the country where this reconciliation, this harmonization of interests and effort has already been accomplished, and, in view of the seriousness of the dangers pointed out by President Hadley, it would seem that this may be called another contribution of the Catholic college toward the solution of problems confronting the American educational system.

Of course, in thus endeavoring to define some of the features of our system, there is no intention to claim that we are infallible pedagogically and that our schools are all sufficient unto educational salvation.

If we are in no danger of making the mistake of considering all studies as of equal value, nor of forgetting the importance of power as compared with knowledge, we may have our own extremes to avoid. We may be, for instance, in some danger of tending to impress too automatically our preconceived notions of what is good for every individual; we may hold too narrowly to the belief that there is such a thing as power in general, power which, however gained, may be applied to any department of human activity. Nor is there, perhaps, as much as we

sometimes seem inclined to think in the boast that our systems are centuries old, for the retort may be that, precisely because of this fact they should be changed. For, it will be argued, since one of the great aims of education is to fit the individual for the society in which he is to live, the scheme of education should change with each change of the social structure. And the very fact that an educational system was devised and proved ideal for an aristocratic European society in the seventeenth century is reason sufficient that it cannot be the ideal system for a democratic society in the twentieth.

Of course, such objections are easily answered, but the fact that they can and that they are formulated should put us on our guard. After all, no educational system can pursue at the same time opposite aims. We read in the catalogue of one of our leading colleges: "Our system does not meet the demand of the multitude, who are simply anxious to get through college as soon as possible, but it does make profound thinkers, safe guides, clear writers, logical pleaders and cultured gentlemen."

Granted, our critics will say, but these do not satisfy all the needs of a democratic society nor is every individual fitted by nature to become such. Hence your system is not broad enough nor elastic enough, and, in your endeavor to turn out "cultured gentlemen," you may spoil many a promising citizen.

I do not know just how much discussion this statement may arouse, but it seems to me that there is a good deal of truth in this contention and that if the classical college is our only contribution to the American educational system, this contribution, however invaluable, is more limited than it should be.

The existence of our commercial courses, such as they are, is a testimony to our realization of the fact that, indeed, all those that come to our hands cannot be turned out profound thinkers or cultured gentlemen; but these commercial courses, far from exhausting the possibilities of the case, only point to the necessity of studying further what can be done to give a more dignified status to the by-product of the classical college.

I believe that, at this point, we come upon the question of the Catholic high school as distinct from the preparatory department

of the classical college. That there is here the possibility of a contribution to the American educational system that we should make and that we are not making, the thought of the tremendous leakage between the first year of the college preparatory course and the year of graduation would seem enough to make evident.

The day that the Catholic high school will be organized so as to test out those that give promise of becoming profound thinkers and cultured gentlemen from those who must perforce remain less ornamental if no less useful members of our democracy, and put these on the road to equal if different opportunities, Catholic educators will be in position to make such an additional contribution to the American educational system as shall forever free them from the accusation of imposing upon the pupil preconceived notions of what is good for him.

This may lead in turn to parallel courses in the Catholic college but the thought need not necessarily fill us with a *priori* dismay. Parallel courses do not mean the electivism which, as we saw, must necessarily degenerate into educational anarchy. Several of our own Catholic colleges are already in position to testify that they mean simply the opportunity of giving the student the freedom to select, under advisement, and within such limitations as will safeguard his harmonious development, the curriculum "which is most conformable to his natural liking, the career of life he may have in view, or the determinate intellectual bent developed during his secondary school years."

The legitimacy of such a policy will no doubt become more and more apparent as these secondary school years come to extend no longer from the 13th to the 16th as they did until very recently in the majority of our Catholic colleges, but from the 15th to the 19th as they have done for a long time in the case of the non-Catholic college.

Now that our Catholic colleges are evolving away from their European prototypes and toward the indigenous college organization, now that they will ask their prospective graduate to remain within their walls until or even past the 22d year, they will no longer so legitimately hold as their sole aim remote preparation and a general development. Parallel courses on the one

hand, and on the other, a development of the classical course far past the stage of catechetical instruction and prelectionism will become imperative.

We may not hold with Prof. Hanus, of Harvard, that "the function of the school period which extends from the 15th to the 19th year is to furnish, through wisely arranged courses of study, the means of leading the pupil to self-revelation," nor that "without the opportunity to choose for himself as wisely as he can, the pupil never can develop independence of thought and action, moral poise, and vigor." But, it seems to me, we must hold with him that, howsoever we do it, we must give our pupils intellectual initiative and the motive force of the largest possible inspiration. We cannot boast that we do so if the loftiest inspiration we give them during their college course is that of "guessing they'll study law or medicine" (I speak of those of course for whom the divine call does not come). We cannot boast that we do so if our statistics reveal that, in the whole United States there are not 25 lay graduate students in Catholic institutions, outside of law or medicine. We may pride ourselves that our colleges do not make the mistake of substituting specialization for culture, the ideal of research for the ideal of general development. But if this fact is an advantage, it is also a limitation. The "profound thinkers," the "clear writers" we boast of producing should not keep on evolving the same thoughts out of their own substance. It is well to give the culture before the scientific ideal, but the latter must be added to the former to make it fruitful. And here, to define the scientific ideal, we may take the words of President Eliot: "It characterizes the searching, *open, humble* mind which prizes above all things accuracy, thoroughness and candor in research." That our college-trained thinkers and writers may have the necessary supply of substance for their thinking and for their writing, they must add this characteristically university ideal to their more distinctly college ideal of broadness and culture.

How shall they do so if the college does not take care to lead them from the one to the other. The classical college should

not graduate its students till it has taught them to think for themselves, secured under the all-illuminating fundamentals of Revelation; till it has given them a glimpse of the field of modern scholarship awaiting alike priest and layman beyond the walls of the college; till it has made them realize that, on this field, must be fought and won the battle for all the higher interests of the race, and that no one can qualify to play a leading part in that struggle unless fully equipped and capable of wielding the most improved weapons. Just as the college must be pointed to by the academy and the high school, so the college must point to the university.

It will do so only when more and more of its teachers will themselves have gone to the university to seek the sacred fire wherewith to inflame their pupils. Of course we have university grade teachers in Latin, Greek, Mathematics and Philosophy. Have we them as generally as we should, as inevitably as non-Catholic colleges have, for Modern Languages, for Literature and for History?

The day that we do will not be hard to determine, for our catalogues will immediately reflect the fact. Then, somehow, Modern Languages will be given general recognition as indispensable instruments which must be secured as early as possible. Then the routine-evoking "Fredet—From the destruction of Carthage to the battle of Actium" and "Fredet—From the battle of Actium to the fall of Rome," will be replaced everywhere by more inspiring descriptions, to the great edification of all who have learned what Fredet is like and who, afterward, had the chance to find out how different is History. Then, will be found outlined, no longer exceptionally, the full possibilities of a modern literature course which can be based on a first-hand acquaintance with the two great literatures whose magic call the modern world had to await to learn the secret of measured song and speech. Then, in the preface of the Catholic college catalogue, there will appear the complete formula of the great synthesis the American educational system is now seeking: "the union of the spirit of pure science with that of the ripest humanities." Then, Catholic higher education will have made its

fullest pedagogical contribution to the American educational system. For Catholic higher education will then be a full grown organism, functioning powerfully in its every part, high school and academy, college and university, the lower nourishing the higher, and the highest, in turn, sending back into every fiber of the whole, abundant and reinvigorating life blood.

To say that this organism has not yet reached its full development is to make no criticism and such a statement may be acceptable, but to stop short of mentioning another, and this, the greatest contribution the Catholic system is already making, would be unpardonable.

However great may be the pedagogical contributions present and to come of Catholic higher education to the American educational system, they are all insignificant compared to those it is making in virtue of the most sacred and the most fundamental of its principles. That principle you have made the motto of this Association. It is that religion is the only impregnable basis of morality and hence of sound education.

Catholic educators are not the only ones to believe in or to seek their way to that principle. As a testimony thereof, we have such words as those of President Eliot: "Our educational system has not solved any one of the great problems that trouble the country at the present time and vice and crime have increased instead of diminishing with the extension of our public school system." Such words as those of Prof. G. A. Coe of Northwestern University: "We are confronted by an emergency in respect to education in morals and religion. The age of reform in education, when we fancy that the child is at last coming to its own, is an age that neglects the most important end of education and stands perplexed as to the means to the end." Such words as those of President Hadley of Yale: "I do not believe you are going to make the right kind of a citizen by a godless education and then adding on religion afterwards. This idea is wrong. Education and religion must go hand in hand. A way must be found to blend religious and secular instruction in the schools."

Thus again we find the American educational system holding up a mighty problem to be solved, but again we shall find that

Catholic higher education is best prepared to furnish the solution.

To Prof. Coe's frank admission that American schools neglect the most important end of education and stand perplexed as to the means to the end, Catholic educators can answer: "Not the *Catholic* American schools."

To President Hadley's vigorous statement: "A way must be found to blend religious and secular instruction in the schools," Catholic educators can answer: "We are doing so."

For the means to the end was not hard to find and they have found it, and, thanks to the zeal of the Catholic people of the United States, they have carried it out unto triumphant execution.

All that needed to be done was to right the abnormal condition which was created in the commonwealth when the citizens, instead of asking the state merely to "safeguard" the organization of educational systems so well within the control of the several portions of the community that they could be fitted to their demands, asked the state to "direct" and hence to impose upon all a system which could keep from offending any, only by becoming inefficient.

The Catholic people of the United States have righted this abnormal condition, it is true, only at the cost of personal sacrifices which, as American citizens, they should not be called upon to make. But they have made these sacrifices cheerfully, conscious that only thus could they do their full duty to themselves and to the country.

Let us hope that their example will soon yield its fullest results, that the nation at large will learn to profit by their example, that the monument they are erecting to the cause of true and complete education will serve to bring home to the minds of their fellow-citizens that a *state-directed* instead of a *state-superintended* system of schools necessarily violates some of the most sacred rights of American citizenship and, because of this, is in opposition to sound American principles of government.

But, in the meantime, Rev. Chairman and Gentlemen, in spite of what remains to be done to make Catholic education yield all

that it may, we may rest assured that, even now, it is contributing more than any other single part of the American educational system toward the permanent welfare of the nation. Hence rightfully, may we be proud of its status, and, most legitimately, may we remain hopeful of its future.

DISCUSSION.

REV. JAMES A. BURNS, C. S. C.: I have been much interested in the statistics gathered by Mr. Mercier. He deserves the thanks of the Association for this work, which must have cost him much time and trouble. His figures may be made to serve as the basis of some interesting comparisons. The other afternoon I dropped into the Bureau of Education, in Washington, and looked up the statistics of attendance at the colleges generally throughout the country and also at the public high schools, during the periods covered by Mr. Mercier's investigation, with the view of comparing our rate of increase with theirs. The results are interesting, and I beg to submit them for your consideration.

The first table contains the number of students in the respective classes of institutions. For Catholic institutions, the figures are taken from Mr. Mercier's statistics. I have modified his figures somewhat, from data furnished in his report. For collegiate attendance in the United States and for the public high school attendance, I have obtained the data from the Bureau of Education. Their latest report covers only the year 1905-6.

The figures in the second table are drawn from the first, and are in percentages. They show first the percentage of increase for the period given, and then the average annual increase for the same period.

TABLE I.

ATTENDANCE AT CATHOLIC AND NON-CATHOLIC INSTITUTIONS.

A.	1889-1890	1899-1900	1906-1907
Catholic collegiate attendance.....	2,284	2,595	4,232
B.			
Catholic high school attendance in Catholic colleges	4,749	6,234	10,798
C.			
Total Catholic college attendance (including technical, but not professional students). ..	10,899	13,450	24,328
D.			
Total collegiate attendance in United States (including technical, but not professional students or women).....	44,926	72,159	1905-1906 97,738
E.			
Total public high school attendance in United States (male)	85,451	216,207	305,308

TABLE II.

INCREASE OF ATTENDANCE (IN PERCENTAGES) AT CATHOLIC COLLEGES
Compared with Total Collegiate Increase in United States during
periods and also Increase of Attendance at Public
High Schools (male).

A.					
Catholic collegiate attendance (¹)	'90-'00	Annual Avg. Increase	'00-'07	Annual Avg. Increase	'90-'07 Increase
	29	3	43	6	85
B.					
Catholic high school attendance in colleges..	31	3	73	10	127
C.					
Total Catholic college attendance	24	2.4	81	8	124
D.					
Total collegiate attendance in United States (male) (²)	61	6	1900-1906 35	6	1890-1906 118
E.					
Total public high school attendance in United States (male)	153	15	41	7	257

Table 2 shows that during the period 1890-1900 the growth of attendance at our colleges was very slow—only about one-half that of the colleges generally throughout the country. During the same period, public high schools had an enormous growth, averaging 15% annually.

During the period 1900-1907, our colleges, taken as a whole, have been growing as rapidly as the colleges generally throughout the country. At this point of collegiate attendance, our annual average has been the same. During this period, there was a very large increase of preparatory high school boys at our colleges, and the growth of our colleges in this respect surpassed even the growth of the public high schools during practically the same period.

For the period of 17 years, 1890-1907, the increase of our total attendance, including students of grammar, high school and collegiate grades

(¹) In reckoning Catholic collegiate attendance I have used Mr. L. C. Cier's figures. He excludes technological students, also those in "Letter," "Philosophy" and "Science," hence the percentage should be a little higher than the above, but very little. These students are included in D. (²) are also included in C.

(²) Excluding professional students and women; including college students in Catholic colleges.

our colleges, has been about the same as the increase of attendance at the colleges generally throughout the country.

In general, the figures show that in recent years our colleges have been growing quite as fast as the non-Catholic colleges. Even in respect to strictly collegiate students, we have been, in recent years, keeping up with the growth of the non-Catholic institutions. This is true, however, of our colleges only when considered as a whole. Individual institutions here and there show a loss, while others show but a small growth. This is compensated for by the growth of the twenty-three new Catholic colleges, which date from the year 1900 or later. The loss or slowness of growth of some of our older institutions is made up for by the growth of these new institutions—probably it is partly the result of their growth. The statistics of these new colleges are given in Mr. Mercier's report.

REV. F. HEIERMANN stated that the remark was made during the discussion that the non-Catholic colleges had no high school department, but that according to his knowledge almost all the non-Catholic colleges in Ohio with the exception of the Ohio State University, have high school or preparatory departments. He stated that of late there was a movement on foot to increase the requirements for a college in an exorbitant manner, especially through the college entrance examination board. He asked Mr. Mercier for some information as to the regular college course, and as to whether the example of Harvard in adopting the three years' course is to be followed by the non-Catholic colleges or is the four years' course to be adhered to. He considered this of vital interest to a college education.

MR. L. J. MERCIER: With regard to that question, perhaps the most interesting movement was made at Columbia University three years ago when there was a general revision of the college organization with the aim of making it possible for students who receive an average of over 90% in their studies to shorten their college course. Up to that time the unit course at Columbia had been one year, but at the reorganization this was reduced to one-half year. At Chicago University there is a quarterly system and it enables students getting 90% to make college in less than four years. We might notice, however, that on entering the non-Catholic universities the students are much older than they were until recently on entering Catholic colleges, the average age of the high school graduate being nineteen years. This will explain in part the tendency to shorten the course.

THE PRESIDENT: It is the opinion of the Chair that the question proposed by Fr. Heiermann would require a paper to be prepared with a good deal of study. It has been discussed at these conferences off and

on for some years, and the only thing the Chair sees can be done is to recommend that a paper be written on this subject for presentation next year. It might prove of interest to show how some colleges, such as Harvard, are now dropping one year of their courses and confining them to three years, while some are even dropping two years, that is leaving the students take up the professions during the last two years, which is practically leaving out two years of the regular work. The Chair would recommend that this be done for a future conference.

VERY REV. E. A. PACE, D. D.: In Mr. Mercier's paper and the various statistics given us, there is a certain amount of educational policy brought out; one or two points of which I wish we had the time to develop more fully, but what seemed to me to be the central idea was the question of electivism. If I understood the paper at the time, the position taken by Mr. Mercier was to the effect that electivism was the outcome of materialism, but just in what way this could be demonstrated I do not know. There is another question I would like to ask and it is this, how the practice of this electivism is in any way desirable. I quite agree that to carry electivism down to the high schools is not a right thing to do. I think personally the best thing to do in cases of this kind is to avoid the extremes. One extreme is to tie a student down throughout a college course to one particular line of study; I do not believe in an absolutely rigid curriculum. The other extreme is to allow a student to select his course as he pleases. Of course it is well to cultivate the judgment of a pupil so that he will be able to make a good selection. The course of study in the beginning should be carefully mapped out, making it pretty thorough and then proceed gradually so that at the end of the course, say four years, the man has quite a large range of subjects to choose from. If the course is properly balanced and the right method is followed out, the student's judgment will in time become more mature with the years, and we could then take advantage of that maturity and let him make the selection from a large number of studies, taking into the knowledge he has gained and the work he contemplates taking.

MR. L. J. MERCIER: I am very happy to see that Dr. Pace voices the humble opinion on electivism. I think it legitimate and even imperative under given conditions and with the proper safeguards.

Such conditions seem to me to have arisen in the Catholic college where the four year college course now follows upon a four year high school course, which in turn follows upon eight grammar grades. Moreover for reasons stated in my paper, it seems to me the high school ought to offer other than preparatory classical courses.

As to electivism as understood at Harvard, I merely raised the question whether, having for its basis the principle that all knowledge

equally valuable for training, provided it is scientific knowledge, which means research for fact as a fact, it did not originate in the materialistic positivism which despairs of reaching anything more than the material fact and will hear nothing of metaphysical conceptions.

On the other hand, the Catholic college organization, tending to lead every pupil through humanistic to philosophical studies, seemed to me born of metaphysical conceptions of the place of man in the universe.

PARISH SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION.

CINCINNATI, OHIO, July 7, 1908, 2:30 P. M.

The members of the Parish School Department assembled in St. Francis School, and the meeting was opened with prayer at 2:30 p. m., by the President, Rev. P. R. McDevitt.

The minutes of the Milwaukee meeting were approved as printed in the report of that meeting.

It was announced that all resolutions should be handed to the Committee on Resolutions.

The Treasurer General, Rev. F. T. Moran, made announcements in regard to the payment of the annual membership fee, and stated that all who paid the fee were entitled to vote on questions that come before the meeting, and would receive any publications issued by the Association.

A paper was read by Very Rev. T. E. Shields, Ph. D., on "The Method of Teaching Religion." An extended discussion followed the reading of the paper. At the conclusion of the discussion the President was authorized to appoint a Committee on Resolutions, and a Committee on Nominations. The meeting then adjourned.

SECOND SESSION.

WEDNESDAY, JULY 8, 9:30 A. M.

The President opened the meeting with prayer. The members of committees were announced as follows:

Committee on Resolutions: Rev. G. P. Jennings, LL. D.; Very Rev. J. F. Schoenhoeft, D. D. V. G.; Rev. Edward Kelly; Rev. J. A. Carey; Brother Constantius.

Committee on Nominations: Rev. J. F. Smith; Rev. J. J. Schneider; Rev. T. Devlin; Rev. O. B. Auer; Rev. T. J. McCormick; Brother John Waldron; Brother Ambrose.

A paper on "The Physical Care of the Child," was read by John E. Greiwe, M. D., of Cincinnati. Rev. Bernard P. O'Reilly, S. M., read a paper, entitled "Means of Promoting Vocations to the Religious Life." Rev. J. F. Quinn read a paper on "The Catholic Church and the Education of the Deaf." The meeting then adjourned.

THIRD SESSION.

THURSDAY, JULY 9, 9:30 A. M.

The President opened the meeting with prayer. The Secretary requested all present to send copies of the program to friends, in order that the knowledge of the work might come to a greater number. He stated also that by the ruling of the Executive Board of the Association, payments made at this Convention, and also payments made on bills sent in June were for the year July 1, 1908, to June 30, 1909. Members will receive notice hereafter in May or June.

The President called for suggestions for papers and topics for the next general Convention. After discussion it was decided that all who had suggestions should make them known to the Secretary before October.

The proposal to extend the time of the annual meeting to four days was referred to the Executive Board of the Association.

The report of the Committee on Nominations was called for. The Chairman reported the following names: President, Rev. P. R. McDevitt; Vice President, Rev. T. A. Thornton; Secretary, Rev. Francis W. Howard.

Executive Committee: Rev. Thomas Devlin, Rev. A. E. Lafontaine, Rev. C. S. Kemper, D. D., Bro. Eliphus, Bro. Michael, S. M.

Rev. Francis T. Moran was called to the chair. He called for other nominations. It was moved and seconded that the Secre-

tary cast a ballot for the names presented by the Nominating Committee. The Secretary cast the ballot and the nominees were declared elected. Rev. P. R. McDevitt, in taking the chair said :

"The Catholics of the United States are doing more for popular education than any other body of citizens. An authority on the subject has stated recently that in twenty years, two hundred millions of dollars have been spent on parish schools. This does not include the cost of buildings or property. What sacrifice for education is comparable to this? Where else has so much money been given for noble a purpose? We ought all feel encouraged at the prospects of Catholic education in the United States. There are difficulties before us, indeed, and the pessimistic are liable to overrate them, but our union is our strength, and our strength of purpose is sufficient to overcome all the difficulties that lie before us and to make our educational system the best in the land."

A paper on "School Libraries and the Child's Reading," was read by Rev. R. Swickerath, S. J. An extended discussion followed. It was moved and seconded that a committee of five be appointed to form a list of good books for our schools to be published by the Association. It was suggested that this committee coöperate with the International Catholic Truth Society. The motion was carried.

The President appointed the following committee: Rev. Thomas F. Gregg, New York, chairman; Rev. Thomas O'Brien, Brooklyn; Rev. Walter Shanley, Hartford.

A discussion on the length of the Convention followed. It was moved and seconded that the suggestion to hold the public meeting on the second day of the Convention be referred to the Executive Committee. Carried.

The report of the Committee on Resolutions was called for. The report was read by the chairman of the Committee, Rev. G. P. Jennings.

It was moved and seconded that each resolution be acted on separately, and that any member wishing to speak on a res-

olution be allowed one minute, and that no one be allowed to speak twice on the same resolution. Carried.

After discussion, the first resolution presented was passed over for this year. The second resolution, declaring opposition to free text-books, was carried.

Rev. J. F. Smith wished to be recorded as opposed to the resolution against free text-books.

All the other resolutions were unanimously approved.

The resolutions as adopted are as follows:

RESOLUTIONS OF THE SCHOOL DEPARTMENT.

Resolved, That we condemn, on sanitary and moral grounds, the furnishing of free text-books by the State.

That we recommend, for the purpose of economy and efficiency, the establishment of a central high school whenever possible.

Resolved, That we urge a closer adherence to legitimate school work both on the part of teachers and pupils in order to safeguard them from the excessive and often demoralizing work of multiplied entertainments; that we welcome and invite the sanitary inspection of our schools by competent medical authority; the restricting of the hours of school work so as to last not more than five and one-half hours and the elimination of all work both on the part of pupils and teachers that does not belong to the scope of legitimate school work.

That we rejoice in the splendid work achieved by the editors of the Catholic Encyclopedia and welcome it as one of the most valuable additions to our Literature, and cordially recommend its introduction into our school libraries and Catholic homes.

That while we rejoice in the increasing attendance of Catholic schools there is reason for grave concern in the manifest inability of our religious communities to meet the growing demand for teachers, and we therefore call upon the clergy and upon the religious communities themselves, to labor in season and out of season for more vocations to the religious life.

That the growing demand for the establishment of trade and industrial schools makes it imperative on us to give more attention and deeper study to this all important subject so as to be alert to the progress of the movement and ready for its realization, in order that we may be able to insist that it shall be introduced on terms and under conditions which will make it possible for Catholic children to take advantage of them.

That the earnest and unprecedented attendance of this Annual Convention of the Catholic Educational Association is a matter of sincere congratulation, and that we cordially thank the delegates, who by their presence and wise counsel, have contributed so much to the success of the Convention.

That we owe a special debt of thanks to His Grace, the Archbishop, for the generous encouragement he has given to this work; to the local clergy and Committees, and especially to the Pastor and people of St. Francis Church for their untiring and efficient efforts for the success of our work.

REV. G. P. JENNINGS, LL. D.

Cleveland, O., Chairman

VERY REV. J. F. SCHOENHOEFT, D. D. V. G.

Cincinnati, O.

REV. EDWARD KELLY,

Detroit, Mich.

REV. J. A. CAREY,

Portland, Me.

BROTHER CONSTANTIUS,

St. Louis, Mo.

Comm.

The following resolution from the Deaf-Mute Conference was presented by the Committee on Resolutions, and unanimously approved by the School Department:

WHEREAS, Very many of our Catholic deaf-mutes of the United States have lost their faith owing to the lack of Catholic educational facilities, it is the sense of the Deaf-Mute Conference that something should be done for the amelioration of conditions, and for this purpose we respectfully submit the need of providing—first, a Catholic school for the deaf for the province; at least, in every province; and second, that in each diocese there be a priest assigned to minister to the spiritual welfare of the deaf.

(Signed) J. F. QUINN,

P. M. WHELAN,

EDM. A. BURKLEY,

Committee

There was no other business before the Department, and on the motion, the meeting adjourned.

FRANCIS W. HOWARD

Secretary

PAPERS AND DISCUSSIONS

THE METHOD OF TEACHING RELIGION

VERY REV. THOMAS E. SHIELDS, PH. D., LL. D.

While the Church has at all times realized the importance of bringing children from their earliest years in the knowledge and practice of religion, her concern in regard to such instruction must now specially manifest. The growth of school systems which, for one reason or another, exclude religion can bode no good to Christian interests. The more efficient these schools become in the teaching of secular branches the greater is the need insisting upon thoroughness in the teaching of religion. That Catholic schools also have been influenced by the general advance in educational theory and practice, and that they readily adopt whatever is found helpful in teaching the ordinary school subjects is an additional reason for bringing religious instruction to the highest possible degree of efficiency.

The Holy See with its wonted insight into the needs of the Church at large has made the duty of the Catholic school quite clear. Since the Sovereign Pontiff himself has not only emphasized the need of religious instruction but has also given specific directions on the subject, it is imperative that the best means should be employed to render the work perfect.

The example set by Pius X. is an encouragement to every Catholic teacher; at the same time it shows that in a task of such vital importance neither the utmost care in planning nor the best skill in execution can be spared. It may truly be said that the whole range of the Church's teaching activity no undertaking is fraught with such consequences as that of giving to the world its first ideas of God.

Recent developments in pedagogical science have brought to light a number of fundamental principles which the enlightened Catholic will at once recognize as the governing principles of our Lord's method of teaching. The embodiment of these same principles is the most characteristic feature in the organic life of the Church. In the teaching of catechism the discrepancy between these principles and the method usually employed in our schools is perhaps more striking than in the case of any other subject. It would be difficult to find a justification for this state of affairs. There is no obvious reason why these principles should be less rigorously adhered to in the teaching of religion than in the teaching of any other subject. On the contrary, from the supreme importance which we attach to the teaching of religion in our schools, we should expect to find in the Christian Doctrine class the first fruits of every advance in the knowledge of fundamental principles.

That this is not the case is felt to be true on all sides and those who are responsible for the teaching of religion in our schools are anxiously trying to remedy the defects in the present method of teaching Christian Doctrine so as to render it not less effectual than the methods employed in the teaching of other subjects.

Rev. Thomas Devlin, Superintendent of Schools in the diocese of Pittsburg, says: "The memorizing of the text of the catechism, or Bible or Church history, is not sufficient for a religious education. Without explanation such an exercise is not even worthy of the name of instruction, which, though better than mere recitation, is also insufficient. Instruction enlightens the understanding; of itself it does not reach the heart. To be effective, the knowledge imparted must form the character. It must direct the conscience, influence the will, govern the conduct. To teach children their duties is important, but to teach them to love their duties and to find happiness in fulfilling them is the aim and purpose of Christian education. * * * In this, as in all other branches, sound principles of teaching should not be ignored, and the value of illustrations, examples, object lessons and of natural methods in accord-

ance with the philosophy of mind and its laws of development should receive due attention. * * * The fault of exercising the memory chiefly has not been confined to the teaching of catechism. The same evil, unfortunately, prevails to a great extent in other departments of the primary grades. A practical change is demanded in this."

A similar thought is expressed by the Rev. James F. Nolan, Superintendent of Parish Schools in the Archdiocese of Baltimore. In his annual report for 1907 he says: "Those who have given serious consideration to the question assert that there is something radically wrong in our method of conducting catechism classes. We do not produce the results that we should. We are apt to rest content and feel gratified when the words of the text have been thoroughly committed to memory, forgetting that to teach children their religion means far more than merely to teach them their catechism. * * * Of late years wonderful improvements have been made in the method of imparting secular knowledge, in making abstract ideas concrete. Pictures, charts, maps, sand-boards and objects from nature have been called into requisition with splendid results. Is there any reason why this same method should not be employed in teaching catechism?"

These two Reverend Superintendents do not stand alone. Similar views are expressed on all sides by those who are responsible for the moral training of our children and for the teaching of religion in our schools. Many who are at present in this audience will remember Dr. Yorke's eloquent and inspiring words on the educational value of Christian doctrine delivered at the Milwaukee meeting last year. He dealt with this same phase of the subject in more than one passage of his paper. Let me refresh your memory with a few lines. "The catechism is the philosophy of life. It deals with subjects about which children speculate naturally and which have an overpowering interest for them—God, the origin of the world, good and evil, the value of actions, and the end of man. I need not say that catechism or question and answer taught merely as a memory exercise has little pedagogical value, but

I am speaking now of Christine Doctrine in its widest sense that is to say, the teaching of the Christian Church on man's duties and his destiny; in other words, the philosophy of Christ. * * * Of course, you will readily see that the work of a paper presupposes a religious education, not merely instruction in religion. I fear there is a tendency in some schools to give a child a hundred dollar education in secular subjects and a five cent education in religion. If we are to be true to our name at all, our religious studies should be as high in quality and as liberal in quantity as our secular studies. It is a grievous thing to see a Catholic lawyer or a Catholic doctor who in legal or medical lore is not equaled by any of his profession, but who in religious learning has the equipment of a school boy, and that damaged and battered after these many years."

There is, in fact, manifested a general dissatisfaction with the prevalent methods and an earnest desire to bring the teaching of religion into harmony with the accepted principles of modern pedagogy. It is believed by many that too much reliance has been placed on the mere memorizing of doctrinal forms and too little intelligent effort expended in rendering saving truths of religion functional in the minds and hearts of the pupils. In India and in China the cultivation of memory is the chief object of education. In the western world, on the contrary, mere erudition has ceased to be the goal of the teacher's endeavor. Memory is no longer valued as a permanent storehouse of forms and of isolated facts. Dictionaries, encyclopedias and digests are found to be more convenient as well as more reliable in the attainment of knowledge. Among all primitive peoples memory performs the chief functions. With them, as with us, it is the only means of holding truth in consciousness while it is being assimilated by the mind; with them, in striking contrast to the conditions which obtain in the western world of our day, it is the only known means of preserving and transmitting from generation to generation the accumulated experience of the race and the wisdom and insight of its chosen leaders.

Now, as a civilization progresses and its accumulated treasures grow in extent and in richness, the memory is taxed more and more severely in carrying a burden of unassimilable matter, while its first and most essential function is gradually impeded and finally suppressed. In this way progress is arrested and the civilization in question either disintegrates and gradually disappears or at best it maintains itself in a static condition, such as we find in India and in China.

When, however, as in Christian civilization, the memory is freed from the burden of preserving the sacred literature and the historical records of the nations, constant progress in the mastery of truth is rendered possible. With us the function of memory tends to be restricted more and more to the holding of truth in consciousness while it is being assimilated by the mind. And just in proportion as this function of memory is developed mental development and progress in the conquest of natural truth are rendered possible.

The teacher is reminded on almost every page of modern educational literature that the need and capacity of the developing mind are the only legitimate criteria of the truths to be imparted. No matter how valuable a truth may be in itself, we have come to understand that it must not be offered to a mind that is unprepared for its reception and unable to render it functional when received. "Cast not thy pearls before swine" is the injunction of the Master.

Our Savior formulated this principle on several occasions, as when He said: "To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand." And, again, when He said: "I have many things to say to you, but you cannot bear them now." He always cast His lessons in such form that each one of those who listened to Him might receive according to the measure of his capacity. He refrained from presenting to His followers the mysteries of the kingdom of heaven in abstract formulations, and nowhere in the Gospels is it recorded that He commanded His disciples to commit to memory the exact words of any of His

lessons. He established a living agency to present the saving truths of religion to each generation and to every people in forms suited to their capacity.

Over-confidence in the value of memorizing the text of the catechism is not the only source of dissatisfaction with the methods sometimes employed in the teaching of religion in our schools. A great many circumstances have conspired to bring about the organization of our school curriculum without any reference to religion and then to add religious instruction during some one period of the day. In other words, the influence of the public school system, exercised through the production of text-books, the training of teachers and in various other ways, has led to the shaping of our schools along the lines of the de-Christianized public school, except for the religious influence of the teacher's garb and personality, which, indeed, should not be underestimated, and the addition of formal instruction in catechism, which is not correlated with any of the other school subjects. In this connection I cannot do better than to quote the words of Dr. Yorke, who says: "You see, this is the point I am trying to make clear—that if in a Catholic school the curriculum is divided up into a number of water-tight compartments, even though religion is represented in one of these compartments, such representation does not make the school a religious school. For instance, if reading, writing, history, geography and other elementary branches are taught in precisely the same way as they are taught in the public school, the addition of a half hour's catechism will make the private school a place where a religious instruction is given, but it will not make it a means for imparting religious education."

The presentation of Christian Doctrine must not only be more attractive than the presentation of any other subject in the curriculum, but it must be such as to give the children a realization of the thought that God is the center of the universe and that religious truths illumine and unify all the subjects taught in the school. Religion must touch and transform the child's entire mental life; it must reach his instincts,

form his habits of thinking and guide his conduct in all the situations of life. In fact, religious truths cannot be comprehended at all unless they are approached in the right way, and in this right way the Master Teacher must be our guide. In teaching the sublime truths of religion he always appealed directly to the instincts, to the experience and to the imagination of his disciples, and through these means he sought to lead them into an understanding of the saving truths which He announced to them. Moreover, Christ did not come among men to deliver to them a body of recondite truths to be carried as a memory load by the multitude who were unable to grasp their significance. He proclaimed, indeed, the highest truths in both the intellectual and the moral orders, but these truths were always eminently practical. They were intended to modify the conduct of all who received them. In fact, he insisted that the truths which he proclaimed could be understood by those who reduced them to practice. St. Paul taught the same lesson in the second chapter of his epistle to the Romans: "For not the hearers of the law are just before God, but the doers of the law shall be justified."

The Church has never assented to the Lutheran doctrine that faith without works justifies. She has always insisted that the truths of which she is the guardian should not only be received by her children, but that these truths should be the form of the inward aspiration and the outward act of every member of the fold.

The sciences which deal with the phenomena of life and mind have given us as the fundamental principles which govern the development of the human mind the foundation principles of our Lord's method of teaching, and these are the self-same principles that are most conspicuously embodied in the organic life of the Church. This of itself would be sufficient justification for our undertaking to outline a method of teaching Christian Doctrine in agreement with these principles, but there is a still more cogent reason for this undertaking. Those who teach religion in our schools are called

upon to instruct the children in the same subject-matter that Christ came on earth to teach the children of men, and the principles underlying His method of accomplishing this task should be those governing the method of teaching the self-same truths to the children of our generation.

The purpose of teaching religion in our schools is not merely to increase the pupil's store of information about God, about man or about subjects that are deemed important in the world of adults and in the life beyond the grave. Religion, to be of value, must enter into the very depths of life and affect all its ways; it must consecrate human instincts and lift them into habits that will safeguard the pathways of peace; it must shed its light on every truth that claims admittance to the mind; it must color every feeling; it must be the inmost motive of every action and the substance of every aspiration.

Where religion does not mean this it is not a blessing to the individual nor to the society in which he moves. It promises years of contentment to the parent and brings a broken heart; it is a stumbling block to the unwise, a cloak to the hypocrite and a thing of scorn to all honest minds. Christ cursed the barren fig tree and condemned the wicked servant who wrapped up his one talent in a napkin. Over and over again he insisted that the religion which he taught should change the children of men into the sons of God, and that whenever it failed to bring about this transformation it would call down upon the delinquents not blessings from the throne of grace, but condemnation from the lips of the just Judge.

Christ presented all His lessons so that they might be assimilated and rendered functional by His hearers in the measure of their capacity. Synopses and abstract formulations He left to other teachers. His truths were all germinal, possessing within themselves the potency and promise of life and fruit. He was always careful to prepare the minds of His hearers before planting in them the germs of divine truth. In this, as in other things, the catechist should follow His example.

No seed of divine truth will germinate or grow in human consciousness unless it finds there feeling to warm it into life. Before proceeding to plant in the child's soul the seeds of divine truth the teacher of religion should, accordingly, adopt all necessary means to secure the presence of appropriate feelings and emotions in the child's consciousness, and it should be the abiding solicitude of all who are charged with the religious and moral formation of the young to preserve in their minds and hearts an appropriate affective attitude in which to mature the fruits of Christian virtue.

For those who understand the spirit of the Master this will not be difficult. They will remember His command to return the sword into its scabbard. Punishments and rebukes will be reserved for other places and other times. The class in religion will be the one bright spot in all the day. The spirit of Jesus will fill the room; there will be food for the hungry heart and drink for the thirsty soul. The teacher will be solicitous that every child in the class may know the meaning of the sweet invitation, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

The seed of even the highest truth may be planted in the mind of a comparatively young child and it will germinate and take root there if it is presented in a manner suited to the child's phase of mental development. But if this end is to be attained abstract formulations must be avoided. The truths that are to become vital in the life of the child must fill his senses and lay hold of his imagination. This is true in a measure of even the most highly developed minds, but it is particularly true of children. When the truths presented are of such a character that they find few or no points of contact with the content of the child's mind, they must be presented in a concrete setting that will readily assimilate with the child's experience.

It would be difficult to find truths that are in themselves further removed from the experience of childhood than those presented in the first chapter of the Gospel according to St.

John, and yet the child will gain such a comprehension of them that they will grow and develop as the mind matures. They be presented to him in some such setting as that of George Macdonald's Baby Rhyme. But if these germ truths details are absent, and the setting is such as must be disintegrated before the germ can unfold. "Amen, amen, say unto you, unless the grain of wheat falling into the ground perish, itself remaineth alone; but if it perish, it bringeth forth much fruit." The setting will change in time, the scaffolding will be discarded, and little by little as the mind grows in power the truth will free itself from the concrete details of its setting and stand forth in its true character as abstract, spiritual, universal.

A body of truth such as that which should be taught in the Christian Doctrine class may be presented in a logical sequence, in a chronological sequence, or in a psychological sequence. It should be observed, however, that the child's mind is not logical, and that whenever we follow the logical order in presenting to young children the great fundamental truths of the Christian religion we must make up our minds not to rest content with mere memory loads as the result of labor. Nor is the chronological order better suited to the capacity of the young child. Chronology has little or no value for young children or for primitive peoples. It is in fact, the order suited to the highest plane of mental development, orientated as it is with reference to race life rather than to individual life.

The psychological sequence is, therefore, the only permissible sequence in the presentation of truth to the young and to the undeveloped. Not what was first in time nor what is logically the basis of the body of truth to be imparted, but what the child needs now for his unfolding mental life, what he can comprehend now in the light of his own experience must be presented, if it is to serve as food to his growing mind. "When I was a child I spoke as a child, I understood as a child, I thought as a child. But when I became a man I put away the things of a child."

While we must begin by presenting to the young child the great fundamental truths of religion in a form suited to his capacity, we must not content ourselves with this. As he grows from childhood into manhood under our guidance, these self-same truths must be presented to him over and over again, and on each repetition the setting and the manner of presentation must be suited to the phase of mental development which he shall have attained. Mere repetition will not do. Each time the truth is presented it must be clothed in a new interest and put in a new setting. Mere expansion will not do, nor will the addition of a multitude of details suffice. Definitions of terms, fuller explanations and more numerous illustrations, however suitable or well chosen, are of no avail if the matter shall have grown stale to the mind of the pupil.

Repetition is necessary, indeed, but if the goal of our ambition is anything better than the memorizing of dry forms the repetition must be such as is found in nature. The child may repeat in his own development the life history of his parents, but no man may retrace his own steps. No two buttercups in all the buttercup meadow are alike. Nature each time answers our foolish prayer for repetition by presenting us with a new and singular gift. It is repetition, indeed, but it is repetition with a difference which imparts a new and enlarged interest. It was this truth on the lips of our Savior that so puzzled Nicodemus. "Amen, amen, I say unto you, unless a man be born again he cannot see the kingdom of God." Nicodemus said to Him: "How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?" And Jesus answered: "Amen, amen, I say to you, unless a man be born again of water and the Holy Ghost he cannot enter the kingdom of God." There is repetition, but it is repetition on a new and a larger scale. There is repeated on a higher plane of life what had taken place previously on a lower plane. And so it must ever be with all effective teaching of the great truths of religion.

The problem confronting us when we undertake to teach the sublime truths of Christianity to little children has many suggestive points of resemblance to that which confronts the histologist when he would prepare a section of animal tissue under his microscope. The key to the solution in the one case, as in the other, is to be found in the proper sequence. Neither problem is difficult once we have succeeded in determining where to begin, what sequence to follow and where we wish the process to terminate.

If we examine the histologist's problem a little more closely, we shall find that the tissue to be examined consists of some 25 per cent. solid matter built up into an elaborate structure of exquisite delicacy, the interstices of which are filled with the water of organization. The tissue as a whole is opaque, and before it can be examined under the microscope a section of about one ten-thousandth of an inch in thickness must be mounted on glass in a transparent medium. In cutting this section none of the delicate structures may be disturbed; the relative positions of all its parts must be preserved intact, otherwise the section when mounted would be valueless.

To do this successfully the water in the tissue must be replaced by wax or paraffin, which will support the delicate structures and keep them in position while the section is being cut and mounted. But how is this exchange of the water for the wax to be effected? The dimensions of the cavities in the tissue are such as to preclude all mechanical appliances. Moreover, the water is held in the tissue by a molecular force which is not readily overcome. The water cannot be removed to make room for the wax, nor will the water and the wax blend so that both may be present in the tissue at the same time. Clearly, therefore, the first step towards the solution of this problem consists in finding a substance that will readily blend with the water in the tissue and which will not injure the delicate structures that it is desired to examine. Now, there are many substances which will blend with water. Which one of these shall we select? Sulphuric acid, for example, will

readily blend with water, but it will attack and destroy the tissue. Pure alcohol has a strong affinity for water but if the fresh tissue be placed in it the osmotic currents set up will be so violent as to destroy all the delicate structures. This defect, however, is easily overcome. The histologist places the tissue in a dilute solution of alcohol in water and then passes it up through a graded series of 30, 50, 75 to 95 per cent. alcohol.

The first part of the problem has now been solved. The water of organization in the tissue has now been replaced by alcohol, but we are apparently no better off than when we started, for alcohol will not support the structures while they are being cut and neither will it blend with wax. Nevertheless, progress has been made. We are nearer to the solution of our problem and, moreover, we have learned how one substance may be made to replace another in the minute interstices of the tissue. With this knowledge to guide us it will be comparatively easy to find another substance that will replace the alcohol in the tissue. Bergamot, cedar oil, or any other essential oil, will serve our purpose. These oils may easily be made to replace the alcohol, nor will they injure the tissue. Moreover, the oil and alcohol blend so gently that a graded series of oils will not be needed. But when the essential oil has completely replaced the alcohol in the tissue we do not seem to be any nearer to the desired goal, for the oil will not support the structures while they are being cut and mounted. In this respect it is in no way superior to the water or the alcohol. But oil will blend with melted wax or paraffin and if the oil-saturated tissue be placed in a vessel of melted paraffin, the paraffin will gradually take the place of the essential oil, and when the paraffin is cooled it will support every element of the tissue in its place while it is being cut and mounted for inspection.

Looking back over the process through which the histologist has found the solution of his problem, it will be observed that the essential oil, while it will readily blend with wax, the medium into which it was desired to bring the tissue in order to cut the sections, it will not blend with water and so it was

necessary to find a medium which would readily blend with both the oil and the water. Such a medium was found in alcohol. Or, if we approach the matter from the opposite direction, alcohol readily blends with the water of organization in the tissue but it will not blend with wax, and so it was necessary to employ an essential oil to bridge over the chasm between the irreconcilable elements, water and wax.

In this procedure we have the picture of what takes place in all developmental processes, whether organic or mental. An insect's egg, for example, first becomes a grub; the grub is then converted into a pupa, from which it finally emerged as a moth. Similarly, every frog must pass through the tadpole stage. Life does not build its final structures directly. The final stage of every living organism is attained through a longer or shorter series of reconstructions. And what is true of the temple of life is equally true of the dweller within the temple.

Up to the twelfth or fourteenth year the child-mind is passing through a series of reconstructions in which the truths that have been acquired in one stage are worked over and presented in a new light and with new correlations in the subsequent phase. The ultimate truth is seldom or never attained directly. In so far as the teacher undertakes to guide the mental development of his pupils he is bound to select the truths which he presents to them with reference to the developmental process. He must seek in every case the truths that will readily blend with the content of the child's consciousness and which will at the same time so modify it that the truth to be subsequently presented may be readily assimilated. This is what is meant by the psychological sequence, which should be observed in the presentation of every line of truth to the growing mind.

In determining the order in which the truths of religion should be presented to the child we should be guided in the first instance by the points of contact which they possess with the truths that have already become structural in the child's mind. We should consider in the second place the relationship which the truths in question bear to each other and to the structure of the entire body of doctrine to be imparted.

There may readily be distinguished in the unfolding conscious life of the child several well-defined phases. While it is true that these phases gradually shade off into each other, nevertheless the order in which they follow each other is always the same and each phase is more or less definitely associated with the corresponding years of the child's life.

The conscious life of the infant begins in a phase that is wholly under the control of instinct. This rapidly passes over into a phase that is dominated by imitation. Out of this imitative phase, in the child's ninth and tenth years, there develops a well-defined phase of mental life which is characterized by comparison of authorities, by the recognition of superficial analogies and above all by delight in symbolic representation. This is followed by a fourth phase in which the mind seeks more exact definition of the truths which are presented, as well as internal evidence, more subtle analogies and homologies. Finally, the maturer mind seeks out the history of the things in which it is interested and finds their meaning in the processes of becoming.

The form in which the truth is presented must be determined with reference to the phase of mental development through which the pupil is passing. A germinal truth in a setting which is comparatively free from detail and which gives scope to the imagination is best suited to the developmental phases of early childhood. As the mind approaches maturity it demands more detail, fuller illustration, exact formulation and convincing proof.

In a series of text-books on Religion which are now in preparation an effort will be made to meet these demands of the developing mind by the form in which the truths of religion will be presented to the children of different ages.

Genetic psychology is making it clear that the presence in consciousness of appropriate feeling is indispensable to mental assimilation. The play of feeling in the building up of the conscious structures may be observed in every phase of mental development, but in early childhood its operation is most conspicuous and its effects are most important. As the intellect

develops it holds the affective elements more and more in check, but this does not mean that these elements cease to be present in adult consciousness, or that their effects cease to be visible in cognitions or in conduct, for even at full maturity feeling is still the bow and thought the arrow. The adult mind may, it is true, continue to develop along lines of previous growth even though feeling and emotion be apparently absent or of an unfavorable character. It is well, however, to remember that in all such cases we are witnessing the unfolding of what was previously assumed into the living organism of the mind and not the assimilation of new truths.

The relation of truth to the growing mind is often compared, by students of mental development, to that of food to the growing body. In this as in so many other instances genetic psychology makes use of the imagery so often employed by Our Divine Savior. "Not by bread alone doth man live but by every word that proceedeth from the mouth of God." "Feed my lambs, feed my sheep." This parallelism between the latest developments of modern science and the phraseology of the Gospel should help us to understand that the laws of assimilation hold as rigidly for the highest truths received by man as they do for the humblest elements that enter into his growing body. Unless the food taken into mind or body be at once incorporated into the living structures and rendered functional, it becomes a menace and the beginning of death. Our Savior set forth this law of life on many occasions, as when He said: "For he that hath to him shall be given; and he that hath not that also which he hath shall be taken away from him." And He embodied it in such parables as that of the talents and of the barren fig tree.

"As unto little ones in Christ I gave you milk to drink, not meat, for you were not able as yet." (I Cor. III, 1). Children between the ages of six and eight years, for whom the first two books in religion are intended, are wholly unable to assimilate truths which are presented to them in definitions or in abstract formulations. Their mental food must be put in concrete form. Hence, however desirable it

may seem to develop in the child's consciousness from the very first the idea of God as "a pure spirit who cannot be seen with bodily eyes," we must be governed by the child's capacity, and though the idea of God is the logical basis of Christian Doctrine, it should not be presented to young children, because they cannot assimilate it. The statement that God consists of one nature and three divine persons is equally unintelligible to the child of six and it is evident also to all students of child nature that several years must elapse before this child will be able to wrest any mental food from the statement that "God created Heaven and earth and all things out of nothing." That "in Christ there are two natures in one person" is as unassimilable by the mind of the child of six as is a diamond by his body. But the child of six does know father, mother, brother, sister, playmate, and he has begun to realize in his own experience some of the relationships existing between these persons. He has imitated their movements and their actions, and through his imitations he has seized upon some of the inner meaning of what is taking place around him.

The child's demand is ever for real people—people that he can see and touch and imitate. If these are not available he will occupy himself with their pictures and listen to stories descriptive of their actions. Moreover, the people that acquire form and life in his imagination become in time almost as real to him as the inhabitants of the outer world, and they also serve as models for his imitation. He will clothe any object in his environment, however inanimate or unpromising, with the feelings, emotions and activities of the people of his imagination. Any one who has observed children cannot fail to realize something of the value which pictures have for them. In lieu of the real objects, pictures seem most desirable, but they should have the color of life if they are to convey much meaning to young children. A drawing, no matter how well executed and no matter how attractive the subject, will be rejected by the normal child for a color daub of a comparatively uninteresting theme.

If, therefore, the teacher of religion would efficiently minister to the demands of the child's nature, he must begin with con-

crete embodiments of religious truths, nor will he experience any great difficulty in finding in the record of Our Lord's life and teaching an abundance of material suited to the capacity of young children. The children should be brought to the knowledge of Jesus and at the outset taught to know Him and to love Him. Through this knowledge they will enter the kingdom of Heaven and in due time they will come to a realization of the great fundamental truths of the Trinity, of Creation and of Redemption. In this procedure the teacher is but following the example and the method of teaching employed by Our Divine Master who repeatedly pointed out the fact that man could come to the Father only through the Son. "I am the way and the truth and the life. No man cometh to the Father but by me." (John XIV., 6).

The teacher of religion will also meet the needs of the children by following Our Lord's example in another respect. When He would teach His humble followers the sublime truths of the kingdom of heaven, He proceeded gradually by first presenting the truth as reflected in surrounding nature. "Consider the lilies how they grow; they toil not, neither do they spin, but I say to you that not even Solomon in all his glory was arrayed as one of these." (Luke, XII., 27). Then He showed them the same truths graven on the human heart and expressed in human conduct. "Or what man is there among you of whom if his son shall ask bread will he give him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then, being evil, know how to give good gifts to your children; how much more will your Father who is in heaven give good things to them that ask him?" (Luke VII., 9-11). Our Savior thus draws on the deepest fountains of activity in human nature to lift His followers up from the life of earth to the contemplation of heavenly truths.

In the light of Our Savior's example it will not be difficult for us to determine several of the features which should characterize our teaching of religion to little children. Our lessons should all be concrete; they should center around our Savior; they should be illustrated by things familiar to the children.

all our lessons and illustrations should lead from nature and from home to the truths lived out in the life of Our Lord. In dealing with little children, especially, we must not rely solely on words, which too often have little more than a superficial meaning for them. We should make sure that the phenomena of nature and the human instincts and emotions that are appealed to as illustrations of religious truths should be familiar to the children, and, moreover, if they cannot be acted out with them, they should be presented in good colored pictures, and in every case Our Lord should be presented to the children in such a picture and the meaning of the New Testament scene chosen brought home to them by a familiar story.

There can be no doubt of the work to be accomplished in the first class in religion for little children of six years of age. They must be brought to Our Lord's feet and taught to know him and to love him. Or perhaps the work might be more truly described as that of giving the children some realization of the great love which Christ bears for them. Through this knowledge and love they will in due time come to know and to love the Father. The child of six who knows not the love of a father or a mother is indeed unfortunate, and from the depths of his privation he appeals to us to make amends to him for a loss too great for any earthly power to repair.

In the atmosphere of parental love the normal child gets his first taste of happiness; in the warmth and light of this love he puts forth the first tender buds of conscious life. Thus are begotten his first voluntary movements, and in his fond embrace of his mother his little arms receive their first access of strength. From his mother's loving accents his ear first learns the rudiments of language and from her lips his first shape themselves to speech. In the glow of feeling generated in the child's heart by parental love, he assimilates the elemental truths that in him lift up human instincts into habits and shape organic tendencies into virtues. And so if we wish the children to grow into the likeness of Jesus Christ, we must lead them to his knee so that they may learn from him the meaning of his love for them. In the glow of feeling that the love of

Jesus awakens in their hearts the germs of Divine Truth will spring into life and will lift mere human impulses into divine virtues.

If our children could go back two thousand years to the hillsides of Judea and could take their places among those privileged little ones to whom Christ extended the gracious invitation "Suffer little children to come unto me and forbid them not"—if it were possible for them to climb upon the Savior's knee and to rest their heads on His sacred breast—if the Savior's hand might rest upon their brows and His blessing sink into their hearts as it sank into the hearts of those little children long ago, here without question would every Christian parent endeavor to bring his child that he might receive his first lesson in religion.

This scene cannot be reproduced in fact, but it still remains for the guidance of those whose privilege it is to train the little ones to walk in the footsteps of the Savior. The robins' loving care for their young and the mother's loving care for her child will serve to bring home to the little ones some realization of Christ's love for them. And the teacher who takes her place by the Savior's side and says with Him, "Suffer the little ones to come unto me and forbid them not," must interpret Christ's love to the children. The love in her own heart for the children committed to her care and the light of heaven in her eyes must interpret for the children the sweet messages of love which Christ brought them from His home in heaven.

The first two or three months' work with the primary class in religion should be devoted to giving the children a realization of Christ's love for them and to the awakening in their hearts, as far as may be, of a responsive love for Christ.

The first part of religion, First Book, will make plain to you our plan of conducting this work. The remainder of the first year's work in the class in religion in our method is devoted to lifting up the fundamental instincts that govern the child's attitude towards his parents. The plan followed in each of the chapters in this and in the subsequent volume, which is intended for the children in the second grade, is

essentially the same. The first book contains five chapters, the second book will contain fifteen or sixteen chapters. In each of these the child is brought to observe the familiar phenomena of surrounding nature and to discover the meaning of the instincts which govern the lower forms of life. From this he is led to a contemplation of home life and human impulse and to trace their government to natural law. From this he is brought to the contemplation of Our Lord's example and to a realization of the supernatural law contained in his teaching.

It is usual to speak of instinct as race habit, nevertheless, the differences between instinct and habit are as numerous, as pronounced, and as important as are their likenesses. Instinct was slowly formed out of the experience of countless generations; habit is built up out of a few isolated experiences of individual life. Instinct is essentially the guardian of race life, it operates in the first instance for the benefit of the race and for the benefit of the individual only in so far as this coincides with the good of the race; habit ministers directly and immediately to individual life, it operates for the good of the race only in so far as this coincides with the needs of the individual. Instinct is rigid; habit is comparatively plastic. Instinct springs from the heart of life and yields but slowly to changes in its environment; habit is a superficial growth that in the young especially may be readily modified. Instinct was fashioned out of the experience of the past as an adjustment to permanent elements in the environment; habit is a thing of the present developed to meet the changing elements in the environment of the individual.

Opposite as are instinct and habit in so many respects the one is but the flowering and the perfection of the other. Instinct may be compared to the native root, habit to the cultivated branch. Instinct is fundamental and it must always remain so; it is in the natural order to habit what the vine is to the branch, what in the supernatural order Christ is to His children.

In the human infant many instincts are found in a rudimentary or atrophied condition, thus rendering education and

the formation of habits both possible and necessary, with corresponding instincts are found highly developed in the young of the higher animals. In nature and in the Christian ideal of education, intelligence and freewill are enthroned in the place of instinct. "Ye shall know the truth and the truth shall make ye free." This freedom is in the first instance individual plasticity or the freedom of the individual from the rigidity of instinct.

It must not be supposed, however, that we can afford to dispense with instinct in the upbuilding of human character. That it is desirable to avoid is the *rigidity* of instinct. It must be remembered that the only permanent elements in character are instincts modified by habits. Habits that are developed from roots in native instincts are comparatively feeble and perishable. Moreover, while it is true in human life that man's instincts lack detailed development, they are nevertheless permeated by strong vital currents which must find their outlet in conduct. We may choose between opposing such vital currents and letting them form themselves at haphazard into habits which are as likely to be injurious as beneficial, or we may wisely determine to guide the instinctive activities of the child so as to form correct habits. It is well to remember that habits, whether good or evil, attain their strength, their permanency and their value or their menace to life from the vitalizing currents of underlying instincts.

Clearly, therefore, the first and the most important work in the teaching of religion, especially in the teaching of religion to young children, is that which is concerned with the education of the instincts and with the lifting of them into Christian virtues. In this way only can we hope to make our religion enduring, in this way only may religion be made something more than a vesture, in this way only will the saving truth of religion reach the fountains of the child's life and convert all the activities of his being to the service of God and of fellow man.

Presuming that the first phase of the work of teaching religion has been successfully accomplished and that the

been developed in the child's consciousness the appropriate feelings and emotions, that is, the feelings towards God which a normal, happy child should have towards his parents, we must now endeavor to give them an understanding of the great fundamental truths of the Christian religion. In this task we must select those truths which are most closely related to the child's instincts, particularly those truths which may most readily be engrafted on the child's instinctive attitudes towards his parents.

The first strongly marked instincts to appear in the human infant are those which determine his attitude towards his parents, and among these five stand out conspicuously. In obedience to these instincts the infant turns to his parents for love, for food, for protection, for remedy, and for models on which to form his conduct. And in these same instincts the attitude of the Christian towards God is foreshadowed. No matter how highly developed he may be in mind or in heart, no matter how richly endowed he may be with grace and virtue, he still turns to his Heavenly Father as the unfailing source of all that he desires. In Him he finds the highest embodiment of parental love, to Him he turns for protection against all danger, in Him he finds his last resource in the hour of suffering, and he ever looks towards Him as the model that is to orientate all his activities. To the very end his prayer remains, Our Father, who art in Heaven, give us this day our daily bread, lead us not into temptation, deliver us from evil.

In our First Book the child's reliance on the love of the Father and of Jesus is developed around the pictures of Christ Preaching from the Boat and of His Blessing Little Children. The other instincts are developed around the Multiplication of the Loaves and Fishes, Peter Sinking, the Storm at Sea, the Healing of the Sick, and the Nativity. In the Second Book, designed for children in the second grade, the themes are, Obedience, Sin, Redemption, Sacramental grace. The reward of obedience is presented to the child in connection with the picture of the Annunciation. The child is made to realize that the Heavenly Father sent down the Infant Jesus to the Blessed

Virgin because of her perfect obedience. The Hail Mary is developed in connection with this chapter. In the next chapters the motif is obedience leading to worship. The first of creatures brings a message from the Father to the first of men in the Gloria scene. Obedience leads to the revelation of the shepherds. The star brings the message of the Father to the kings and the wise men. Obedience to this command leads to the worship of the Magi. That God commands us for our own good is developed in connection with the Annunciation, the Flight into Egypt, and the Return from Egypt. The model of perfect obedience is exhibited to the child in the Finding in the Temple. That perfect obedience leads to conquest is shown in Christ's miracles, particularly in connection with the healing of the daughter of Jairus. The meaning of death and its source brings the child to the point of the expulsion of our first parents. The children have learned that all nature, the angels, the shepherds, the kings, the Wise Men, Joseph, Mary, and the Child Jesus yield in obedience to the commands of God, are prepared for the consequences of the disobedience of our first parents and its consequences. The conquest of love over sin is developed in the return of the Prodigal. The difficulty that sometimes attaches to obedience is brought out in the pictures of Gethsemane and Calvary. The conquest over physical death is developed in the picture of the Resurrection. The conquest over sin and disobedience is developed in the Ascension. Man's need of Divine assistance to imitate Our Lord in His heroic obedience is developed in the Pentecostal scene. This is followed by the meaning of spiritual grace and the preparation for first confession.

The limits of this paper render it impossible to develop the method to be employed and the details of the work for the second year. This is equally true of the subsequent course. It may suffice here to say that the volume for use in the third and fourth grades will make the child familiar with the teaching of Christianity as embodied in the organic activity of the Church, in her Sacraments and in her Ritual. In the course for the fifth and sixth grades the children will become familiar with the exact formulation of Christian Doctrine, and the

find the truths of a supernatural order reflected in natural phenomena and also reflected from every page of science. In the seventh and eighth grades the truths of Christianity will be unfolded in connection with the history of the Old and New Testament and the history of the Church.

DISCUSSION.

REV. P. C. YORKE, D. D.: The fact that Dr. Shields has not read the paper which was submitted to me for discussion has its advantages and its disadvantages. He has in his brilliant lecture just delivered, developed and elaborated a portion of his paper and it is thus an advantage to us who have read the original document to follow the progress of his thought. It is a disadvantage, inasmuch as it cuts across the current of the reflections excited by his written work and leaves you without adequate preparation for some of the arguments I had based on matter that you will not be made acquainted with until the printed report appears. In other words to understand my position it is necessary for you to have before your eyes precisely the same paper which I was asked to discuss.

Not indeed that I have any intention of formally controverting or scientifically criticising the arguments of the learned professor. It would be presumptuous on my part to take such an attitude. Those of you who have read the first lessons of to-day's office will remember how David tried on the armor of Saul before going out to meet Goliath. He could not walk in the heavy accoutrements and put them aside with the words *non habeo usum*.

In the same way I have no particular desire to enter on the difficult pathways of the physiological psychology or to explore the abstruse terminology of modern pedagogy. As an ordinary pastor I would take the ordinary child and consider what are the methods that would produce in him the best results.

I wish to pass by the question as to whether he is merely a bundle of instincts and habits and that our aim is to pick out and develop the useful instincts and to atrophy the noxious by disuse. How far he is merely a culture-medium for intellectual germs I do not presume to say and it is not to the question to discuss the extent of his natural spontaneity and the efficacy of that grace which casteth out and overcometh nature. There are many statements in Dr. Shields' paper which, as St. Peter says of the Epistles of St. Paul, are written according to the wisdom given him, and in which are certain things hard to be understood which the unlearned and unstable wrest to their own destruction. You will excuse me, I am sure, if I gracefully avoid such troubles as these.

My object, therefore, is to add a few plain and simple considerations which may serve as extensions of the line of argument in Dr. Shields'

discourse and perhaps limitations to the highly ingenious method he has elaborated.

The first consideration is that Dr. Shields' method is somewhat analogous to that of the physicist who wishes to cultivate a germ or bacterium which he desires to identify or to study. You know that the doctor, for instance, can take a sample of your blood and after a short time bring back to you properly named and tagged the microbe that is disturbing your system. In order to reach that result they must have a culture they call a clean culture. They must rigorously exclude every foreign germ. These minute bodies are of decidedly cannibalistic tendencies; if full access were given to them it might well happen that your particular bacillus might not appear at all in the microscopic slide.

Now, if the method of inoculating the mind with germinal truths or of letting nature take its course is to be followed by us in the teaching of Christian Doctrine we must postulate a sterilized child and a sterile culture. But the trouble is that the mind of the child is not sterile and cannot be sterilized. The child lives, moves and has its being in a tainted atmosphere and is beaten upon by a very storm of germs that lodge in his character. To use Dr. Shields' own expression the truths of Christian Doctrine are as the mustard seed, but unfortunately too they are as the seed that was sown some by the wayside, some on the rock and some among thorns.

A method therefore that confines itself merely to the planting of a seed and does not take into account the previous work of ploughing and harrowing and the concomitant work of weeding and cultivation cannot succeed in the very good ground of the ideal child, but I doubt if it will produce all the results we demand in the children of men, of whom it is written that their imaginations are prone to evil from their youth.

It seems to me that the analogy of food which Dr. Shields so beautifully expresses might be further considered with profit especially from the standpoint of the waste of nature. Dr. Shields states that unless the food taken into the body be at once incorporated into the living structure and rendered functional, it becomes a menace and a beginning of rot. That statement is true only under certain very restricted conditions. The human body is a machine far more wasteful than the steam engine; in fact it assimilates only a small part of the bulk of the food presented to it. This is nature's method of waste. A million flower seeds are sown where one reproduces its kind. It is true, science can extract the nutritive elements of the food and put them into a capsule, but I don't think we would rise very content from a capsule breakfast or a French omelette served in a pill-box. In the same manner I do not think that Christian Doctrine could be very satisfactorily taught by the methods of the Boy Scout Squad.

I have great respect in theory for modern science—for scientific history, fast foods, scientific history and scientific charity, but in practice I

to hold with the old ways of mother nature. After all in the matter of food there are a few great staples which the experience of the race has shown to be able to provide our bodies with all the nutriment they require. Bread and meat, milk and butter, potatoes and eggs, give the ordinary man all the elements to repair the wear and tear of life. How they do it the ordinary man does not care and like myself he has a creepy sensation when he sees a bill of fare analyzed into calories, food-pounds, proteids and the rest.

In the same way in the teaching of Christian Doctrine there are certain great staples by which the mind and soul are nourished. Prayers, catechism, the Bible, pictures, hymns, the saints, the liturgy, devotions, Church history and the like, are the old traditional means for the inculcation of Christian Doctrine. No doubt there is in them much that is waste, much that is mere memory-load, much that is unscientific, but that is only saying that they are natural. They are the food on which the Christian people have fed from time immemorial and on them twice thirty generations of the Saints have been built up to the full measure of the stature of Christ.

There is an analogy between religious education and secular education though we must not press the analogy too far. In secular education we have great staple means of education such as the three R's, the classics, the higher mathematics. It is possible to have "Reading Made Easy" and "Simplified Geometry" and "Predigested Classics," but what are they worth as means of education? The scholar follows the pleasant easy road as far as it goes but it does not go far. He reaches a point where he has to strike out for himself, where he has to face the moor and the fen, the crag and the torrent, and let me tell you that all the kindergarten exercises he has been following are of very little use to him when it comes to the real work of men.

Dr. Shields has argued ably against a method of teaching Christian Doctrine which consists in loading the memory with catechism answers. I am willing to go very far with him there. Indeed I believe that it would be a good thing for education if the Most Rev. Archbishops would reconstitute the committee they formed some years ago for the revision of the Baltimore Catechism. That book could be easily cut in half to the great advantage of teacher and pupil alike.

At the same time I must disagree with Dr. Shields on two points. First, I believe some kind of a catechism is necessary. Since the time St. Paul exhorted Timothy to hold the form of sound words, the Church has been careful to formulate her doctrine in clear and precise statements. While there is need of much preliminary training and the catechism itself should be the flowering of the previous instruction, a formulated answer is necessary and such a formulated answer is best provided for by the catechism method.

Secondly, I do not believe with Dr. Shields that a child should by rote only the things that he can understand. To confine a child to nursery rhymes is not the best way to train his memory. It is doubtful on the new system he would be permitted nursery rhymes for memory. Science has found mysteries in Old Mother Hubbard and dragged to the prehistoric myth that lay concealed in the four and twenty black that were baked in the pie.

In my opinion there is no danger in our modern system of overloading the memory. The danger is that we don't cultivate it and that the fallow field it is overgrown with briars and brambles and thistles and noxious weeds.

Now in conclusion I would put one more thought before you, Brothers and Sisters, teachers in our Catholic schools. Teaching is both a science and an art. It is good for you to know the scientific basis and the scientific justification of the methods you use, but after all for you and for the children it is the art that counts. Now art is a very peculiar thing. It blows like the spirit where it listeth. We cannot conjure it from the heavens by spells or charms. But from time to time men and women appear who possess the art in a high form and though they do not desire the help of science and study and practice, their art is in themselves, a native power which informs all they do. As in the arts of painting, sculpture and architecture we have had Michael Angelos and Raphael and Murillos, so we have had great masters in the art of teaching. As in the fine arts the masters founded a school in which their disciples followed their methods, so in the Catholic Church the great teachers created schools of teaching. They are the founders of the religious teaching orders and you are their children. Their methods were different, the methods of the painters were different, but they are the best methods for their own peculiar school. To you I say, if you would succeed in your holy vocation, enter into the spirit of your holy founders, follow their lives and their ways, understand their aims and with the permission and allowance for time and circumstance conform yourselves to their methods. In that way you will develop in the fullest and most natural manner your own powers and the powers of the institute to which you belong and you will give of your best to the children whom God has committed to your care.

And to end, do not be afraid of giving too much of God's truth to the little ones. Their ears are keener than ours to the harmonies of the spheres and their innocent eyes see through a clearer medium the beauty that is ever ancient and ever new. Let us not judge them by our science and the heaviness of our eyes. Rather let us measure them by the words of their Master to whose feet we bring them: "I give thanks, O Heavenly Father, that thou hast hidden these things from the wise and prudent and hast revealed them unto little babes."

BROTHER CHRYSOSTOM: There can be but one view about the transcendent importance of the subject of Rev. Dr. Shields' paper. It taps the very roots of Christianity. If I were called upon to express in one word the end and aim of the method of religious instruction which he has outlined for us, I should reply that he seeks to make religion *functional*. In the brief span of time allotted to me, I will confine myself to *three* points.

1. His method is based on well-known laws of biology and psychology. Movement of body and mind may be considered not merely a sign but a very condition of life in this world. The schoolmen entertained no doubt of the dictum, *vita est in motu*. If any in this assembly have had a close practical acquaintance with boys of more or less indifferent home surroundings and with none but public school training, he must have been amazed at their appalling ignorance of fundamental Christian truths if it fell to his lot to train them for first Communion. Had they been *physically* blind, and had he promised to restore their sight if they would but follow his directions, how deep and abiding their interest would have been, how persevering their efforts, how plastic their obedience! But when there is question of the eternal verities that may open the gates of life eternal, they lack the first elements of appreciation and their attention languishes into apathy. Is any further comment necessary to emphasize the utter inadequacy of the training provided by the public schools, to meet the needs of our boys and girls? Do we seek further proof that the opening of the sluices of water-tight compartments of religion, for a meager half-hour every day, will by no means irrigate the child's soul and help bring forth fruits worthy of Catholicity?

The brain is a unit, and, in consequence, I have long entertained the view that defective pupils may be led out of the darkness of apparent stupidity into the light of genuine culture through the way of motor training and manual exercise. Repeated and methodical stimulation of the motor area must quicken into activity the sensory centers of the brain. Does not this principle suggest to us that even boys who show dullness of comprehension or indifference of interest in matters of religion may yet really possess the promise and potency of a spirituality which we have not yet put within their reach?

If we now descend to some of the details of the first course in religious instruction which Dr. Shields has prepared, at the sacrifice of so much time and labor, we shall find that he has uniformly made use of the very latest returns from biology and psychology. It is therefore characteristic that he not only appeals to the five primary instincts of the child—the instincts for love, food, protection, remedy, and imitation—but also that he chooses verse as the medium of instruction, for rhyme is the language of childhood, the faithful ally of memory. In this respect, then, he follows the lines of least resistance and greatest attraction. A second item to his credit is that he makes application so consistently and so methodically of the axiom: *Nihil est in intellectu quod non prius fuerit*

in sensu, which the schoolmen very wisely made the corner stone of the theory of knowledge. But what the child gains through this source is not sufficient unless it be reinforced in new surroundings and with new associations. This is a truth which he skilfully applies in the first catechism in leading the child from observation of the mother robin up to a realization of divine providence.

This, however, is less important after all than the question of the permanent effect of real religious teaching on the life of the pupil. That great master of the spiritual life, St. Francis de Sales, not only said that if a man were to meditate *five minutes* daily, he would be saved; he also stated that the great purpose of the reflections which constitute the body of the meditation is to move the will to the amendment of life. So, too, each catechism lesson should raise this question in the pupil's mind: What does this mean for me? To what line of conduct does this increase of knowledge edge bind me, and how am I to carry it into practice?

It is just here that appeal to the emotions may be of great help. I remember a remark in passing that the emotions have received rather scant consideration from many Catholic psychologists and the result is a distinct loss. Again and again have I found it important to remind students at the beginning of the scholastic year that it is utterly impossible for them to profit as they ought by lessons and lectures if they entertain a prejudice against the professor; nay more, that it is even impossible for them to get the full benefit of his explanations if they are not in sympathy with him. Hence the immeasurable importance of making the lesson in religion the finest, the most interesting, the most ennobling lesson of the day.

From a psychological view point the appeal to music is doubly sound, for it develops the æsthetic sense as well as the sense of rhythm and it plucks our heartstrings until they respond to the great lessons of Christianity.

Shakespeare has said: "He that hath not music in his soul and is moved by concord of sweet sounds, is fit for treasons, stratagems and spoils." For the benefit of those who doubt that boys and girls attain to more than one lesson to the perfection of operatic tenors and prima donnas, let me add that Shakespeare insists upon *concord* and sweet sounds.

II. *Objections.* (a) It will cost too much to introduce such a series of books.—I doubt it. But let us, for the sake of discussion, grant it; then it becomes the duty of this convocation in this year of grace 1908 to take such summary measures as will *practically* convince Catholic prelates, pastors, superintendents, and principals that really our Lord's way of teaching religion may possibly be better than that of mere man. Copies of the book might also be offered as prizes for good conduct, regular attendance, and good lessons in catechism. Let us not forget that such a book may become a silent missionary in the family and among the child's playmates.

(b) The catechisms in use at present must be relegated to second-hand book stores.—Again I dissent. The Brothers of the Christian Schools, for instance, think that they have a very good series of works on Christ

Doctrine, and they are justified in this view by the hearty commendations of both Leo XIII and Pius X. But these books are intended for students of more mature mind than those whom we are now considering; for Dr. Shields is at present concerned with a *primer* of religion. The hearty coöperation of this Association ought to do much to give his book and the method a fair trial and generous support throughout the United States.

III. *Suggestions.* To many it has doubtless appeared strange that approved methods of modern pedagogy should not long ago have become a marked feature of religious instruction. Yet I venture to say that this delay is just what we should have expected. It takes time for the collective mind to realize the meaning and scope of a principle, and not all men are quick to appreciate the extent to which the workings of divine grace are conditioned by nature. But let me come to the final question: What are we going to do about this cumulative method of religious teaching? Are we simply to shake our heads and say of present conditions: "Tis true, 'tis pity, and pity 'tis, 'tis true?" Many here present may be members of religious congregations. Do they find in the plan suggested something contrary to the spirit of their respective institutes? This is not probable. To take the Brothers of the Christian Schools, in particular, we find in those twelve wonderful meditations on school which their Founder wrote to be made the subject of reflection and examination in time of retreat, many a striking corroboration of the views expressed by Dr. Shields. In the second meditation St. La Salle tells us that the children "must be impregnated with a Christian spirit." In the fourth, he reminds us that "Christ taught his disciples by example how they were to proceed in gaining souls to God. *Study the means He adopted,*" he continues, "to make His disciples adept in the practice of the gospel truths." In the eighth, he says: "You must take special care to make them [your pupils] practice the Christian virtues. The same may be said of the good works in keeping with their age; for, however pure their faith, however firm it may be, unless they embrace the practice of good works, it will be of no avail." Could there be a more specific indication of the religious application of the principle of motor training? In the tenth meditation he gives a very emphatic warning: "Though obliged to reprimand and reprove, punishment is not to be inflicted upon pupils during the time of catechism, *lest that precious time acquire distasteful associations in their minds.*" Hence the recommendation, which has become a very general practice, to open the lesson with prayer and the singing of a few stanzas of a hymn to help lift both mind and heart up from earth to God. All distracting elements, whether on blackboard or on desk of either teacher or pupil, are to be removed, so that nothing may remain to hinder the efficacy of the lesson. The assimilation of the matter taught is held by De La Salle to be essential, since the pupils are to be asked at the end of the lesson to indicate in explicit terms how it may be applied

practically, and the emotions are again appealed to in the singing of verses from an appropriate hymn.

However, the explanation of the lesson is not sufficient to effect thorough assimilation, and so from time to time throughout the day value is increased by short prayers. But its most valuable auxiliary is found in the few moments of reflection prescribed for the opening of the day in the classroom when the Brother is called upon to make a special appeal to the hearts of his pupils, to warn them against evil tendencies which they may have manifested, and to indicate in detail the ways and means of acquiring the virtues proper to their age and condition. I forbear to weary you. I have already referred to the three volumes, *Exposition of Christian Doctrine*, and to the *Manual of Christian Doctrine*. To these I may add the *Christian Teacher Encouraged*, which Brother Constantius has adapted to the needs of our country. But there is another work which has won the high commendation of Pope Pius X, and which refers directly to our discussion today; it is the *Catechist's Manual*, which is soon to appear in English dress. Does this contravene the principles of Dr. Shields? By no means. It rather confirms them, and offers various devices and with suggestions as to ways and means.

If all this be true of the Christian Brothers, there must be much also true of other religious congregations with which the method of Dr. Shields can be assimilated to the great benefit of the young.

In conclusion, if it be true that a special glory is due to the great Gerson, Chancellor of the University of Paris, for his zeal in teaching religion to the little ones of Christ, should we not to-day look upon this as a happy omen that a professor of the Catholic University devotes so much time and toil and zeal to the work of enriching with the results in which he has already gained a name, the subject of all the most important, *Christian Doctrine*? It is a very positive indication of a growing conviction of an underlying unity that obtains or should obtain in all grades of Catholic education. When that conviction becomes deep, abiding and general, Catholic education will become really *functional*.

BROTHER JUSTIN: It is not for me to presume to criticise the work so learned a body of men as the professors of our great universities have neither the desire nor the ability to do so. Dr. Shields is not only very distinguished, but he is a holy man.

The child, in the natural order, has the qualities common to the child of Adam; but the child that is baptised has a great deal more—it has the instincts of faith. The Holy Ghost is in it; the child seizes the truths of Christian Doctrine, and he seizes them all the more readily because of the gift of faith that he has received in baptism. If this be the fact, how important of teaching the catechism, that treats of God and our religion, well.

The catechism is the work of the Holy Ghost in the souls of children; we coöperating with Him, and we will succeed by prayer and study.

When children go to work many of them do not practise their religion; every priest in the country knows this to be true. The chief reason is because they are not thoroughly instructed. For my own part I can say, that I never had a class of boys, who, on the whole, did not practise their religion after they had left school. I attribute this to the fact that I taught the catechism with great care and always had the reverend pastor's coöperation.

There's no history of any kind so good, so interesting, so productive of happy results as the Bible, and Rev. Dr. Shields cannot receive too much praise for the happy way in which he brings in our Lord's illustrations. The Bible is the word of God, the God of the living, not the God of the dead. Teach a boy who and what God is, bring him up in the way in which he is to go and he will never abandon his religion altogether, however many mistakes he may make. It is our good fortune to have thousands of holy sisters, zealous, well educated, training the youth of our land to obey the commands of God and working for the salvation of America.

BROTHER JOHN A. WALDRON: Before taking part in the discussion, there is one suggestion I would like to offer on a remark that has been made. It was said that the child should understand everything he is to study by heart. In the discussion of Dr. Shields' method Father Yorke made use of two words in a way that will illustrate how a teacher may make the understanding of difficult or technical words easier for his pupils.

Father Yorke used the word "segregate" and immediately added as its equivalent the word "separate." This is a good method for the teacher to follow. If he has to introduce a new and difficult word, let him add to it a synonymous word or phrase with which the pupil is more familiar. Thus every child will catch the meaning of the word "segregate" in this sentence of the teacher. "I will now *segregate*, or *separate*, or *set apart* the tardy pupils of the class." Likewise he has no difficulty in knowing what is meant by the *nativity* or *birth* of our Lord, or by the *assumption* or *taking up into* heaven of the Blessed Virgin. But there are limitations to this as to every method of making the child familiar with difficult words, and the difficulty becomes greater in the teaching of religious truths, because they involve the supernatural and the mystery.

Coming directly to the subject under discussion, I ask myself, what is my situation when I have a religious truth to explain to my class? It is this: There is a very definite idea of the truth in my mind, which I wish to transfer to the mind of the child. In the process of transferring this idea I must remember that I have a twofold work to do. First, I must place the truth in his mind. I cannot, however, give him the whole of my conception of the truth, because my mind is more matured and better informed on many subjects connected with the truth, which are as yet unknown to the child. He can take only a part of the knowledge I have. I must, therefore, when preparing my class, separate, or, to use Father Yorke's expression, I must segregate that portion of my knowledge which

I wish to place in the mind of the child for immediate or future action. Secondly, while imparting the truth to the mind of the child, I develop his memory, understanding and will. I must find a way to reach and influence all of these powers, and this is the most important part of my work in the classroom.

With this two-fold aim before me, I am ready for the lesson I have to give. Now if I have a Catechism class of 30 or 40—I hope there is nobody here who has to teach a class of 60 or 70 in this all-important business—it is essential that I know whether I have caught the interest of my children, whether they are paying attention to me, and to do this I must see their eyes, which are the mirrors of their minds. I must test my work a great deal with my own eyes. If my class is so large that I cannot see the eyes of all my children I am deprived of one of the tools of my trade. Besides this, with too large a class, I am unable to test whether they have understood me at all, or to what extent they understand my explanation. How, then, can I do justice to my teaching of religion?

In the work of imparting Christian Doctrine, shall I require my children to study only what they can understand, or should I have them commit to memory necessary truths which they do not understand, and then, in their maturer years for a comprehension of what they have stored in childhood?

For my part, I *do* believe not only in cultivating the memory as required by the second of the two aims in teaching, but also in using the memory as a storehouse of knowledge for the first of these aims, that of imparting a knowledge of religious truths. What powers are most alive in the child? Are they not his memory, and his propensity to imitate, and his understanding or his will power? It would, therefore, be a serious error, in my estimation, to suppress or minimize the functions of memory in the early years of religious teaching. The development of the understanding must, of course, receive constant attention. In this process memory will be an efficient aid. Does not every teacher know how constantly the child is drawing from the storehouse of memory his undigested facts and truths that have been lying there for years awaiting the call of the understanding?

With this training of the memory and the understanding in the acquisition of religious truths, must go the forming of the will. In this last lies the most important work of the teacher. Unless the will be trained to the practice of virtue, there will be no fruit gathered from the planting of the seed of Christian Doctrine.

REV. WILLIAM J. EGAN: I do not think that the gentlemen of the Catholic University desire to have a monopoly of the method of teaching in every Catholic classroom in the country. We are all of course very thankful to the learned professors for their able papers and their advice, but, in discussing the methods of teaching Christian Doctrine we have to consider the teachers as well as the child. The professors of the University

have very wisely consulted with the sisters, brothers and priests of the schools and have sought to coördinate their work with the actual conditions as found in the schools; but they must also be as ready to accept criticisms as they have been to give advice.

I do not think that Doctor Yorke had the least intention of severely criticising the methods that have been explained to us by Doctor Shields. I am sure he has, like all of us, the highest regard for the learning and the skill of Doctor Shields, as exhibited in his excellent lecture of this afternoon. But there are "many men of many minds," and it is only by coöperation of these minds that we can arrive at the best results.

One fact more. Doctor Yorke says that we cannot wait for that gradual development that Dr. Shields' methods seem to require. We all know that many of our Catholic children leave school after the sixth grade, and before leaving school they ought to know very thoroughly all the essentials of their religion. They do well, then, to study their Catechism verbatim, and when their minds unfold later on, their memory will bring back to their understanding the truths that they have learned.

The things that Brother Waldron mentioned in the process of teaching Christian Doctrine ought to be minded; the memory, the understanding and the will. Each one has its proper place, and memory comes first of all.

We have also to consider the text-books which we are using in teaching Christian Doctrine. There is hardly a fit catechism used in our Catholic schools. I have taught catechism for a number of years, and I have had books in which there were at least two hundred mistakes in language. Some of them are translations from foreign languages, and their style is an insult to the English tongue. We have had enough of bad translations of mediocre foreign books on religion. It is time that we have a first-class catechism in good English for English-speaking children.

We should have catechisms adapted to the different ages and capacities of the children, and when we get this good set of catechisms we shall be more in a position to follow out the beautiful methods outlined and explained by Doctor Shields.

VERY REV. E. A. PACE, D. D.: Without prolonging the discussion, I wish to notice some of the points touched on in the criticism of Dr. Shields' statements. It seems to me that the significance of Father Yorke's remarks has not been fully appreciated. In his criticism of the Shields' method, he brought out his own views quite clearly, not by using abstract propositions such as are found in the answers which many catechisms provide for their equally abstract questions, but by giving concrete illustrations, by citing facts from biology and physiology. It would be hard to find a better application by a skillful teacher of the very methods which Dr. Shields advocates.

Dr. Shields does not object to the cultivation of memory; what he does object to is the use of memory in such a way as to make the mind a mere

record of answers which may or may not be understood. What is the value of such memorizing? The phonograph remembers; it is a better preserver than any human mind; but what good does all that do to the phonograph? You can teach a man a formula and have him repeat it as often as you please without adding anything to his real knowledge. You can teach a child all the answers in the catechism without in any way affecting the life of that child except perhaps in surcharging his brain and wearying his mind. Such a retention of words without meaning for the learner may often be found in grown-up children who have abandoned the practice of their religion after leaving an otherwise excellent Christian school. Brother Justin's statement is no doubt very consoling; but it does not do away with the unpleasant fact that many who have been drilled for years in the catechism are rather poor examples of its practical teaching. The only remedy is to impart religious truth by the same effectual methods which are employed in teaching other branches of knowledge, and to make that truth a vital factor in the thought and action of the child, the youth and the man.

Father Yorke speaks of the great masters in the teaching of Christian doctrine and compares them to the great artists who found imitators and established schools. The comparison is quite appropriate, but if we are to follow these great examples we surely cannot retain the mechanical device of the catechism as it is now presented to the child. One hardly conceives of a Raphael or a Michael Angelo instructing his pupils simply by getting them to memorize a manual of questions and answers on color, perspective and form.

Besides, and this is the essential thing in the Shields' method, we have as our principal example the Supreme Artist and Teacher. No one could certainly have given a better example in teaching the truths of Christianity than Christ Himself. And yet, how often does He cast His teaching in the form of abstract propositions? On the contrary, He continually employs the parable, the lesson from nature, the homely facts of everyday life; and with these He binds up in the minds of His hearers the great truths of the Kingdom of Heaven.

The Church but follows His example in her liturgy where she appeals to the senses and reaches the intellect through symbols. What we need is to bring her methods and the methods of our Lord into our own teaching of religion. And the attempt to supply this need has resulted in the preparation by Dr. Shields of manuals based on methods at once scientific and in keeping with the nature of the subject.

REV. P. C. YORKE: I have a most decided objection to being set down as a horrible example of the method. As I have already hinted the differences that divide my way of looking at the matter and Dr. Shields' way of looking at the matter are very great, nay, fundamental. I did not think this the occasion or here the place to expatiate on these

differences. I merely stood aside and proceeded on other lines in my criticism. But in view of what Dr. Pace has said I feel it my duty to state that the difference between us is a difference of philosophy, and in my opinion his system of pedagogy is nothing less than revolutionary.

As to memory work it seems to me that virtue lies in the middle. I don't believe in mere brute memory work, and I don't think any educator good or bad believes in it. After all the human soul is not a machine with a phonographic attachment called the memory. You can't work any faculty of the soul without affecting the others. Overdone memory work may be like filling a narrow-necked bottle by dashing a pail of water over it. There is great waste, but the bottle can be filled.

But memory work of this kind is quite different from the memory work which I claim to be necessary in the teaching of religion. Must we not learn our prayers? Do you suppose that the child at his mother's knee knows the meaning of all the sublime phrases of the Our Father, or the Hail Mary. Shall we say to the Catholic mother: "You must not encourage the pernicious practice of 'memory load' until your child can comprehend at least one exegetical disquisition on the Lord's Prayer; he must not babble its words to His Father in heaven." The mother who can make marvellous meanings out of the chuckles and indeterminate sounds of the baby language knows better how God hears his children's prayers.

Especially the formulæ which enshrine Catholic doctrine must be carried by the memory. Inaccuracy is the sin of the new pedagogy, and nowhere will inaccuracy work such havoc as in religion. Definitions are necessary, and there is only one way to make sure of definitions and that is by the brute force of memory. Every man must be his own phonograph.

Here I wish to call attention to the inferences drawn from our Lord's methods. Our Lord was dealing with grown people, with people, some highly and all fairly well trained in their religion. We do not know what His methods would be if He had to deal with a common school. Then it is not fair to insist solely on the parables as His method of teaching. He did also cast His doctrine in the form of abstract and abstruse propositions.

Finally, I wish to state that my differences with Dr. Shields are inspired by the one thought of bringing out more fully and more clearly the basic principles that underlie Catholic pedagogy. I believe we Catholics have in our own philosophy, in our own practice, in our own experience a true Catholic pedagogy and that we do not need to go outside our own resources, not only to conserve our system of schools at the highest point of efficiency, but also to give scientific justification for the principles and methods which are the noblest gift your holy founders gave you brothers and

sisters of the Catholic schools, when they called you and trained you to spend yourselves and to be spent for the children of Christ.

REV. T. E. SHIELDS, PH. D.: I have listened with great interest to the various remarks by the parties to this discussion and I am more pleased to note that while the points of agreement belong to essential points of difference are secondary, and even then are, to a large extent, apparent rather than real. If the latter have been brought out with emphasis, this, I am persuaded, is due to the fact that the content of the paper has not been fully understood and that as a natural result, my argument of certain psychological data has been misinterpreted.

If I may refer at once to what Father Yorke has urged, I should say that I have not the slightest intention to depreciate the value of memory. On the contrary, it is just because I set great store by this faculty of the soul that I am anxious to secure its proper cultivation. The issue, then, is not whether in teaching Christian Doctrine we shall appeal to the memory, but whether memory gives the best service when it is forced to carry a burden of ideas that to the child's mind are meaningless. My intention is that our teaching should not simply provide things worth remembering, but also provide them in such a way as to help on the development of memory and at the same time bring into activity in due measure the other faculties of understanding and feeling. Like these, memory develops in its infancy as well as its maturity; and it should not be expected to be at its incipient stage what is often found hard when it has been more thoroughly trained. How this training may be conducted is shown in the book of our series on Religion which is just now going through the press. In view of what Father Yorke has said, you may be interested to know that the very first chapter in that book ends with the recitation of the "Our Father": and I am confident that when the child has been prepared according to the method embodied in that chapter, his recitation of this beautiful prayer will have a deeper meaning for him and a better effect upon his life than if he had merely learned it by rote.

If it is not already clear, I should now state in so many words that the paper had chiefly in view the work of the first grade only; and that this is true of the book which I have just mentioned. In this grade, I am convinced, the child can gain nothing by memorizing definitions and formulas, for his mind is not yet prepared for them. But this by no means implies that my method discards exact statements of Christian Doctrine. What I maintain is that just on account of their great importance and the sacredness of the truth which they contain, they should be presented to the mind when it is able to grasp them more firmly and make them a vital part of its knowledge. The issue here is not whether we shall use formulas of doctrine, but whether we shall use them when the mind is in a position to profit by them: in other words when all the earlier development has been so managed as to secure for these great truths a proper setting in the

This manner of dealing with memory and with all the other faculties is in direct opposition to many things that deck themselves out with the name of "modern pedagogy." It is a corrective on purely psychological grounds of many other things that are supposed to be specimens of "applied psychology." And further, it seeks the remedy, so far as the teaching of religion is concerned, not in the subtleties of any philosophical system, but in the example of Our Lord Himself. It is only, of course, an imperfect imitation as regards the details; however, I cannot but think that the underlying principle is sound—to-wit: that in teaching His truth, no less than in living His life, the Master is the best model.

Whatever knowledge His disciples or the multitude may have possessed they were, in respect of His teaching, but children; or rather, they were further away in their habitual thought from the doctrine He taught, than the unspoiled child. So that He demanded of them, adults as they were, that they should listen to Him as the merest child would listen, "Unless ye become as one of these ye cannot enter the Kingdom of Heaven." One great mistake of so-called pedagogical method has been to treat the child as though he were a man; and this mistake is precisely what the method I advocate seeks to avoid. In particular, it abstains from any and all "disquisitions," exegetical or otherwise, on any of Our Lord's teaching, because these have their proper place only when the mind has reached a proportionate stage of development.

The saintly men and women who founded the teaching orders could certainly have had no higher aim than to perpetuate in their institutions and methods what they found exemplified in Christ and His Church. The very fact that they strive to imitate the Master as closely as possible is a sufficient guarantee that they will appreciate any and every attempt to make their teaching conform thoroughly to that of Our Lord. To their encouragement and to the practical suggestions I have received from them during many years of coöperation with them, I owe practically whatever my book contains of lasting utility. With them and with Father Yorke I insist that there is a true Catholic pedagogy; but I am also convinced that to verify this claim, it is above all things needful to make Christ's method the center and source of our teaching.

THE PHYSICAL CARE OF THE CHILD

JOHN E. GREIWE, M. D.

When I received the invitation to address this body of instructors, I accepted the call with pleasure, feeling that the subject was not only one that deserves the highest consideration, but at the same time conscious of the fact, that this city with a population of 400,000 people, has just awakened to a sense of duty, which we owe to our children at school.

It is a matter of great comfort to know, however, that the attention of the public, and of those in charge of public affairs is once thoroughly aroused to the necessity of certain improvements in things that concern public health, we can expect with a prompt and generous response.

Conservative old Cincinnati has lifted her drooping lids, the hour of awakening has come, and aroused from her long, deep sleep, she is making rapid strides to the front, with new school buildings and public parks, and her children now enjoy that to which they are rightfully entitled.

We have had a very practical demonstration of the value of our new waterworks in the prevention of typhoid fever. The money so spent has already yielded the highest rate of interest in lives saved from this dreadful scourge. It has been said that the Ohio river is 1000 miles long, and it represents just 1000 miles of typhoid fever. Cincinnati has the distinction of having demonstrated to the world the possibility of making practical use of the researches in scientific medicine, and has absolutely thrown off this constant danger of a deadly borne disease.

I speak of this on this occasion with a purpose, because the measures introduced here to prevent disease have been just as successful as those magnificent triumphs in Panama Zone of the extermination of malaria and yellow fever. The one is a local triumph, and the other a national victory, but both

an expression of the standing of the medical profession of to-day, representing the trend of medical thought and action. It is demonstrative of this fact, that we shall be better able to benefit the human family by preventive measures, than by the application of more doubtful measures in treating disease when already existing.

It is extremely gratifying to the medical profession to know how intensely interested is the public in the newer medical discoveries. The educated man or woman of to-day is better informed as to the real nature of the infectious and contagious diseases than was the general practitioner of a quarter of a century ago.

I recall with a great deal of interest the fact, that the first course of medical lectures which I attended in this city was delivered by men eminent in their profession, at a time when the light of new medical thought was just beginning to break into some of the darkest and most mysterious chapters in medicine. Up to that time, practically a quarter of a century ago, our knowledge of the causes of the so-called infectious diseases was not only limited, but it was most materially obscured by the too frequent combination of a few known facts and a great many ingenious theories. When I think of what has been done since my student days, particularly in the establishment of the true nature of disease, and when I realize how valuable have been the lessons which have come to the world as the result of the painstaking investigations of Pasteur, Virchow, Koch, Roux, Behring and their students in laboratory investigations, I appreciate the fact, that these men have not lived in vain.

The American Medical Association has established a system of judicious instruction of the public by means of lectures and magazine articles, and this great nation has responded to the call with an enthusiasm sufficient to satisfy the most exacting critics. It is safe to say, that the general public is now just as well convinced as the physicians themselves, that the infectious diseases are due to contact with a living organism, a *contagium vivum*. It is to this idea that I wish to call your attention in

a special manner when considering the physical well-being of the child at school. I do not wish to leave the impression that I do not consider other matters of great importance in the management of the school and school children. Nevertheless, so thoroughly have I been impressed with the necessity of teaching these new doctrines, that I am glad to have the opportunity. I have been impressed with the fact that the health of children at school is not only one that deserves our greatest consideration, but I have been again and again convinced that the schoolroom is a menace to child life, that it is here where the child is first exposed to certain great dangers, and that hundreds of deaths, each year, may be traced to infections acquired at school. I say I am happy to have this opportunity because I realize fully that individual effort amounts to nothing. We must disseminate the knowledge acquired in the laboratory among the general public, and I know of no better means, than by a well systemized course of instruction to the teachers in our schools.

It is because I know that much good can come from the spread of our knowledge of the infectious and contagious diseases that I purpose calling your attention to a special line of thought at this time and the first point which I should like to make, is, that we, of the medical profession look upon you as instructors of the young, as our natural allies, we feel the necessity of getting your earnest support in spreading these doctrines, so necessary for the preservation of health, so intimately associated with the prevention of disease.

Each and every man and woman owes a duty to the people to his neighbor. You all rightfully consider yourselves missionaries in the distribution of doctrines destined to build up the mind, you contribute your share in inculcating religious principles, and it is but natural that you should instill into your pupils certain fundamental principles for the preservation of health, for the prevention of disease. For this reason, I think that every city in which there are parochial schools—should have for its teachers a series of lectures every year, giving

competent men in the medical profession, on subjects such as the nature of the infectious and contagious diseases, what they are, how we contract them, how they may be avoided, what steps are necessary for stamping out in the schoolroom, and among children generally, the horrors of such affliction.

Therefore establish a bureau of lecturers whose duty it shall be to preach these doctrines to you, in order that you may deal intelligently with such matters in the schoolroom, and since it is better to confine our attention to one great subject and do justice to that line of study, I prefer to speak of what the medical profession now regards as its great duty with respect to the children at school.

It was my good fortune to spend two and one-half years in Germany in the study of medicine. Incidentally I also became impressed while there with the thoroughness of the imperial form of government. This thoroughness in the application of these laws applies to all their forms of government, in the country at large, in the cities, in the schools, etc. There is a systematic control in civic matters which we would do well to follow. I can conceive of no better place to emphasize the fact, that a certain amount of control, a certain definite authority over the public is necessary in matters of hygiene, more particularly in the conduct of our institutions of learning. We need not only the truant officer, but we need medical inspection of schools as a first requisite in securing good results, and generally speaking if there should happen to be a difference of opinion between the teacher and the parent as to the real value of soap and water in maintaining ordinary cleanliness, I believe the parents should be given a practical illustration of a picture showing the difference in a child before and after the use of such a remedy, and the authority ought to be there to bring about the proper results.

My first advice would be to insist upon the doctrine of cleanliness of the body, and cleanliness of dress. Some of our new schools in Cincinnati are equipped with shower baths. On the whole I believe there will be little objection to this

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plan of procedure in the physical care of the child. Here and there the mule element in the human being may show itself, but a little persuasion will generally be effective. I am reminded here of the case of an old man whom I was asked to see. He was threatened with pneumonia, and in order to relieve his embarrassed respiration, as I put it, I advised a tub bath in warm water. I came near being discharged then and there, for this old fellow informed me that he was too old to begin those new-fangled methods. He had never taken a bath, and did not propose to do so at his time of life. In this case we came to a compromise in the shape of a sponge bath.

It seems almost absurd to dwell upon such a point as this. But when we come to realize how few of the homes of the poor are provided with the luxury of a bath tub, and how careless are some of the parents in such matters, we realize the necessity of care, for dirt is the means of conveying the *contagium vivum* of which we hear so much at the present time. The doctrine of cleanliness is the first doctrine to preach.

In this connection I am reminded of an incident that occurred in one of our Eastern cities not so long ago, when the inspection of milk was the subject of discussion. The question of pure milk was the topic for discussion, and how to obtain pure milk free from bacteria was under consideration, when a bottle of milk for infant use was handed around, and it was found to contain a good sized roach. It was quite evident that the firm which could be so ignorant as to allow such a bottle of milk to come to the public could hardly be expected to grasp the idea of producing milk free from microscopic poison. So it is with the parents of children at school. It would hardly be of use to preach the doctrine of bacterial infection to such people until they were educated enough to know that cleanliness is at the bottom of all measures looking to hygiene.

Dirt, macroscopic in character, must be treated with the free application of soap and water. There can be no excuse for dirty children. Parents who will allow their children to come to school in a filthy condition should be treated as they

deserve. This is a doctrine which should be preached from the pulpit, in the school room, in fact it is the first requisite of common decency. Children who are treated carelessly at home, are the breeders of contagion in the school, and we cannot be too strict in the enforcement of the principles of cleanliness. We know the result of one bad apple in a bushel. One dirty child in the class room should be as welcome as a roach in a bottle of milk.

Before dilating more fully upon the exact nature of this *contagium vivum* of the infectious disease, let me illustrate in a practical way the burden of my discourse.

One or two improperly cared for children in a classroom would make it impossible to control matters in which the health and lives of the other children are at stake. Such matters must be handled by the school teachers. There are other more difficult questions which must receive our consideration.

Let me give you an illustration of the contagious element in diphtheria. A short time ago I was called in consultation to see a child which had been ill for six days, suffering from a severe form of tonsillitis. It had been under treatment for a number of days, and at the time of my visit, was in a dying condition. The physician in charge had not made a culture from the child's throat, because he felt certain that it was a genuine case of diphtheria. To make certain of the diagnosis I made a bacteriological examination and in this way, proved the correctness of the diagnosis.

In this family there were four other children, all apparently perfectly well. In fact, an examination of their throats showed that they were free from inflammation, and ordinarily, if we had relied on simple inspection of the throat, they would have been pronounced to be in perfect condition. Knowing however, that children who have been exposed to diphtheria, may be the carriers of diphtheria germs, I made a bacteriological examination of the throats of these four children. The first examination revealed the fact that one of them had the germs of diphtheria on the tonsil. Two days afterward, I made a second examination

which revealed the fact that two of the children were carrying germs of diphtheria. A third bacteriological examination, made a few days later, showed diphtheria germs present in the throats of the four children.

Here we have an interesting example of three apparently perfectly healthy children, who had been exposed to diphtheria, and were carrying in their mouths the germs of this deadly disease. They had all, on the day of my first visit, received the prophylactic of diphtheria antitoxin.

What does this signify?

It means that these children, although not sick with diphtheria, were nevertheless carrying the germs of the disease, and were therefore, they were just as much an element of danger to others as if they actually had diphtheria. Hence the necessity of complete isolation, hence the necessity of the strictest supervision, and the observance in the most rigid manner of the laws of the board of health.

If these children had been allowed to go to school, or had been allowed to play on the street with other children, they would have been a source of great danger to their companions.

It is a most instructive case for you who have so much to do with the handling of children. It teaches us furthermore, that we should give our earnest support to the department of health, and feel confident, that systematic bacteriological examination should be encouraged as a means of controlling the spread of such diseases as diphtheria. Scarlet fever is contracted and disseminated in the same way as diphtheria. It is a disease which has its origin most frequently in an infection of the tonsil. It is at this point where the germs of scarlet fever develop and enter the blood system.

With reference to measles, I am convinced that people generally look upon measles as a harmless sort of thing which every child must have. Let me remind you, however, of the fact that measles carries off more children than scarlet fever and diphtheria. It is not only a direct cause of death, but more than that, it is one of those diseases which predisposes us to tubercu-

In other words, it leaves the subject in a condition which is favorable to the development of the germs of consumption.

While upon this subject, let me caution you also to remember that the so-called "Colds" are real infections do to bacteria, and that they spread rapidly from one to another in the classroom.

I wish also to emphasize the fact that influenza or la grippe is probably the most contagious of all diseases. Hence the utmost care is needed when influenza shows itself in the classroom.

If we would avoid the dangers we must pursue a system of complete isolation.

We physicians are constantly teaching people who come into our scope of action, of the necessity of proper care of the mouth. What a world of good would result if teachers in the schools could help us in the spread of such teaching. Not only does carelessness of the teeth and gums predispose to tonsillitis, but serious decay of the teeth results from the action of bacteria upon the teeth. Later on in life, we have the further consequences of bad indigestion, infectious diseases of stomach and bowels, with resulting action upon the kidneys. You may remind me of the fact, that such duties are the duties of the family doctor. Do not forget that there are many families who have no medical adviser.

I always look back with pleasure to my days at St. Mary's Institute. We got wholesome food, fresh air, plenty of bodily exercise, and were taught by experience the necessity of the best measures for keeping bodily health.

What are the lessons which we should draw from our knowledge of the infectious and contagious diseases? First and foremost—preach the doctrine of cleanliness and insist upon cleanliness of body and clothing. Next—remember that the cause of every infectious disease is a lower form of plant life; that it is a *contagium vivum*, it grows and multiplies upon and in the human body, and that every child which has been exposed is liable to carry the contagion to its neighbor.

Again bear in mind the fact that under certain conditions an apparently healthy child may spread the disease. Therefore be on the alert, when a contagious disease breaks out in

a family. Most important of all—you must have proper medical inspection of schools, and let it be given by men who are competent and earnest in the work.

Absolute cleanliness of the schoolroom is a condition *sine qua non*. I believe it was Dickens who after his visit to America became impressed with the fact that Americans are a nation of spitters. I am afraid we must still plead guilty to the charge. This disgusting habit, so fruitful of spreading disease is still a real menace to our population. A man who would spit upon the floor of a church or school is not fit to associate with respectable people.

Think of a consumptive, throwing his sputum upon the floor or upon the streets. It makes me shudder to think of the consequences. The man who would fire a gun on a crowded street would probably do less harm.

Coöperation of teacher and parent. No matter from what point of view we study the life of school children, whether it be from that of the pastor or teacher, or whether we give the questions here involved the thoughts that naturally come to the physician—we cannot get away from that horrible nightmare—the too frequently met with condition—the child as we see it at school, and the same subject under its peculiar home surroundings. Every calling in life, from the humblest to the highest, has its difficulties. Each avocation demands special endeavor—the exercise of patience and perseverance—but I cannot imagine another calling wherein there is a demand for so much patience, so much real love of the work as on the part of the teacher, for nowhere even in the life of the busy physician, are the responsibilities greater than here, nowhere at times such apparently insurmountable obstacles to overcome.

The question resolves itself simply to this. We must have the coöperation of the home, we must have the parents working hand in hand with the school authorities if we would have lasting results. You must come in personal contact with the parents, they must be made to realize the situation and the training of the young must begin and continue with the in-

struction of the parents. The teachers in the school must meet the parents and perhaps a series of regular meetings would be the better way of accomplishing what you are after by way of the physical care of the child.

I have called special attention to the subject of tuberculosis. Children who have contracted measles or whooping cough are specially prone to tubercular infection, and among a group of thirty or fifty children, there are almost necessarily some who carry the bacilli of tuberculosis. Therefore, preach the doctrine of cleanliness, teach children that it is a crime to expectorate, instruct the parents on Sunday, that it is not only a desecration of the house of God to befoul the floor of the church, but it is a crime against decency and public health to use the floor or the street in this manner.

I shudder with horror when I think of what we children in the parochial schools of thirty years ago were compelled to do. It is not the function of the child to be janitor of your school buildings. To sweep the dusty and dirty floors, and inhale the poison with minute particles of dust is one of the easiest ways of developing consumption. Remember that this is not a theory. It is a demonstrated fact. Will you, as pastors and instructors of children, continue to permit such a flagrant violation of the first rule of health? I am sorry to say, that such a state of affairs is still to be found in isolated cases. Let me say a few words for the teacher, the good sister who spends her days in the classroom. We should bear in mind, that she does not belong to the servant class. If you who are in charge of the parochial schools would do your duty toward her—who represents the highest and grandest that the world can show by way of human sacrifice, make her feel that you appreciate her services above those of common labor. Do not ask of her to become a servant after her day's work is done.

Just a few words in regard to school buildings. Many of the recent new buildings which have been erected by the parishes, violate the fundamental principles for modern school building. You have built many of your school buildings at the expense of the play-ground, you have allowed the buildings to

be crowded too close to the walls of the church. It is a system of false economy.

It was my intention to say more upon the subject of heat and ventilation, but you have been invited to inspect a modern school building in operation, and you will be spared the necessity of a discussion of these points. The public school at Avondale I think so well exemplifies the doctrines upon these subjects that it will well repay you to visit this building under the direction of our eminent citizen, Dr. John M. Withers, who has done so much for Cincinnati.

I hope that no one will make use of that ancient venerable and decrepit argument that "what was good enough for our parents is good enough for us." It is not good enough for the coming generation demands more and should demand more. Therefore do not buy old school desks which the city has discarded. They should not even be accepted as a bargain. There is a certain demoralizing influence which comes from that sort of economy. The children under your care should not be allowed for one moment to harbor a suspicion that their school is in any respect inferior to those of the city.

I know of at least one instance in this city where children of the lowest grade—therefore the very young children—are crowded in a basement room 100 and more in a classroom with no regard to light and ventilation. Let us be fair to us be just.

This city has just discharged its large school board and now properly placed its affairs in the hands of a few. Would it not be well to place such matters of the parochial schools in the hands of a few? I believe it would be an act of charity to relieve the pastors of some of their duties.

Overcrowding, poor light, and poor ventilation, excessive nervous strain in the attempt to do the impossible with a large class, are all causative factors in producing ill health among teachers and pupils.

Whenever a teacher comes to me during the winter with a history of nervous strain, with that feeling of exhaustion, languor which manifests itself toward the end of the day's

I feel that somebody is blundering. It is a cry for rest and relaxation. It is a sign of carbonic acid poisoning and a giving way of nerve force.

The prosecution of study to the extent of mental fatigue is a dangerous thing. Spare the teacher as well as the child. Every study should be made so interesting that it partakes of the nature of a pleasure and a privilege.

I believe it to be a mistake to send children to school before the age of seven years and I further think that the children of the lowest grade should have about three hours daily, and for the older children under no circumstances more than six hours, which should also include the time of physical exercise.

In the matter of physical culture we do not aim to make athletes of the boys and girls. The physical exercises should be conducted in the open air when possible, or in inclement weather in a large room with windows open, and with plenty of light and ventilation.

Light exercises, walking, running, movements of a systematic character for upper and lower extremities, the trunk and neck are the most suitable for very young children. Exercises requiring use of instruments, trapeze, parallel bars, rings, etc., are not essential.

Systematic contraction of muscle for a short period, followed by a period of rest, is the best method of developing these tissues increasing the physiologic respiration of muscle. Whereas, prolonged exercise instead of stimulating the growth, tends to degeneration, resulting in excessive destruction of muscle and over-accumulation of the products of tissue metabolism—cause of early death of athletes.

I recall with great pleasure and satisfaction the rational methods adopted at a boarding school. The Thursday walks into the country were in my judgment as beneficial as baseball and football.

Vocal exercise, if properly pursued, will tend to develop the respiratory organs and since 25 per cent. of all deaths are the result of respiratory disease, we see the importance of the proper care of the lungs.

Before leaving the subject of physical exercise, I have again and again impressed with the necessity of medical examination. Only a few weeks ago a young man was brought to my office because of nose bleeding. This young man entered in many of the competitive affairs at high school as running, lifting. I found that he had a serious valvular lesion of the heart. Under such circumstances you can readily see the danger of over-exertion. Much harm may thus come to children if they are allowed or forced to take competitive exercises when they are not physically fit to do the work.

Wellington's success at Waterloo has time and again been credited to the playgrounds of the English universities.

It is certain, that the future welfare of our children depends largely upon the physical care we give them at school.

Some of you may object to the manner in which I have treated this subject. You may say that I am asking you to do that which is the duty of the physician. My excuse is simple. This. We of the medical profession have taken a broader view of our duties, we appeal to all to help us in our struggle to conquer the infectious diseases. We are helpless in this without your hearty coöperation. We have begun a fight, the advanced guard in this fight is one that is blazing the way by means of a campaign of education and we look upon you as our allies, and I urge most earnestly that the parish schools take up this matter by having systematic course of instruction, particularly in the matter of the prevention of contagious diseases.

DISCUSSION.

REV. T. E. SHIELDS, Ph. D.: I want to thank the speaker for the able paper he has read. I have no word of fault-finding and time will be too short for all the words of praise which I would be tempted to utter. The problems handled by the Doctor have always interested me. There is a very close relation between mental life and external conditions of living. Dirt brings on dullness and stupor and is also a fruitful cause of immorality as well as a cause of much failure in observing discipline in school.

When we work at saving the body we are also working at the same time at saving the soul. A dirty child in a classroom is a source of contagion to the whole room; he hurts others and he hurts himself.

all that the teacher may do in improving the general personal cleanliness of the class will also tell on the general good of the school.

I also agree with every word that the Doctor said as to the effect on the teachers of the parochial school having to do janitor work. Neither the child nor the teacher should be called upon to do such work. Both are already fatigued by the toil of the classroom.

One of the most demoralizing and humiliating things that has happened to our Catholic schools, and a decided step backwards, is the taking of the cast-off school furniture from other institutions.

The giving of free text-books is another evil which has come into the public schools and which threatens to get into our parochial schools. It is an evil not only from the point of view of politics, but also on sanitary grounds. If there is danger of contagion in the indiscriminate use of free text-books, there is also the danger of encouraging one of the tenets of socialism. In the old industrial homes of our parents, the child, from the time he was able to walk, found useful work. He had to do things for himself, and he was taught to do them. To-day, he often does nothing; the father works for the whole family. While the State is seeking to do everything it can do for the child, the child grows up selfish. We have to give him his text-books; soon we shall have to clothe him and feed him, and all he will have to do will be to sit back and let the State work for him and serve him. He will thus grow up to be a full-fledged socialist. Under the present conditions we have to support our own schools and pay for the public schools, and then besides that, assume the additional burden of paying for the free text-books of other children than our own. It would be better to add to the pittance which our teachers receive as salary than to provide free text-books for our schools. I should hesitate very long before I should put in free text-books in any school.

VERY REV. J. A. CONNOLLY, V. G.: I should very much like to see put into practice some of the valuable suggestions made by the Doctor in his paper. He laid special stress on cleanliness of person, and this is a matter that well deserves the attention of all the teachers. There can be no excuse for the uncleanness of person in children. It is a menace to the health of all the children of the school and to the reputation of the school. There may be an excuse for poverty, but there can be none for dirt. If the children come to school dirty, send them home to be washed and cleaned.

It is very well for our Catholic schools to coöperate with the Board of Health in all the affairs concerning the health of the children. The attention of the teachers ought to be called to this point until it becomes a lesson well learned by everyone of them. As soon as they know of a case of contagious disease in a family of the school, the Board of Health should at once be notified.

The pastors of the schools should also be careful of the health of teachers. Sometimes, when the sisters live at a distance from the school they may be caught in a rain coming to the school. In that case should be taken to have the sisters go home and change their wet clothes else there will be great danger of contracting colds.

The Doctor also makes a remark about keeping the children too long after the class-hours, by way of punishment. This matter of keeping children in after school does not seem to be a wise method of punishment. It is trying to the children and still more trying to the teachers. The hours of school and study are already long enough for teachers and children, and when children are kept in from seven to eight hours, as I am told, happens in some places, it is an injustice to allow such a practice. We cannot do too much for the health of the teachers of the schools who have it in charge to train the minds and the hearts of the children, and in justice to the teachers themselves, the practice of keeping children in after school and thus prolonging the school-hours to seven or eight hours ought to be discountenanced.

NECESSITY AND MEANS OF PROMOTING VOCATIONS TO TEACHING ORDERS

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The necessity of fostering vocations to teaching orders was recognized at the very first meetings of the Catholic Educational Association. At the Convention held in 1905, the subject was deemed so important that it was given the prominence of a Resolution, and this Resolution is found to be more urgent and imperative at the present day. All interested in Catholic Education in this country agree that more religious men and women are needed for our parochial and high schools, "the most pressing want being," to quote Bishop McQuaid, the venerable champion of the Parochial School System, "that of brothers to assist in teaching our boys." New schools are being erected in connection with new parishes, and the attendance at schools already existing is increasing rapidly from year to year. Unfortunately, the number of religious vocations has not increased in the same proportion.

The object of the present paper is to make known the abnormal condition in which the Catholic Church of this country is situated, hampered as she is in educating her youth, and to afford some little assistance in the present educational crisis by suggesting means of promoting vocations to the teaching orders.

In order to give more weight to the views expressed in this paper, I have solicited and obtained the coöperation of several prominent clergymen and superiors of religious teaching orders. The readiness and good will with which this coöperation was granted is sufficient evidence to show the importance that all concerned attach to this subject.

And, in the first place, superiors of religious orders of both men and women are unanimous in stating that they are unable

to meet the demands of pastors for teachers either for parochial or high school grades. The number of applications received during the past five years varies between 75 and 95 per cent. Though the lack of teachers seems due in some few instances to a falling off of vocations, it is no doubt the greater factor that makes the lack of teachers more evident. This is the opinion of one of my correspondents who says: "This falling off of vocations is perhaps more apparent than real. The novitiate was never in a more flourishing condition, yet the recruitment is by no means equal to the demand. This may be due to the fact that the small country parishes are not so flourishing and numerous than formerly, and that bishops have determined that pastors provide for parochial schools. In the past, again, comparing the present with the past generation, we note a decided increase in the number of religious orders and establishments in the United States. There must be a corresponding increase of vocations in order that all may be supplied. During the first nineteen years of our existence the number increased from 8 to 44, exclusive of our dead. At the close of the next decade, we numbered 85, and, during the past few years, we have advanced considerably beyond a hundred. The need was so great that we did not appreciate the fact that the need was so great that we did not appreciate the fact."

Correspondent B. writes on the same subject: "There are to-day ten times as many applications for our sisters as twenty years ago." There is a tragic note in her concluding remarks: "Moreover, we find the work of teaching more strenuous than a generation ago, and it claims more victims."

According to Correspondent C., the lack of teachers is due to an evident falling off of vocations: "Formerly," writes the correspondent, "our novitiate numbered 150, now it numbers 75."

This last instance is an exceptional one. In the majority of religious communities there has been a steady increase of novices, as in the providential course of events there should be. Bishop Alerding makes the following just reflections in connection with the question under consideration: "Looking at the condition seriously, is it a fact, as some seem to think, that there is a lack of vocations to the Brotherhood and the Sisterhood, in a word, to the religious state? I cannot believe

Is it possible that, in this great country teeming with Catholic life and activity, God should withdraw His Holy Spirit and fail to infuse into the souls of men and women the vocation to the religious state, when there exists such a crying necessity, when the very future of His Church depends upon these Brothers and Sisters educating and training the youth of the land? I repeat, I cannot believe it. On the contrary, I believe the direct opposite. The vocations exist, they must exist."

OBSTACLES TO RELIGIOUS VOCATIONS.

These words of Bishop Alerding appear to me to express the truth on this subject. And in fact, the majority of superiors and priests consulted do not find the young Catholic American of the present generation less inclined to religious life than those of the preceding generation; but, they do find that the germ of vocation is more easily stifled to-day than it was years ago. The difficulties met with may be grouped under four heads: those due to parents, to teachers, to spiritual directors, and to the children.

In answer to the question, are parents to blame for difficulties met with in the work of recruitment, Correspondent D. writes: "The impediment most often interfering with vocations to religion seems to be the faulty and imperfect religious education of a great number of the Catholic parents of the United States. These good people have, indeed, been compelled to endure many trials and disappointments to acquire knowledge sufficient to discern the Body of the Lord and adapt their lives to the Law of Grace.

"Catholic parents are frequently found content when their children have received the Holy Sacraments of the Eucharist and Confirmation. They usually need the assistance of their offspring for home building; these fathers and mothers appear to have accomplished a work of great moment when their children are able 'to get on in the world.' It cannot be easily expected, therefore, that vocations to the life of perfection will be found in families whose heads are turned towards commercial success and the hoarding of a snug sum for a rainy day, forgetful perhaps, of Divine Providence, though encouraged

with the hope that God, who blesses them here, will surely not fail hereafter.

"Our Catholic parents have made many sacrifices of time and money to build up and support the Church, its schools, and institutions. The sacrifices made, however, seem to have led many astray from higher Christian ideals. The Church is a constant financial burden, and everything that touches it costs money. The sanctuary and religious life are too often measured by the dollar. The religious education of parents thus sadly distorted is impressed upon their sons and daughters. So it happens that the pious son remains at home with his parents, into and beyond mature manhood; and the good maidenly daughter, who may be a devotee, lives her days, awaiting the time, when after the prayers of the dying, she may close the eyes of her honored parents to a world in which they made mistakes, a great one of which they regretfully felt if they did not express, being that they restrained their loving daughter from dedicating her life to Christ and His poor.

Correspondent F. mentions another obstacle due to defective family training: "We find that the tender and effeminate family rearing of our young girls is a veritable obstacle to religious vocations. There is a lack of strength of character which renders them unfit for the laborious and self-sacrificing life of the religious." Many other correspondents corroborate this opinion and condemn parents who indulge all the whims of their children, denying them no pleasures, so that it is extremely difficult to inure them to the spirit of self-sacrifice which the religious life demands.

In what may teachers be responsible for difficulties in the work of recruitment? The fact that from 50 to 90 per cent. of the candidates and religious of the various orders consulted were educated by religious teachers indicates that the teachers are contributing largely to the work of recruitment; but it takes no account of the number of vocations that do not develop, owing to teachers. How many vocations of this kind are there? It would be difficult to determine. It is a well-known fact, however, that children are quick to discover the defects of their superiors, and, if religious do not live up to

their calling, they may become a stumbling block to their pupils. But, thank God, unfaithful religious are the exception.

The strenuous life of a religious teacher has not in general been found to have deterring effects upon pupils, unless the teachers are overburdened with additional work, which it appears does happen in some places. Witness the following: "Many of our girls in the higher grade in the parochial schools have been desirous of entering the convent, but from observation they have learned that the sisters are not only the educators in the schools, but also the organist, the choir, the sacristan, and janitor." Correspondent N. states that religious are sometimes lodged in dwellings unsuited for any respectable family. He speaks of a large two-story frame building erected forty years ago and used as a school house. When it was no longer fit for this purpose, it was still found good enough for teachers. Strange to say, that particular parish is directed by religious. Several of my correspondents have similar complaints to make. Note the following: "There is one thing that might foster the cause of religious vocations which is decidedly overlooked in some cases, viz., the sanitary element in the dwellings of religious. These dwellings are often old, poorly constructed, badly ventilated, ill furnished, and damp. There is generally a promise of something better which never comes. Of what avail is the increase of vocations, when professed members succumb to diseases contracted in such places? What respect can seculars entertain for religious who are willing to live in houses which age and decay have rendered uninhabitable? Think you that parents of the better class in particular are not justified in refusing their daughters permission to enter religion, when they feel that as soon as they leave the novitiate they will be sent to such a place? The mother-houses are properly equipped, but we may safely say that a great obstacle to vocations lies in the unsanitary conditions of the dwellings of religious teachers."

It has been remarked that religious teachers could do more to further vocations. "Teachers fail to emphasize and illustrate the grandeur and dignity of religious life; they hesitate

to encourage incipient vocations lest the prospective candidate should not persevere in religious life. They do not give sufficient encouragement, fearing to assume any responsibility. They themselves are lacking in patience, and do not always treat their pupils with respect which exercises a magic influence on the majority of children."

My correspondents have all expressed themselves grateful to priests for all they have done to promote religious vocations. They feel that many souls were directed to religious life through the confessional. But still there seem to be some members of the clergy who perhaps are not zealous enough in fostering vocations to the religious life. As M. remarks: "They encourage socials, picnics, musicals to bring the Catholic young men and women together. But they have no unions of girls or boys, in which the beauties of religious life are dwelt upon, or the love of such a life fostered in any way."

Some pastors I am told are so pre-occupied with building up their parish and founding new families that they not only never allude to religious vocations in their sermons and instructions, but actually discourage them. Of this, a few instances in detail from real life: "Father N. N. is visiting the grammar department of his flourishing parochial school. The girls are in the majority; many of them are ambitious to become teachers, and several of them even cherish budding aspirations to the religious life. They have just passed the county examinations very successfully, and Father N. N. gave them a nice little commendatory speech which, however, concludes as follows: 'The time will soon be at hand, when you will be obliged to choose some profession. I can't let me give you a little piece of advice: *'Whatever you do, don't be a school teacher. It's too hard on the nervous system.'* Ordinarily, such a warning might have produced no effect other than the effect intended; but, in this case, coming as it did from one whose word was law to his hearers, it could not but have did not fail to deter some of the girls from taking the course they had contemplated."

Father X. Y. Z. is addressing his Young Ladies' assembly at their annual retreat: "*A woman's place is at the*

side. Of course, there is such a thing as the call to the religious life, but these calls are given only to weaker souls,—to those who could not bear the storms and trials and temptations of life in the world; so God, in His mercy, calls them to the convent where they will be shielded from all danger, etc., etc.”

“Miss A. B., with an unmistakable vocation to religion, has made up her mind to become a nun. Her parents have already consented to her step, when suddenly the good old father remembers that he has not consulted the pastor. Accordingly, he seeks advice, with the result that the consent is withdrawn, and Miss A. B. remains in the world, without aim or ambition, when she might have accomplished great things in the wide field of Catholic education had she been permitted to follow the divine call. Wide experience proves that a very powerful grace is required to cope with the opposition of parents and pastor in the matter of corresponding to the grace of a religious vocation. In fact, among all those who have to do with helping on or hindering these vocations, the parents and the pastor, undoubtedly, wield the greatest power for good or for evil. We have in mind, at present, a certain parish, presided over by a truly zealous priest, who is fully alive to the needs of the Church in this direction. For the past fifteen years our recruitments from this parish have been steadily on the increase. Now, it is not at all probable that the Holy Spirit is partial to the girls and young women of this particular parish, but He has an ardent promoter and a faithful auxiliary in the person of its good pastor. May the Heavenly Father send many more such laborers into His vineyard!”

Thank God, there are few priests who discourage religious callings; but, perhaps, on the other hand, there are not enough pastors who actually interest themselves in fostering vocations. This complaint has been made in regard to ecclesiastical vocations, and it applies with as much force to vocations to the teaching orders.

Some pastors, in their desire to recruit candidates for the secular or regular clergy, oppose the recruitment of candi-

dates for teaching orders of men. They refuse to allow of fourteen to enter the junior novitiate of orders under plea that they are not old enough, and do not know what they are about, as though the candidates were to make vows immediately after their arrival at the monastery. They completely forget that the candidates are put through a period of probation that lasts for years.

We meet with obstacles to religious vocations in the children themselves. The interior call of God coming to them on the day of First Holy Communion, or in the solitude of a few days' retreat is left unheeded; or, if the children at first seem to respond to that interior voice for a time, they soon stifle it. Some of our young people of to-day are lured away by the pleasures of modern city life, others by the prospects of a fine position. Very often, as was remarked by an experienced pastor, our teachers encourage the money-making tendency in the pupils. "In my opinion," says this priest, "commerce is proving the death blow to many a religious vocation. Indirectly and unconsciously, do not the sisters themselves give undue prominence to the 'almighty dollar?' Rush them through the business course; get them a position as bookkeeper, clerk, or stenographer, etc.; let them get on as if they can and as soon as they can;—but, as for 'the thing necessary,' or 'What will it profit a man—' well, all these things are all right in the catechism class;—but we have no business course, and our graduates always compete unfavorably with those of the city high schools."

Parents, teachers and confessors can do much to remove the obstacles to religious life found in children or at least they can weaken them.

MEANS OF PROMOTING VOCATIONS.

The gift of vocation can be appropriately compared to a seed. Every good gift comes from God, and the calling to religious life like all others. But it is the manifest desire of God that the seed of vocation be developed with the aid of man. Just as the seed will not germ unless placed in suitable soil, so vocations will not develop unless favored by sur-

ings. The problem before us then is the following one: What means must be taken in order that the germ of vocation may develop in souls in which it has been implanted by God. There is no question here of forcing vocations on children who have no calling. Nothing would be more deplorable than to bring into religious life souls that are not qualified to meet the obligations. Such forced vocations have been the source of great evils in religious orders and in the Church. We refer here to the cultivation of true vocations, and this cultivation consists in putting the souls in such condition that the seed of vocation will not only not be stifled, but will develop normally.

We have exposed the obstacles that vocations meet with at the present day. The removal of these obstacles is but a negative work; something positive must be done to cultivate vocations. Let us take the child from its earliest years and try to discover what influences are best suited to develop the calling given to it by God. For the sake of clearness and order, we will group these influences under three heads, as they come from parent, teacher, or pastor.

It has been remarked that amongst the faithful, even amongst those most zealous for good works of various kinds, there is a manifest neglect of this most excellent of good works, the fostering of vocations. Some refrain from interfering out of scruple or reserve; they fear to be usurping an office belonging exclusively to the clergy. Needless to say, that such fears are ungrounded. For it is the positive desire of the Church that the faithful participate even in the choice of her ministers, as is clearly seen in the ceremony of ordination.

Others among the faithful refrain from speaking of vocations for fear of misdirecting some souls; they look upon religious vocations as the work of God alone. This is evidently a misconception of the religious calling, as good authority testifies. St. Augustine does not hesitate to affirm that we should excite aspirations to higher callings. St. Thomas declares that those who exhort others to become religious, not only do not sin, but are deserving of a high recompense. Suarez is of the same opinion, giving as argument the principle, that "in general, to excite one to do what is good is a good action."

Parents, especially, can be most powerful factors in the recruiting vocations for the ranks of the teaching clergy. For, of all the influences that reach the child, and determine the orientation of its desires, its designs for the future, none is so equal in intensity and efficacy to the first education—that which is given at home by father and mother. And, as during the early years of life the child is dependent almost solely on the direction of the mother for the cultivation of mind and heart, it is to the Christian mothers that we look for assistance in this noble work more so than to Christian fathers. Unfortunately, few Christian mothers understand their duty in this respect; they are influenced by worldly motives, and many of them, far from considering it a great blessing to have their children called to the religious state, look upon it almost as a misfortune that befalls the family.

It is not the place here to enlarge on the grandeur of the religious calling from a supernatural point of view. It may be a worthy theme for sermons. Christian parents who are animated with the spirit of faith are well aware of the grandeur of the religious calling. They will consider an honor conferred on their family to have one of its members chosen to be a minister of Christ, for such a choice, Jerome says, "establishes ties of relationship between the family and Christ Himself."

But it is especially on their death-bed that Catholic parents will realize the value of the religious calling given to a child of theirs, when they have the satisfaction to know not only that their children will keep the treasure of faith confided to them but will remember them in their prayers. Truly Catholic parents will understand that the love of God, that animates the heart of a child called by God, is not exclusive of filial love and affection. Parents who have given some of their children to God in the cloister and established others in the world are able to make instructive comparisons. Ask them where they have found the most faithful and disinterested affection.

One Christian mother expresses her views on the subject in the terms that are characteristic of the human, the wife and the mother, but at the same time are remarkably ex-

ive of the truth in this matter: "I see an advantage in the vocation of my son. I am jealous of his affection. At least, now my son will not give his affection to another woman. He will love God alone more than me—I am not sorry like others that I shall not enjoy the affection of my son, because he is a religious—quite the contrary!"

And to be practical:

1. Let parents and especially mothers pray as the mother of Jean Gerson, of whom Gerson says in writing to his brother: "Do not forget our good mother, who prayed to God for your holy calling."

2. Parents should not be content with desires and prayers, but, if they notice signs of vocation in their children, they should inspire them with a taste for religious life. As a good mother wrote to her son: "If God hears my prayers, He will make you understand that it is far better to give yourself to Him, than to remain in the world which has so little of true happiness to offer you."

3. Let parents realize once for all that their children's salvation depends not upon the acquisition of wealth and position in society, but upon the fulfillment of God's design in their choice of a state of life. When a religious vocation manifests itself they should look upon it as a crime to oppose it. In the Basilica of Lourdes there is an *ex voto* in the form of a heart, placed there by a young couple after the birth of their first child, and within it is contained a note in these terms: "We N. N., express our thanks to Our Lady of Lourdes for the happy birth of our son N.—we place him under her powerful protection, and we pledge solemnly not to oppose the sacerdotal or religious calling of this child, if God designs to honor us by calling him to His service." Such should be the dispositions of every father and mother.

The Right Rev. Bishop Byrne of Nashville, expatiating on the influence of teachers in the direction of souls, says: "In some respects the office of teaching has an advantage over the priesthood. The teacher is constantly with the souls of his pupils, shaping them, coloring them, informing them, making them instinct with his life and motives, giving them high ideals and

worthy aspirations. In this, his work is akin to that of a confessor." We can infer from this the great influence of religious teachers in fostering vocations to their respective orders.

In exposing the means that teachers have at their disposal to promote vocations, we must place first the means suggested by the Divine Master Himself—prayer. He says: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into the harvest." Perhaps the Savior would be justified in repeating to us on this subject as He did His disciples. "Until now you have asked for nothing." Or, if we have prayed for vocations perhaps we have not prayed well. Prayer is an elevation of the soul to God, an intimate conversation with the Father, the Author of all good, the Giver of all good gifts. When in the intimacy of this union we expose the wants of the Church, the need of laborers, we know that our prayer will be heard. "that you ask the Father in my name," says the Savior, "will be granted unto you." Prayer is a means at the disposal of the religious, and, joined to a truly penitent life it will not fail to reach the heart of God.

Experience proves that many souls find the first attraction to the religious life in the sanctity of their teachers. And this is readily understood. For is not a virtuous life a reflection of God's holiness and a revelation of His presence? Who has not felt the wonderful influence of holy persons, of pure and good souls? It is related that never did any one approach St. Catherine without leaving better. So a child, who is in contact with saintly religious, is naturally inspired with a desire to imitate them. "Actions," says one of my correspondents, "speak louder than words; the constant daily example of cheerfulness, patience and devotion to duty, which truly religious teachers will strive to place before their pupils, cannot but become a most efficacious means of fostering a desire to follow the Master's low, sweet summons to the higher and perfect life."

When teachers by their piety have caused the seed of religion to germ in the souls of some of their children, they

be watchful that the young plant be not hampered in its growth. Good discipline in class is essential to the development of vocations.

A disorderly class is no ground for the delicate seed of vocation to thrive. Disorder is a soil for the development of passion and vicious habits which are directly opposed to virtues that accompany vocations. In the classroom the pupils are dissipated and refuse the work allotted to them. At home they do not obey. In the streets they acquire evil habits. In the midst of such undisciplined, idle and listless children, we can scarcely hope to find recruits for the religious life and the works of zeal.

Teachers must command obedience on all occasions, but always with kindness. The following are the words of an experienced teacher on this subject: "To make one's self detested as a teacher is to compromise all the fruit of one's individual work, and, at times, of the whole teaching body. However, it must be regretfully admitted that there are Christian teachers who make themselves detested, who are obeyed only when threats accompany their commands, who are constantly pouring gall into the hearts of the children. Under the influence of such teachers the heart is contracted and embittered, and one awaits as a kind deliverance the close of the school hours and the departure from such an institute. Here there can be no question of moral education, much less of vocations. Therefore, having exhorted you to a constant firmness, I say now: Be a father; but that is not enough—be a mother too. May your children feel themselves at home with you. Held in subjection by your firmness, may they rejoice and be rendered happy by your kindness." (Guibert, "Culture des Vocations," p. 73).

The vigilance of the teacher should extend beyond the classroom, to the recreation grounds, and even beyond the school. The vice that is most incompatible with the religious vocation and into which the children of our large cities are liable to fall, is corruption of the heart. Let teachers, therefore, be watchful over the purity of their scholars and encourage them to use all means to preserve the soul destined for the service of

the Lord in a state of virginal chastity. Let them recommend all the essentials of a good Christian life, such as prayer, frequentation of the Sacraments, membership in the Holy Name Society, and Sodalties, and other Catholic Associations.

Good discipline suppresses disorder which would mean destruction to many vocations. But it cannot be looked upon as a *positive* means of developing vocation, and, in itself, therefore, it is inadequate. In a classroom where peace and order reign, the children are in a condition to receive the culture that the master imparts. The zealous teacher, however, should not be satisfied with this. He should exert a positive influence by giving a truly Christian education. Teachers should instruct their pupils, those especially of the advanced classes, concerning vocations to the different states of life. And let them not forget to speak of vocations to the teaching orders. Here I would beg to remind the Sisters engaged in the teaching of boys that they, in particular, are in a position to contribute largely to fostering vocations for the brotherhoods. Rev. Brother Anthony, of the Christian Brothers of St. Louis, in the paper he read at last year's Convention, stated that there were 2322 Brothers and over 50,000 Sisters engaged at that time in teaching the Catholic children of the United States—which represents a proportion of twenty-five Sisters to one Brother. This statement shows that the vast majority of Catholic boys in our country are educated by the Sisters, and, in consequence, are dependent upon them for direction with regard to their vocations. The Sisters should, therefore, be well informed concerning the different Brotherhoods, so as to be able to do all that may depend upon them to foster vocations to the teaching orders of Brothers. The latter, undoubtedly, will be pleased to send to the various mother-houses of the Sisterhoods, literature treating of the history of their order, its organization and purpose.

The course of instruction on vocation, would be particularly efficacious at the time when first Holy Communion and Confirmation classes are being prepared, and would fit in logically after the lessons on the sacraments of matrimony and holy orders, or the ones on the eight beatitudes, and the evangel-

ical counsels. In this connection I would suggest that a special chapter on religious vocation be added to such catechisms as are reticent on this subject, so essential in the scheme of Christian perfection, in order that teachers be reminded, at least annually, of speaking of religious vocation in the teaching of Christian Doctrine.

In all other studies, as well as in the teaching of Christian Doctrine, can be found countless opportunities of throwing out the tiny seed here and there, that will bear fruit in due season, and it may be, bring many a zealous young recruit to the ranks of our teaching orders.

It is not necessary to establish that the clergy are in duty bound to take an active part in the recruiting of vocations, not only for the sacred ministry but also for the teaching orders. All priests are aware of this fact, but they are not equally prepared to do what an enlightened zeal would suggest. Priests may employ many of the means of fostering vocations, recommended to teachers. But there are others especially suited to them. Before indicating them it may be useful to remove a prejudice that reigns in certain parts of the country, viz.: that there are localities and parishes where no vocations can be found. Dom Bosco, whose intimate knowledge of souls cannot be questioned, maintained that the third part of mankind was called to the sacerdotal or religious state. At that reckoning it would be rash for one to allege as his excuse of what might be the result of pure indifference on his part, that in the sphere of his action, vocations are lacking, that the soil is not adapted to their growth.

If there is no soil so barren that the persevering labors of the bondsman cannot make it produce and bring to maturity some grain; we cannot hold that there is any locality so barren and so sterile, in the spiritual sense, as not to yield some return to our zeal in recruiting religious vocations. As we have already mentioned, we must not forget that the seed which the Creator with a bounteous hand sows so lavishly on all sides, will not spring up except where man's labor enables God's purposes to materialize. In reference to this an enlightened author says: "If vocations teem around you, thank Heaven

and rest assured on the score of the education you are giving; if the soil remains arid and unfruitful, take heed to yourself and examine in what your ministry is at fault." (Guibert, "La Culture des Vocations.")

Let pastors and priests in general take an active part in the promoting of vocations. I will but name the different means which are well known to many priests.

1. In catechetical instructions to children, in sermons to sodalities of young men and women, often speak of the religious vocations.

2. It is especially in the confessional, however, that a zealous and enlightened priest can aid souls in discovering their calling. How many priests and religious owe their vocations to their confessors? Rev. Timon-David, in his "*Traite de la Confession des enfants et des jeunes gens*," gives indications that every director of souls should know and follow.

The confessor should first invite his penitent to pray to be enlightened by God. Should he, after some time, discover certain aptitudes that are a mark of vocation, he should try to create what is still wanting, viz., the desire, the will to become a religious; and, as this desire is a grace in itself, he will advise his penitent to ask this grace of God in his prayers, and in particular, in the intimacy of fervent and frequent Holy Communions. At the same time, he will make known the beauty of the calling to the religious state, and will directly propose to his penitent to become a religious. In connection with this, one of my correspondents writes: "We fear that some directors of souls, at times require too many unmistakable signs of religious vocation, before they will venture to speak a word of encouragement. Many of the teachers, too, may be arraigned under this charge. Time and again we have heard good women who had grown gray in the world, express themselves somewhat in this wise: 'I often thought of being a sister, when I was a young girl; but no one ever gave me a word of encouragement, and I could never bring myself to speak of my desires to the priests or the sisters.' Let the pastor then take the initiative. Let him watch carefully for the first faint sign of a religious vocation, and let him foster it with the greatest

care. What a splendid opportunity the confessional affords for this! There, in a moment of grace, a few words of advice from the confessor may be the beginning of a noble and devoted career in one of our many teaching orders." The same Correspondent continues: "Pastors need not fear, lest the population of their congregation be depleted by vocations to the religious life. If they have any fears on this head let them turn for a moment to the pages of Ireland's history at the period of which it was said that the country was, as it were, one vast monastery. Did the population of the Isle of Saints and Scholars become depleted in consequence of the number of religious vocations?" When these good men clamor for religious teachers and complain because their clamors sometimes resulted in premature mustering into the ranks of ill-prepared subjects, may we not justly reproach them in the words of the prophet of old, "Thy destruction is thy own, Oh, house of Israel!"

3. Let pastors not fear to allow children to apply for entrance into religious orders after their First Communion. Youth is no obstacle in making a choice of the religious state. Sts. Thomas Aquinas, Aloysius, Benedict, and Anthony, entered religion between the ages of 13 and 18, and Sts. Charles Borromeo, Philip Neri, and Francis de Sales decided to serve God from their youth. However, directors of souls should be aware of the fact that there are tardy vocations, callings that are heard when the young men and women are more advanced in years. In order to foster such vocations, pastors especially should have in their parishes societies for young women. Souls that have withstood the brunt of temptations and trials in the world, because of experience acquired, can and do become valuable members of religious orders. It falls to the lot of pastors and confessors in general, to directors of sodalities, to teachers at colleges and night schools, and chaplains of religious organizations to foster tardy vocations.

4. A fourth means that the priest has at his disposal to promote vocations is in the confession and direction of parents and in special instructions given to confraternities of fathers and mothers. Even in ordinary conversation with parents, the

pastor may speak of the calling that God may give to their children.

5. Priests who speak at ecclesiastical retreats, retreats and conventions of educators, have an excellent opportunity to advocate the necessity of promoting vocations to the teaching orders.

6. In order that our young priests be fully enlightened with regard to religious orders, I would urge that a special course of study be established in the theological seminaries, having as its object the history of the principal religious orders, and especially the teaching orders. It may be useful, also, to call upon religious of the teaching orders of men to give an account of the works that they are especially adapted for. In some parts of the States, certain religious orders are unknown even to the clergy. This is true in particular of the religious teaching orders of men established in the nineteenth century. With even a limited knowledge of these orders, the special works they undertake, pastors and directors of souls will be better prepared to direct penitents, who have a religious calling, to the society they seem best qualified to join.

7. Another means is, to spread books and pamphlets treating of religious life; put them in the libraries of your reading circles, sodalities and societies, and urge parents to buy them and have them read at home. Many religious societies have published books of this kind—a list of them will be found at the end of this paper.

8. Several of our American Bishops have written pastoral letters to the clergy and laity of their dioceses on the important subject of fostering vocations to the religious life. I have mentioned the Right Reverend Bishop Alerding. Many others, among them His Eminence Cardinal Gibbons, Archbishop Moeller, Archbishop Ryan, Archbishop Blenk, Archbishop Ireland, Archbishop Keane, Bishop Spalding, Bishop Maes, have given encouragement to this great work. And we would humbly beg of all the bishops of the United States to give the cause of Catholic Education their support by urging the priests and the faithful of their dioceses to contribute to the fostering of religious vocations.

I could find no more fitting conclusion to this paper than the high commendation given to the work of religious teachers by the venerable Bishop of Peoria; it is at the same time an appeal in favor of the work advocated in this paper: "Religious Education," says Bishop Spalding, "is our most distinctive work. It gives us a place apart in the life of the country. It is indispensable to the welfare and progress of the Church in the United States and will be recognized in the end as the most vital contribution to American civilization. Fortunate are they, who by words or deeds confirm our faith in the need of Catholic schools; and yet more fortunate are they who, while they inspire our teachers with new courage and zeal, awaken in the young, to whom God has given a heart and a mind, an efficacious desire to devote themselves to the little ones whom Christ loves. What better work, in the present time, can any one of us do than foster vocations to our brotherhoods and sisterhoods, whose special mission is teaching?"

WORKS CONSULTED IN THE PREPARATION OF THE PAPER "NECESSITY AND MEANS OF PROMOTING VOCATIONS TO TEACHING ORDERS."

B. M.: The Christian Educator's Calling—A Divine Vocation.

Louis Vignat, S. J.: In Thy Courts.

Brothers of Mary: Thoughts on Religious Vocation.

Brothers of the Holy Ghost: Out of Many Hearts.

Christian Brothers: St. John Baptist De La Salle.

Natale: Paradise on Earth.

St. Liguori: The Religious State.

H. Rousseau, Pr., S. M., L'Oeuvre des Vocations.

M. Guibert: La Culture des Vocations.

M. Guibert: De la direction spirituelle dans les maisons d'éducation.

Abbe Timon-David: La Confession des enfants et des jeunes gens.

J. Delbrel, S. J.: Pour repeupler nos Seminaries.

J. Delbrel, S. J.: Des Vocations sacerdotales et religieuses dans les colleges ecclesiastiques.

M. Branchereau: De la Vocation.

DISCUSSION.

BROTHER JUSTIN: I think this is one of the very best papers I have ever had the pleasure of hearing. It would be extremely difficult to improve it. There is nothing left to be said; nothing to be added. The Reverend Father seems to have studied the question fully and not only to have studied it but also to have meditated and prayed over it so as to be able to put into it so many valuable suggestions and to place them all before us in so interesting and so convincing a manner. I thank God who has inspired this young priest with thoughts so worthy of his own state of life, for he is a religious himself, and that should add all the more weight to his already weighty words.

The work of the sisters is a great mission. The time of the First Communion of the children is a good time to work upon the souls of the young and point out to them the advantages of the religious life. At that time the young souls are filled with a desire to do all they can for God and if ever they are to consecrate their lives to God in religion, then is the time that they most often receive the divine inspiration and the happy call to a higher life.

You, dear sisters, who have the training of the little boys and girls for their first confession have a particular power over their minds. You can do great things for the little children if you are zealous, and of your zeal there can be no question. We all praise and thank God for it.

If we religious want to produce any good among our children in the schools and to train up from among them worthy teachers for Christian schools and for the work of the classroom, we must first of all be holy ourselves. The child will not be inclined to enter a society if the members of that society are not happy and good. There is room for higher flights of holiness for us all who hold the vocations of so many children in our hands.

What position on earth can a girl choose better and nobler than to be the chosen spouse of Christ our Lord, if only she can be made to see and understand it, as indeed so many do, and as we see from the great number here who have chosen the better part.

The boys and girls of our Catholic schools should not be allowed to go to work so soon after their First Communion; it would be much better in every way to try to keep them in school for a few years longer, so as to strengthen them in their faith and to prepare them better for the world, or to foster in them the vocation to the religious life, if they have the happiness to be called to it.

We can never do too much for the faith of the child. What we need to-day in the world is faith. No vocation is worth talking of except it is founded on a strong faith. We want faith to-day more

than anything else, faith in God, faith in Jesus Christ. Our public school teaching is full of all kind of generalities about God's providence, but there is nothing positive about belief in God. The divinity of our Lord Jesus Christ is not believed by many non-Catholics. They consider Christ merely as a man; they do not believe in Him as their God and Savior.

Some time ago I met a prominent Baptist minister and a great educator. He was writing a book on morals and he spoke to me about it. I was greatly interested in what sort of a code of morals he would teach, as he said that he hoped that the book would be adopted in the public schools. I asked him "What do you do to elevate the pupils in your public schools?" "Why," said he, "we teach them morality. I am writing this book on that very subject." "Will Christ be in that book as God," I asked him. "That is my business, Brother," he answered. "Well, it is my business, too," I said; "but you can't put Christ into that book as God, even if you wish to do so; for you know if you did the book would never be adopted. The Board of Education would reject it; the agnostic would say No; the deists would say No." Then there is no place for Christ as God in the public schools.

So, my dear friends, insist on faith, in all your work among children. It is the crying need of the age. We must all work at cultivating a belief in Christ and His Church; we must convince people that Christ really lived, that He was and is God, that He founded a Church, and that that Church still exists to-day as really as on the day He founded it.

RT. REV. CAMILLUS P. MAES, D. D.: I wish to express my great appreciation of the able manner in which this matter of vocations has been treated. The Reverend Speaker is a religious teacher himself, and he is thus all the better fitted to handle the subject. The subject of vocations is a very important one and it is worthy of the especial attention and study of every priest. In dealing with vocations to the religious life a great deal depends on the priest. Indeed, I would place the order of importance and of influence with reference to the vocations to the religious life first of all on the priest, next on the teacher and parents.

But here I am addressing myself especially to the teachers. You have a right and a duty to foster religious vocations in the souls of the young. You may sometimes be deterred from encouraging them by the recollection of the difficulties that you yourselves experienced at the beginning of your religious life. Perhaps some of you may be enduring difficulties at an older age, and you may not like to encourage other young people to go through the same difficulties that you had. But in all this you forget that these young people are getting older, and that in time, when they become teachers in the

schools, they will have broader shoulders and will be able to meet the difficulties quite as well as you have met them, perhaps better because of the help and counsel you gave them.

The Reverend Father mentioned the relation that exists between the number of sisters and brothers in the United States, and he placed it at twenty-five sisters to every one brother. In this connection I would remind him that in this comparison the number of priests should also be taken into computation. The good sisters can entertain no hope of the priesthood, they know very well that the limit of their ambition has been reached when they are professed spouses of Christ. The brother sees before him the possibility of becoming a priest, and sometimes you will find him applying to the bishop for a dispensation from his vows. Some years ago a brother teaching in our schools applied to me for a dispensation from his vows. "I want to become a priest," he said. I replied that the Council of Baltimore forbade a bishop accepting any candidate to the priesthood who had made vows in a religious order. "Oh, that does not matter; and if you want to you can beat the Council of Baltimore around the stump by applying to a bishop in Europe." "You are called to be a teacher," I replied, "and there is a very great doubt in my mind whether you will ever make a good priest. Your vocation as a religious and teacher was settled at your profession; stand by your vows; God will bless your work and your perseverance."

Teaching is a grand vocation, and you religious teachers should do all in your power to cultivate vocations among your pupils. You have the young people under your care at the most impressionable period of their lives, when they are nearest to God and are most susceptible to the inspirations of grace and to the call to a higher life. If any young people under your charge show any signs of a religious vocation you should do all in your power to cherish and protect it. Foster these chosen souls and surround them with special care. Get them to follow a little rule of life, to say certain prayers in the morning and evening, to make a spiritual reading every day; teach them to make mental prayer, and with all these helps—made very short and very attractive—along with the grace of God, the children will be sure to follow their vocation.

There are many difficulties that beset the cultivation of religious vocations. The first great difficulty is the love of independence. This is a special difficulty of modern times. The spirit of independence is in the air. To those infected with this false idea of modern independence, rules and the obligations of vows seem to be very hard. But let us impress upon the young people that there is no state of life more independent than the religious life and no being so independent as the religious who has vowed obedience. Every action of his is just what God wants him to do. Impress upon the young people that

to be independent of the cares of the world is real independence, and is quite different from the slavery of commercial and social life. The religious is the one who has found true independence and true liberty.

The second great difficulty is the love of pleasure. We all love pleasure; it is a natural born instinct in us all; we all want to have as much pleasure as we can and pleasure is the ruling motive in every vocation. Ask a young nun after ten years' profession whether she is happy in her state of life, and she will surely say she is, and she is truly so. But ask a woman who has been married ten years whether she is as happy as she would like to be and you will often hear a tale of woe that may astonish you. If there were a novitiate for the married state I am sure that fifty per cent. would leave before the end of it but they cannot do so, whilst not one-fourth of that percentage leave the religious novitiate although they can do so.

The religious state is really the happiest state in the world. I am always surprised when I hear the preacher at a religious profession speak about the great sacrifice that the young religious are making in leaving the world; I do not understand it at all. For my part, whenever I speak at such ceremonies I always speak of the great privilege that these young souls have of becoming the spouses of Christ; I never speak of any great sacrifice that they are making; I rather regard it as a great happiness to be called to the religious state. I praise, indeed, the great courage which the young people show in thus answering the call of God, but I always tell them they are specially fortunate in their choice of a state of life.

The good sisters ought to remember that their state of religious life and their position as teachers give them a twofold influence over the minds of the school children. I would say to all the good sisters here: Remember that your influence over the children entrusted to your care is very great. The words of warning, of reproof, of encouragement that you have spoken to them in childhood will never be forgotten; they will influence the children at the most critical periods of their lives and are indelibly stamped upon their memory. Be earnest, brave and loyal to your grand vocation. Make the children feel that you love their souls and that you do so for the honor of God and their own salvation, and every one of you will have the benefit of many a memento at the holy Sacrifice of the Mass from those whom your self-sacrifice turned away from the world to direct their steps to God's sanctuary, and of many a prayer from the religious you helped to know their vocation.

One more remark. These Middle States of the Union have been the real pioneers in Catholic education, and they are still the leaders; in these States there is hardly a church that has not its parish school attached. The school is often the first church, and frequently it is only after the school has been opened that the church has been organized. Some Eastern states have not been so insistent on Catholic schools in the beginning. * * * They were overwhelmed by the number of immigrants and had to build

churches for them. To-day the East clamors for religious teachers to promote the cause of Catholic education, which the bishops are furthering with so much zeal and earnestness. Ready with unlimited means which Catholic generosity places at their disposal, they invite the Sisters to come from this section of the country and open schools and academies in the Eastern States. I would say to you sisters: You have, most of you here present, been established in the Middle Western States; the good priests in this part of the country have stood by you in your poverty and need when you were anxious to get schools and an opening for your work. Now that you are numerous and prosperous, stand by the West that founded you and stand by the priests that protected your beginnings. Stand by these Middle Western States and do not be tempted to go East because they offer you a hundred dollars a year more for every teacher than the poor missions of Kentucky and Tennessee and the large parishes of Ohio, Indiana and Michigan can give you. Do not abandon the poor missions who shared with you the insufficient income to help you on your feet; pray that the Lord send vocations innumerable to the East, but remember in the days of your prosperity that charity begins at home, and that the God who blessed your poverty will continue His blessings only if you practice charity towards your own.

SCHOOL LIBRARY AND THE CHILD'S READING

REV. ROBERT SWICKERATH, S. J.

Some years ago a company of forty Filipinos toured the United States under escort. The most eminent and best educated among them, when asked in Boston what had most impressed them in this country, replied: "Your libraries." All foreigners, indeed, see in the libraries a most characteristic feature of American life. Matthew Arnold said that he saw nothing in America that impressed him so much as the sight of a ragged little boy sitting in one of our libraries reading his book with all the *sangfroid* of a member of a West End London Club. The features which foreign visitors admire most in our libraries are the long hours of opening, the attractive reading rooms, excellent and easily accessible catalogs, the numbers of trained attendants whose time is entirely devoted to the readers, the freedom with which books are loaned, the traveling libraries, and the children's departments. Efforts are being made to bring reading rooms within easy reach

of every one, and to supply books for people of every age, race and condition; there are collections of books for the blind; special collections for foreigners; Russian books and Yiddish books; in short, everything is done to make the library "the people's university."

The National Educational Association has a special library department in which, year after year, the relations between school and library are discussed, new ways and means suggested to bring them into closer coöperation. Librarians and educators have spoken most enthusiastically about the educational importance of the library; they call it a great educator; some assert that school and library are coördinate institutions, that, in fact, the library is as necessary as the school, and the library is to be made the center of the schools and recognized as an organic part of the school system. (*Pub. Lib.*, December, 1905.) Mr. Spofford, former librarian of Congress, declared that "the ultimate connection between libraries and schools is of national importance," and Prof. Herbert Adams styled the library "the highest of the people's high schools." (*Rep. of N. E. A.*, 1901, 866, 832, 862.) At the meeting of the N. E. A. in 1907, a superintendent of schools urged that children of twelve years should have their work so planned as to call for systematic research in the books on the shelves of the central library. (*Ib.*, 1907, 963.) Undoubtedly, not all librarians and educators will endorse such an indiscriminate freedom of the library shelves for children, nor will the majority of people have much faith in the "systematic research" of children of twelve years. In fact, not a few of the utterances with regard to the educational importance and necessity of the library are exaggerated and extravagant. Many careful observers, both Protestant and Catholic, entertain serious doubts as to whether the public library really educates and elevates the people as much as is believed, since most books drawn from the libraries are novels, and these not of the highest order.

It has been said that the library question cannot be satisfactorily solved without the intelligent coöperation of the parents, and that the cultivation of good taste must begin in the home, under the constant and watchful guidance of the parents. This is true, but what can be expected from a great number of parents

whose only mental pabulum is the daily paper, and whose taste is formed, or rather corrupted, by the atrocious "art" representations of certain Sunday journals? It remains then for the school to perform an important duty with regard to reading and the use of libraries. The advocates of the modern library movement consider it one of the most important duties of the teachers to make of the children intelligent readers of good literature. For this purpose school libraries, special class libraries, are sent to the schools in many places; librarians heartily coöperate with the teachers in this work. In some cities whole classes of pupils are invited to the libraries and there instructed how to use the opportunities offered; lectures are given to the students of normal schools to enable them to guide children in their choice of books.

Some weighty questions suggest themselves which deserve to be taken into serious consideration by the Catholic Educational Association, viz.: What share have Catholics in this modern library movement? What should they do? How can they achieve practical results? Concerning the general attitude of Catholics toward libraries, it is safe to say that they do not share the enthusiastic expectations of some librarians and educators whose shibboleth is: Read! Read! Read! and who seem to imagine that books will make "good citizens of the immigrants," and that reading is the panacea for all moral and social ills. On the other hand, it is to be feared that some Catholics do not sufficiently realize the value and educational importance of good reading. Many dangers can be avoided and much good can be done if a healthy appetite for reading is created and satisfied by wholesome mental food. The parochial school and the Sunday school have a threefold duty to perform in this regard. They should, first, safeguard the children against dangerous reading; secondly, encourage good reading; thirdly, direct the children in selecting books.

It is not necessary to say much with reference to the first duty. Catholics are convinced of the necessity of faith, and of the delicate nature of that beautiful virtue which, in the words of Chaucer, constitutes "the sweet holiness of youth." The difficult problem of the child's reading has become more difficult and complex through the free public library. Not without reason do

Catholics apprehend grave dangers to faith and purity from an indiscriminate use of the books offered there. Even non-Catholic librarians admit that dangers lurk in books on their shelves. Mr. Samuel S. Green, for many years head librarian of the Worcester Free Public Library, says that boys may be injured by reading certain sensational novels, and he continues: "I have no doubt that girls sometimes get wrong notions from reading such novels as are to be found in our libraries, and are led to do, in consequence, very silly or bad things." (*"Sensational Fiction in Public Libraries."*) In March, 1908, Mr. Hensel, of the School Library, Columbus, Ohio, declared: "It is a difficult thing for a librarian to protect children from harmful books. It is getting increasingly difficult to make sure that no bad books get on the shelves." Still it would be extremely narrow-minded to denounce public libraries in general, on account of the harm that may result to individuals. The best of things are open to the gravest abuses, and one might just as well deplore the invention of the art of printing.

But it remains true that in the war which the evil one wages for the possession of the souls of men the press furnishes most effective weapons. Centuries ago Saint Augustine spoke of bad books as of a "hellish stream into which the children of men are daily cast." Long before Augustine enlightened Pagans, as Plato, Aristotle, Cicero and Quintilian, had most emphatically denounced the perusal of certain classical authors of their own race and tongue. As much of modern art is art of the flesh, so much of modern literature is literature of filth, however attractive the garb may be in which it is presented. Many productions that issue from certain printing establishments are as deadly and as destructive to spiritual life as were the hot ashes of Mount Pelée to physical life. Educators of most different religious convictions denounce the dime novel. I should not wish any one to imagine that I am a defender of that class of literature, yet I must declare that many so-called classical novels of our day are immeasurably more fatal to religion and morality than the anathematized dime novel. In the latter hardly ever is there a wrong principle inculcated; on the contrary, in spite of blood and murder, the villain is regularly baffled and the good are invariably triumphant in the end. Can the same be said of the novels of Ibsen,

Bernard Shaw and other so-called classical writers? Or do you think that Catholic young people never touch such books? A few years ago I gave a short talk on reading to a class in a Catholic college; that same day a young student brought to me the translation of a pernicious French novel, which, he declared, he and some twenty boys had read within a fortnight. On another occasion I took from a fifteen year old boy, during class, a copy of Shaw's "Superman," which he had obtained from the public library—certainly not a book for a boy of that age! Catholic parents would be horrified if they knew what books are in the hands of their boys and girls. Teachers should occasionally warn their pupils against the pest of pernicious literature; occasionally, I say, not often; for if the same warning is repeated too frequently, it loses much of its force. It is usually most effective, if it is done almost incidentally, when, in the course of teaching, something is read or said that naturally leads to a talk on reading; still more impressive are such remarks, if connected with some recent occurrences, as reported from time to time in the papers.

Thus in 1907 some boys tried to wreck an express train, and they confessed to have conceived this abominable plan from reading a cheap novel. In March, 1906, a young bank clerk in Brunswick killed two young women of excellent character. According to the evidence he was a degenerate who had been corrupted by decadent and pessimistic literature; he said he was an enthusiastic student of Spinoza, Schopenhauer, Nietzsche and Ibsen. Such crimes furnish a teacher an opportunity to address an earnest and emphatic warning to the pupils. It may be well to tell them that they have an "Index of Forbidden Books" in their own hearts—if they hide the books, if they blush when discovered reading, etc. It will rarely be advisable to mention a certain book by name; for such is human curiosity that some will be tempted to try to get that very book. They tell a little anecdote which contains an important psychological truth: An elderly lady remarked that a certain novel was not fit to be read by any young lady; whereupon a young lady present said: "Why, I must get that novel immediately." Not long ago I saw a picture which impressed me deeply. A young woman was represented reclining idly on a lounge and dreamily gazing into space; from the side a

black hand was seen offering with its clawed fingers a book. Truly, a most expressive symbol of the evil one tempting and leading to destruction many a young person. Compare with this another scene: Young Augustine walking in the garden, listening to the voice that cried: "Tolle, lege," "Take and read!" and you have in a striking manner the contrast between the dangers of evil reading and the blessings that may come from good books.

This leads us to consider the second duty of the school which consists in encouraging good reading. The statement has frequently been made—with how much truth I am unable to tell—that Catholics, as a class, do not read as much as other people. At any rate, it seems to be certain that they do not read Catholic books as much as is desirable. The well-known English publisher, Mr. Kegan Paul, a convert to the Catholic faith, declares in his autobiography that "Catholics are not a book-buying people." The Rev. Dr. Mullaney said recently that "Catholics of this country neither read nor encourage Catholic publications to that extent which might reasonably be expected. They have little taste for such reading. They prefer the non-Catholic publications, especially the light, foamy periodicals. The graduates of our colleges and convents are not doing all they should do for Catholic literature." Some Catholic papers have indignantly protested against these statements, but I fear that there is a great deal of truth in this charge. If so, must we not suspect that Catholic teachers may partly be responsible for this state of affairs by not sufficiently encouraging the reading of Catholic literature?

During the past years I made observations which go far to confirm this suspicion. In various classes I asked how many students had read Wiseman's *Fabiola*, and I was surprised to find that sometimes not more than one out of ten had read this beautiful book, although most of these students had been educated in Catholic schools. How easy would it be to interest boys and girls in this and similar works, if the teacher on a suitable occasion, in teaching history, literature or even catechism, read a striking passage which illustrates a point treated in the lesson; few words would then be required to induce the children to read the book. Most Catholic teachers conscientiously perform the first duty, that of

warning against harmful literature. They say often enough: "Don't read bad books!" but little will result from mere restraint and prohibition. The *do* is more important than the *don't*. True, it requires a great deal more to perform this positive work properly than the mere negative part. But a teacher who possesses psychological instinct and pedagogical wisdom will endeavor so to interest boys and girls in what is wholesome, that they will have little taste for the harmful. An able physician who wants to preserve and promote the health of a person will not rest satisfied with issuing prohibitions by constantly repeating: "Don't eat this, don't do that!" but he will also say: "Take such food, such exercise," etc.

It would surely show great lack of pedagogical wisdom if we underestimated the educational value of good reading. In many cases a more potent influence is exercised by a good book than by the words of a father, or mother, or teacher, or priest. Books are educators, reading is a school, and one that is frequented not merely a few years, but often throughout life. Without the slightest hesitation we make a plea for the good novel. One Catholic writer, in a little book on reading says: "Do not encourage novel reading; some have become absolute slaves of novel reading." We may reply that some have become "physical culture faddists," and yet physical exercise may rightly be encouraged. Father Thomas Hughes, S. J., in the preface to "A Directive List of Catholic Books," almost apologizes for adding some eighty books of fiction. "A little complaisance," he says, "had to be shown to a certain weakness of our times. There is such a craving, even among good people, for the lighter effervescence of fancy, that a department of fiction has been admitted." Such views, as are implied in these statements, seem unnecessarily severe. First, novel reading is not a weakness of our own times exclusively; in all ages people were fond of works of fiction, as is manifested by the popularity of epics and tales in most ancient times, and by the numerous romances and *fabliaux* of the Middle Ages. Moreover, why must novel reading be called a weakness? Undoubtedly, it exposes to many dangers; excessive reading, desultory reading, of even good novels is enervating. But in spite of this, good novels serve a legitimate purpose. The Catholic

Church has never been puritanical; she has never declared innocent amusements unlawful; hence one may read good novels for the purpose of recreation and amusement. But their usefulness does not end here. In the preface to an old catalog of books of the parochial library of the Paulist Fathers in New York, we find the following: "The good novel may furnish wholesome relaxation, may even improve the mind and teach valuable lessons. The novelist can in various ways defend morality and elucidate the discoveries of science. Consequently, it may be safely declared that the judicious use of good novels can be interesting and at the same time beneficial." Very sensible ideas, indeed! Catholic historical novels, in particular, are often most inspiring, and a zealous and skillful teacher can by degrees lead the young from the reading of historical novels to the more important study of biography and history.

With this last thought we have approached the third duty of the Catholic school with reference to reading, namely, the duty of wisely directing the young in choosing books. That children need guidance in the matter of reading is self-evident. There are, it is true, some modern educators who think that children should be permitted to choose for themselves, to discern from their own experience which books are good and which harmful. This principle is somewhat in the line of another, expressed a few years ago by the Dean of one of the largest American colleges: "Whether colleges should guard their students more closely than they do—whether, for example, they should with gates and bars protect their dormitories against the inroads of bad women—is an open question," (*Atlantic Monthly*, March, 1900.) To Catholics such things are not open questions, and they are shocked to think that any people should hold such views. With regard to reading, Catholics rightly think that a public library resembles a pharmacy which has on its shelves excellent medicines and fatal poisons. Who would permit children, young boys and girls, to test the different boxes and phials on the shelves of a drug-store, to see for themselves, and discover from their own experience what is good for them and what is hurtful? Similarly, to allow the young full liberty in the matter of reading would be utmost cruelty. Hence the necessity of a stewardship of books,

and of careful direction, in order to protect immature minds against self-destruction.

Who, then, is to act as guide of Catholic children and youths? Not certain publishers and booksellers who seek their own material interest without any regard for the higher interests of their customers—not all popular writers who offer advice on the choice of books. A few years ago Mr. W. D. Howells was reported as having said to the students of Northwestern University: "We have never had such great novelists and writers as we have to-day; as Tolstoi, Zola, Kipling, James, and many others." To include Tolstoi and Zola in this list, and practically recommend them such eulogy, will be condemned by all conscientious people. A "List of One Hundred Books," recommended by Sir John Lubbock some decades ago, was much commented on. In this list we find the Bible, Thomas á Kempis, the greatest of Roman and Greek and English classics, side by side with the following works: Analects of Confucius, portions of the Koran, Spinoza, Comte, the Arabian Nights, Darwin's Origin of Species, Voltaire's *Zadig*, etc. Certainly a motley gathering! A book published in 1905, entitled *A Guide to the Best Historical Fiction*, has among the works especially recommended: Victor Hugo's *Notre Dame de Paris* Kingsley's *Hypatia* and *Westward Ho!*, Reade's *The Cloister and the Hearth*, Rider Haggard's *Montezuma's Daughter*. On these works a few remarks will be made presently.

Many, especially the young, are content to leave the selection of books to the librarians; but can we regard all librarians as safe guides for Catholic children? It would be a grave injustice to insinuate that librarians intentionally give Catholic children any books which weaken their faith; we readily admit that librarians as a class are animated by the spirit of helpfulness, and inspired by the desire to induce the young to avoid silly novels and to read more serious books; they wish to educate them, and therefore they want to give them the best—the best according to their light. But theirs is not always the light in which books appear to Catholics. Some years ago I was invited to be present at a meeting of librarians where the question was discussed, "How to interest the young in good reading." In the principal paper of the evening, written by a man prominent in library and literary cir-

cles, the librarians were urged to recommend to all young people Gibbon's *Decline and Fall of the Roman Empire*. The superintendent of the schools of the city heartily endorsed this suggestion.

Not one of the sixty librarians present offered any remark on this scheme; but I considered it my duty, as the only Catholic present, to protest against recommending this book to the young. I pointed out that not only Catholics, but also prominent Protestant historians like Guizot, Schlosser, and others, severely criticized Gibbon for numerous inaccuracies, for the indelicacy of many passages, for his cynical treatment of religious questions, and his truly Voltairean hostility to Christianity. A book of this kind, I concluded, might be used by the advanced student of history and by him not without great caution—but should not be placed into the hands of children. After the meeting I had the satisfaction of being told by several librarians that they were grateful for my remarks, and that they would not recommend this work to children; "you must understand," one said, "that we could not criticize the views of the writer of the paper or of the superintendent of the schools, as the opinions of these two gentlemen possess almost infallible authority in this library." Incidentally I may mention another fact which occurred recently in one of our largest cities. A candidate in the teachers' examination, in answer to a question calling for five American writers of juvenile books, gave the name of Father Finn. When the paper was returned a few weeks later, the significant red line was drawn through this name and 20 per cent. had been deducted from the value of the answer.

What has been said of librarians may be applied to teachers. Not all are trustworthy guides of Catholic children in the matter of reading, a few examples will prove this assertion. Mr. Greenwood, superintendent of the schools of Kansas City, relates that he knew a teacher who recommended to her class of boys and girls Walt Whitman's "Selections from Leaves of Grass." Mr. Greenwood aptly remarks that this teacher evidently did not know that Walt Whitman used all the leaves of the forest in his poems, except "fig leaves." (*Rep. N. E. A.*, 1902, p. 814.) Not long ago a teacher was reported as having recommended to his class Jack London's *Before Adam*, as a good representation of the early his-

tory of mankind. In this book the ancestor of the human race appears in the stage of evolution from beast to man, half man, half monkey. The National Educational Association in 1899 published a list of "One Hundred Books of Unqualified Value for High School Pupils." Among these books we find Victor Hugo's *Les Miserables*, Reade's *The Cloister and the Hearth*, and other books which Catholics cannot recommend to the young. Hugo's *Notre Dame de Paris* and *Les Miserables* are on the Index of Forbidden Books. Charles Reade's popular novel *The Cloister and the Hearth* contains a scene which is characteristic of imaginative "misdescribers" of Catholic history. "In the parlor of a monastery there was a supper fit for the duke, and at it twelve jolly friars, the roaringest boys one could meet in peace or war. The story, the jest, the wine-cup went round; some played cards with a gorgeous pack where Saint Theresa and Saint Catherine, etc., stood for the four queens, and black, white, grey and crutched friars for the knaves, and they staked their very rosaries, swearing like troopers when they lost." Such a scene may amuse some people, but it will pain Catholic readers. We do not deny that previous to the Reformation there were grave abuses, even in religious orders, but such descriptions create the impression that corruption was well-nigh universal; many accept such accounts as a true picture of monastic life as it *was*, and probably as it *is* now; they take such stories as history, not as fiction. That it is fiction pure and simple, is clear from the very novel. Saint Theresa is said to figure on the cards of the monks about 1460, although she was born in 1515—fifty years later! Perhaps not one in a hundred of the readers of this novel knows this. Rider Haggard's *Montezuma's Daughter* has been recommended by some as suitable reading for children. Like Scott's *Marmion* it tells the story of the immuring of a nun for the violation of her vow. The author had the boldness to add in a footnote that he saw the body of the walled-up nun in the Mexican Museum. Upon inquiries the director of the museum declared (in the Mexican Daily *El Tiempo*, March 6, 1894) that this body was among those which had been taken from the common cemeteries of San Diego and Los Angeles, and were preserved in the museum to show the peculiar influence of that climate on dead bodies; the

body belongs to the nineteenth century, and Rider Haggard's story to the sixteenth!

From what has been said so far it is clear that the chief guides of Catholic children in their reading should be Catholics. How can this be done? In the first place through *Catholic libraries*. There are Catholic parish libraries; the Third Council of Baltimore recommends the establishment of such libraries (No. 225); there are a few Catholic free libraries; again, there are libraries of sodalities, and Sunday school libraries. All these are doing good work, still it may be well to inquire whether they are encouraged, supported and patronized as they should. In this regard we may learn a lesson from some European countries. Thus in Germany the Society of St. Charles Borromeo was founded in 1845, for the encouragement and diffusion of good literature. In 1907 it had 145,250 members, who were grouped in 358 main societies and 4,247 branches. The total income of the society in 1906 was \$124,743; the annual fee is relatively small; the members receive one or several books as a gift; in fifty years 1,700,000 books were thus distributed. The surplus is used for founding and supporting libraries. There were in 1906 over 3000 libraries in hospitals, workingmen's clubs and parishes. The last mentioned are much used by the Catholic school children; in villages and small towns the pastor, or an assistant, acts as librarian. The society publishes a catalog of good books; the edition of 1906 contains over 10,000 numbers. The question naturally suggests itself: Is it not possible to start a library movement among the Catholics of this country? In particular, should not a great deal more be done in the line of school libraries? I fully realize the great difficulty of finding the necessary means.

The public libraries and the public school libraries are supported by public funds, which are not available for Catholic schools or libraries, and the great patron of libraries, Mr. Carnegie, excludes denominational institutions from a share in his munificence. However, if the necessity of libraries were impressed upon the minds of Catholics, their generosity would find the means for this need as for others. Besides, the expenses of school libraries are not as great as some may imagine: a spare room in the school building might easily be found and equipped as a library. In cities

where school libraries, or traveling libraries, are sent from the central library, the Catholic schools should make use of this, as is actually done in some cities. Certain Catholic books will have to be procured by the school; for in some places there is great reluctance on the part of librarians to buy Catholic books; pressure had to be brought on librarians in many places who were unwilling to put on their shelves such excellent juvenile books as those of Father Finn. But even where the librarians are most obliging and fairminded, it may not be possible for them to furnish all the Catholic books which are needed in a Catholic school library. It would not be necessary to begin with an extensive collection of books, a small number would suffice in the beginning, and 50 or 100, or more, according to the means available, could be added every year. Catholics should be instructed that they can perform an act of charity by presenting to these school libraries good books which they no longer use, or by assisting them in other ways. One of the teachers, under the direction of the pastor or some other priest, could act as librarian.

Catholic publishers can greatly further this movement by getting out good books at a reasonable price. Complaints have frequently been made about the "grasping spirit" of Catholic publishers (Cf. *Report of C. E. A.*, 1906, p. 187, 190.) I am not in a position to say how much justification there is for such censures, but I wish merely to point out that Catholic publishers must coöperate with the friends of Catholic libraries. Another point should be mentioned in this connection, namely, the inferior workmanship of some Catholic publications. This fact has been publicly adverted to quite recently by a fairminded non-Catholic librarian. Mr. Strohm, of the Free Public Library, of Trenton, N. J., wrote to the *Catholic Monitor* (May 30, 1908,) a letter which may well be quoted in full:

"The efforts of our Book Committee, with Mr. John J. Cleary doing the lion's share of the work, to compile a list of Catholic books to be found in the City Library are now drawing to an end. In addition to the difficulty of responding in a generous yet critical spirit to the many varying suggestions and counsels tendered by interested friends, the Committee has encountered other difficulties that were embarrassing in more senses than one. While there is literary material abundant enough to reflect great credit

upon Catholic men of letters, the same comment must be withheld from numerous publishers of Catholic books.

"While no public library can afford to purchase special or high-grade editions, it will with every reason avoid gaudy publications or books marked by careless workmanship.

"A number of Catholic books considered by the Committee have fallen decidedly below a reasonable standard of dignified tasteful bookmaking. Gaudy binding, poor paper and forbidding print prejudice a book, even be its literary or Catholic value beyond question. All Catholic publishers, however, are not open to this indictment.

"Bookmaking has made rapid strides during the last decade and the up-to-date publishing houses go to considerable length in issuing their publications in attractive form.

"It behooves the leading Catholic publishing firms to get into line with the best in the trade. If the literary work of the Catholic writer has value and be worthy of printed record it deserves to be given an outward appearance equal to the best. If published in better taste a number of Catholic books would not only give more pleasure to and attract more attention from those whose views of life are trained in the Catholic faith but it would undoubtedly enlist the examination and respect of those, as well, whose religious point of view may be of a different order."

We all must recognize the good service which our best Catholic publishing houses have rendered to Catholic literature; at the same time every one has seen specimens of Catholic books which amply confirm the strictures of the Trenton librarian. If a Catholic library movement were organized, if the scattered forces and individual efforts were united in some form or other, suggestions could be presented to publishers which would not remain unheeded.

A second *desideratum* is a practical Catholic catalog of good books. There exist, indeed, several catalogs which go by that or a similar name, but some of them are entirely unsatisfactory. In May, 1908, a Catholic publishing house sent out a "Catalogue of Premium and Library Books." Among the books we find all the works of Marion Crawford and of Sienkiewicz. Both writers are Catholics, but this fact is no sufficient guaranty that all their works are Catholic; indeed, some of Crawford's novels, as well as *Quo Vadis* and *Without Dogma*, contained in the said catalog, are not proper premium books for children; the Catholic teacher,

therefore, will be little benefited by such a catalog. Better lists of books have been published by several Catholic authors, but, for some reason or other, they do not answer the purpose we are speaking of. The much needed catalog must, above all, be well *graded*; short critical notes added to some works would be most useful. The compilation of a good catalog of this kind is a difficult undertaking, and should be done by several capable persons. Let me respectfully suggest to your consideration this question: Can not the Catholic Educational Association appoint a committee, consisting of teachers in colleges, academies, and parochial schools, some priests engaged in parish work who are interested in libraries of sodalities or Sunday schools, and, if possible, some Catholics who are occupied in public libraries? When the work is completed it should be presented to the C. E. A. and published under its auspices. This seems to be a work of great importance for Catholic education, and pre-eminently an enterprise that lies within the sphere of the Catholic Educational Association. One defect common to other Catholic catalogs is that in a few years they are antiquated. This could easily be remedied in the case of the proposed catalog, if every year, or every second or third year, one of the regular bulletins of the Association were devoted to the publication of additions to the main catalog. The Association has, if I may use this expression, the whole outfit and machinery for launching this useful enterprise. A catalog of this nature would prove invaluable to teachers, priests, and librarians, not excepting the officials of public libraries, many of whom are willing to place Catholic books on the shelves, but are not sufficiently acquainted with Catholic publications.

I called the proposed work "A Catholic Catalog of Good Books," not a Catalog of Catholic Books. Excluded are books written by Catholic authors, but not in a Catholic spirit. Some of the worst works known in the history of literature were composed by Catholics; in the very ages of faith, in the much praised thirteenth century, some extremely objectionable books were written and became very popular, and the productions of Italian and French humanists of the fifteenth and sixteenth centuries surpass in obscenity anything extant of pagan antiquity. On the other hand, numerous excellent books have been written by non-

Catholics; it is especially important and at the same time difficult, for Catholic teachers to know what books of Protestant authors can be safely recommended to Catholic children. Here they might obtain light from the proposed catalog. It is evident that we cannot exclude from our schools non-Catholic works; English literature, as Cardinal Newman has well said, is not Catholic, and it would be wild imagination and an impossible scheme if any persons tried to make it so. For "by the literature of a nation is meant its classics, and its classics have been given to England, and have been recognized as such, long since * * *. We may feel great repugnance to Milton or Gibbon as men; we may most seriously protest against the spirit which ever lives, and the tendency which ever operates, in every page of their writings; but there they are, an integral portion of English literature; we cannot extinguish them; we cannot deny their power; we cannot write a new Milton or a new Gibbon; we cannot expurgate what needs to be exorcised. They are great English authors, each breathing hatred to the Catholic Church in his own way, each a proud and rebellious creature of God, each gifted with incomparable gifts." "English literature will ever *have been* Protestant. Swift and Addison, the most native and natural of our writers, Hooker and Milton, the most elaborate, never can become our co-religionists." (University Subjects, III.)

Surely, we do not want to exclude from Catholic schools the best works of English literature; we do not forbid our children to read Scott, Dickens, Hawthorne, Longfellow, etc. If any one should imagine that Catholics are prohibited to read any books written by non-Catholics, he has an erroneous view of the mind and the legislation of the Church. Let him listen to the wise words of the American Bishops assembled in the Third Council of Baltimore, who speak thus on reading (page LXXXVIII.): "Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and the Church of Jesus Christ, be absolutely excluded from every Christian home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart, should be carefully banished. But let

the family book shelves be well supplied with what is both pleasant and wholesome. Happily, the store of Catholic literature, *as well as works which, though not written by Catholics nor treating of religion, are pure, instructive and elevating*, is now so large that there can be no excuse for running risk or wasting one's time with what is inferior, tainted or suspicious." Works of non-Catholic writers are, therefore, not all ostracized. But as not every teacher can personally examine all the books, it will be of the greatest advantage if the proposed catalog, perhaps a special portion of it, contains the best works of non-Catholics which can safely be recommended to children. No sensible man can object to this kind of censorship. Every conscientious parent or teacher, no matter of what religious persuasion, will exercise this right, which is at the same time a sacred duty of every true educator. And have not our public libraries some sort of an "Index of Forbidden Books," in as far as certain books are to be given only to grown-up persons, some only to professional people?

Undoubtedly it is often exceedingly difficult and delicate to determine whether a certain book is to be admitted or rejected, and a considerable influence will be exercised by individual tastes and opinions, by greater liberty of mind or by personal scruples. Narrowness must be avoided as well as laxity; zeal is excellent, but it must be "according to knowledge," as the Apostle says. If pushed too far, stricter views will prove fatal to the success of a library. In the case of Shakespeare there is no difficulty, as there are various editions in which the coarse expressions are expunged. It is questionable whether, for instance, "Ben Hur" should be excluded from a children's library, for one page in which the colors are drawn rather vividly. Certain methods, sometimes followed in such libraries, cannot be defended. Thus I saw copies of "Ben Hur," in which the passage referred to was neatly cut out; in other books pages were glued together, or illustrations pasted over, or disfigured by pencil or ink, to efface what seemed objectionable. Such methods produce the opposite effect from that intended: they rouse the curiosity of the young all the more, and some will try to obtain an "unexpurgated" copy. Nor will the pasting over of illustrations always be successful; I once heard a boy say: "The idea! just hold the page against the sun-

light at a certain angle and you can see what is beneath." There is a Catholic Bible in German, in which the following note precedes one passage: "Dear young reader! For the love of God and your immortal soul, I implore you not to read from this verse to the end of the chapter." Alas, it is to be feared that many a "dear young reader" read that portion all the more eagerly.

If works of great literary value contain one or other passage to which exception may be taken, it is not always necessary to exclude the book from a Catholic library; it may be given to more advanced pupils, and a skillful teacher can turn such a passage to the greatest educational advantage. Thus the teacher may say that Scott sometimes misrepresents Catholic history; that in his "Marmion" he relates the walling-up of a nun, which, of course, is not historical; reference may be made to the resuscitation of the myth in Rider Haggard's story, and its refutation. In this way the children will conceive a wholesome distrust of slanders against the Church, and will be fortified against future dangers. Years ago Canon Wenham said some words on this subject which may profitably be pondered at the present day: "Colleges and convents are often careful to the extreme against any dangerous literature finding entrance within their walls. Yet there it would probably do little harm, being corrected by the spirit and prevailing ideas of the place, and the absence of bad companions. But in too many cases it is not part of the program to inform the pupils of the dangers and temptations they must encounter from this source; to teach them how to select books; to practice them in discriminating, and train them in avoiding and rejecting what is unwholesome, so as to prepare them against the time when they will be exposed to the dangerous liberty of reading whatever comes before them, without having any longer the safeguard of advice or restraint." (*The Month*, October, 1884.) This must not be understood as advocating the principle of *laissez faire*, of allowing the children to select from that mental pharmacy what pleases their fancy, but it is rather showing them scientifically the dangerous ingredients of some compositions. Thus trained and prepared they will later be able to use the public libraries without receiving injury.

In a matter which is so complex and beset with so many difficulties, I do not claim to have presented to you the only solution, or absolutely reliable means and methods. All I intended to do was to suggest some ideas and to elicit practical suggestions from the members of the Association. You all are convinced of the importance of the subject, and of the necessity of devising some solution of the question of the child's reading and the school library. What are we going to do? All over the world the cry goes up: Save the children! Who loves children better than Catholic teachers who humbly, but zealously, try to continue the work of Him who was the Friend of the little ones? There exist many child-helping, child-saving agencies. Is not a special one needed with regard to the children's reading? Is it enough to warn and to forbid, to say: "Don't touch! Don't read!" They want to read. They will read. If we do not satisfy their craving, if we do not give them good and wholesome reading, they are in constant danger of taking poisonous, leprous reading. What then, are we going to do?

DISCUSSION.

REV. FRANCIS FINN, S. J.: I am sure we have all been carried away by enthusiasm and the earnestness of the Reverend Speaker. I have in the course of my duties in colleges, read a great many novels of all kinds, and I agree with most of the opinions of Father Swickerath. But there is one point that I would like to call attention to; he has overlooked the fact that there are a good many excellent books by non-Catholic authors which would furnish excellent reading for any Catholic. We all know pretty well the principal good books by non-Catholic authors. Those of us who are over forty years of age are sure that there are non-Catholics who can write good Catholic stories. But there was a time when it was very difficult to have people believe that there were Catholics who could write good stories. A Catholic author could not easily get a Catholic publisher.

It is my lot and my duty to read many new novels every year. My duties as librarian of the Young Ladies' Sodality bring me into acquaintance with the new books of the year. I read some of the best, and—I must confess—some of the worst. The very worst of all is the novel of the pornographic school; that school is still in existence, and, I am very sorry to say it, the novels of that school are now nearly all written by women. There is also a sort of maniac school of novels coming into vogue in the past few years.

Strange as it may seem to sound, but very welcome too, if we want a pure book to-day, we have to go to the Catholic writers. They are about the only ones that have maintained their stand against the general corruption, unbelief and immorality of the day. Some time ago appeared "Poems of Passion," by Ella Wheeler Wilcox; they were much read and admired, but a more un-Christian, a more pagan sentiment I never anywhere read than in those much-praised poems. Catholics should be proud of their authors; they should not know less of their own authors than they do of the Protestant.

REV. THOMAS DEVLIN: I would propose that a Library Committee be formed in the Catholic Educational Association like the committee of the National Educational Association, and that this committee take in hand in conjunction with the Catholic Truth Society the publication of a catalogue of Catholic books in the Bulletin of the Association. Rev. Father Swickerath should be appointed to this committee. He could be aided by other competent men in the work of carrying out the publication of this catalogue. The committee might consist of three or five **members.**

TEACHERS' MEETINGS

PROCEEDINGS

WEDNESDAY, 2:30 P. M.

The teachers attending the Catholic Educational Association Convention held meetings on Wednesday and Thursday afternoons, July 8 and 9, in St. Francis School, under the presidency of Rev. Otto B. Auer, Superintendent of Schools of the Cincinnati archdiocese. There were 600 teachers in attendance.

On Wednesday, a paper on "Uniformity" was read by Brother George Deck, S. M., St. Xavier School, Cincinnati, and another on "The Primary Teacher," by Sister Francis, Sister of Charity.

On Thursday, the subject "Normal School Training," was treated by a Sister of Notre Dame, and another subject, "Why are the Present Subjects Taught?" was presented by Mr. D. Schwegel, Normal instructor.

After the discussion, a vote of thanks was tendered to the Executive Board of the Catholic Educational Association for the interest shown in the teachers' meetings.

The meeting then adjourned.

BROTHER JOSEPH, *Secretary*.

PAPERS READ AT TEACHERS' MEETINGS

UNIFORMITY

BROTHER GEORGE DECK, S. M.

Our Catholic parochial school system is born of an intense conviction in the minds of priest and laity, that the preservation of the faith will be impossible, if the factor of religion is eliminated from our system of education. Our bishops and pastors have the lessons of history to prove, that when God

and the things of God are ostracized from the classroom, there can be no hope that the adult will give attention to what he has been taught to ignore as a child.

Catholic parents, rich in the deposit of a faith that is their strength and consolation here below, with its promise of a glorious hereafter, are not willing that their children shall be deprived of this precious heritage. The strength of their convictions may be measured by the millions of dollars, which from their dearly won earnings, they have contributed to establish and perfect a system of Catholic schools, in which their children may be given the greatest of all blessings—a religious education.

From a grain of mustard seed, the Catholic parochial school system has grown to a mighty tree, whose branches have spread into every parish of every diocese of the United States. In many of our large cities, we find Catholic schools that are monuments to the zeal that built them, and to the skill that guides them. Equal to our best state institutions in architecture, sanitation and convenience, they are likewise equal if not superior to them in system and efficiency. But if we have such schools, we have also the school which is handicapped with insufficient equipment, and confronted with the problems of congested classes and ungraded programs; and between these two types of schools, we have a number of schools to mark every step that leads us from the latter to the former.

If there is an absolute unanimity in the aims of these schools, and a great degree of unanimity in the means used for the attainment of these aims, we must confess that there is almost an endless variety in the application of these means; and this variety applies to the number of classes and of grades, to the curriculum, the time allotment, the time tables, the text-books and methods. This lack of unanimity in the application of the means is conceded by everybody interested in our school system. We are not surprised therefore, to find vigorous efforts being made to bring about some degree of uniformity in our schools.

Practically all the teaching communities have regulations providing for uniformity in the schools under their control.

The chief aim of the various diocesan boards has been to bring some degree of uniformity out of the perplexing variations existing in the different schools of the dioceses. The Catholic Educational Association of America is turning its steadily growing influence in the same direction. We read in the report of the St. Louis Convention, that the Parish School Department has for one of its objects, to gradually tend towards greater and reasonable uniformity of standards and methods in Catholic schools.

We have therefore the problem of uniformity, occupying the attention of all Catholic educators in America today. That our Rev. Superintendent has selected this topic for discussion at this Convention, is a proof that the question is a live one in this diocese. Let us therefore proceed to an examination of the factors that enter into this problem, and in the first place give our attention to uniformity, as it is carried out in other educational systems. France, Germany, England and the United States each offers us a type of uniformity; a comparison of them will at least put us on our guard against pitfalls, and perhaps enable us to free our system from the defects we may discover in theirs.

Of all educational systems, that of the French is the most bureaucratic and centralized. It is uniformity carried to extremes. The Minister of Instruction arranges the work of the schools down to the last detail. His prescriptions are binding on every school in the country. No latitude is allowed the teacher, nor is his individuality recognized. It follows, therefore, that he is the slave of his program and time-table. The parents of the child are equally dependent on the state, and the state educates every one to its own advantage. Mr. R. F. Hughes gives his opinion of such a system in the following severe appreciation: "It is the machine-like character of the French school that astonishes one, the uniformity of organization and administration. That this great nation, perhaps intellectually the first in Europe, can tolerate such a man-killing machine, is marvelous."

In Germany the school system though very bureaucratic, admits of more liberty than in France. The plan of work is

fixed by ministerial authority as in France. It is, however, far from being a series of detailed programs. What it does, is to fix the matters of instruction, the number of hours to be allotted to them and their gradual development from the bottom to the top. Within the limits of the general organization of study thus established, great freedom is left to the teacher and great variety is to be found in practice. In Germany we also notice that the general government does not show that grasping and centralizing spirit in dealing with education, that is displayed by the general government in France. On the contrary, the administration of educational affairs is made as local as possible; although as a watchful guardian, Germany takes care that in none of its states shall education be left to the chapter of accidents. Notwithstanding the increased liberty and individuality which the German teacher possesses over his French colleague, he asks for still more liberty in the fulfillment of his duties. Mr. Winch in his "Notes on German Schools" tells us that, "when the last minister of instruction resigned, he said there was too much uniformity in the programs and practices of the schools. All the teachers agree that the curriculum or *Lehrplan* is necessary, but ask for more liberty in method and in allotment of time to each subject of instruction." Here we find an effort to supply the needs of the individual child and to provide for the demand of local conditions.

In England the rights of the individual and the locality are paramount. Hence we are prepared to find England at the other extreme in the matter of uniformity. The English system is the very antithesis of the French bureaucratic practice. The prevalence of the idea of individualism in the English people has seriously militated against the perfection, even against the possibility of a uniform system of elementary schools. There is, however, a growing sentiment in favor of greater uniformity. An English writer contrasting the situations in France and England, tells us that "France protests against the tyranny of the State, while England asks for more help from the State."

We now come to the American system of public schools. We find the general government exercising no control what-

ever, and even in the different states the management of the schools is left to local boards. We generally find that the city or the county is the unit for all the schools within its limits. To this extent our American schools follow the English plan, but in each locality the Superintendent of Schools, responsible to the School Board, prescribes the course of studies, and in the management of the schools insists on a rigid uniformity that extends to details of the methods used in class. It is the bureaucratic system of France grafted on the English system of local management. So little is left to the individuality of the teacher, that to the trained, skillful and resourceful teacher the system becomes very galling indeed.

In these four systems we have noticed all the degrees of uniformity, and they are characteristic of the temperament of the nations using them. We have noticed also, that all of them are open to serious objections. An analysis of these objections will show that in each system there is a failure to give due consideration to all the elements, which ought to influence the degree of uniformity regulating our school work.

UNIFORMITY IN PROGRAMS.

In the discussion of this subject, it is taken for granted, that everybody acquainted with the work of education, concedes the necessity of some measure of uniformity. If there is to be any control exercised over our schools, there must be some uniform standard of requirements; if there is to be any harmony in action, there must be some unity of aim. Without some uniform standard of comparison there would be no possibility of determining whether a given school is loitering in the paths of learning, or whether perchance it is not aimlessly straying into unexplored fields. The backward school, contentedly jogging along in a familiar and well-worn rut of thirty years' standing, seeking to conceal its inactivity and lack of progressiveness under the mantle of conservatism; the school that holds as its shibboleth: "It has been good for so many years, why should we change now?" needs to be coerced into a new development by some legitimate authority, which is inspired by the highest educational ideals, and which, thoroughly awake to the best

methods of carrying out these ideals, may lay down a program and say to the backward school: "All our other schools are achieving these results, go thou and do likewise."

If, on the other hand, a principal or teacher is ever on the alert for fads and frills; a seeker after the novel, believing that every innovation means progress, there is danger that such hazardous trifling and experimenting with the child's greatest interests will lead to deplorable results. Reformers in education spring up like mushrooms. Now some species of mushrooms are edible—fit for the king's table; but many species are poisonous, and may be likened to the dangerous theories of indiscreet reformers, fair in appearance but deadly within. Such would-be reformers need the prescribed direction of a uniform program to safeguard the interests of the child. Granting, therefore, the necessity of some measure of uniformity, the question as to its extent now arises.

A program of studies must be based on the results aimed at by the different interests, which center in the child. Subjectively, the child is entitled to an education that will develop its mental, moral and physical qualities; objectively, it is entitled to an education that will enable it to fulfill its duties to God, to family and to country.

The Church, in the name of God, rightly lays claim to the child, and aims at making it worthy of heaven; in consequence she considers the moral and religious training of the child as paramount. The family also by divine authority, has a claim on the child, and depending on it for self-preservation and support, insists on an education that furthers these ends. The state seeks to make the child a citizen serviceable to its interests, and consequently considers only its civic training. Where the state ignores the rights of God and the family, we are liable to have the one-sided, iron-bound state programs, often godless in their prescriptions, as is the case in France to-day.

We see then that the child has duties to self, to family, to Church and to State; it follows that its education must cover these duties, and the programs must be arranged accordingly. We are not therefore surprised to find a wide difference in the programs made by the State, which ignores God and our duties

to Him, and the programs mapped out by the Church which seeks to train the child to render to God, the things that are God's, and to Caesar, the things that are Caesar's.

To be complete and satisfactory, the program must therefore contain branches that will aid in the mental, moral and physical training of the child. It must also contain branches that will train the child in its duties to God, the family and the State. Taking all these demands of an ideal program into consideration, let us see to what extent they will affect uniformity.

Inasmuch as the duties towards God are uniform for every child, there ought to be a uniformity in the program for religion; for the same reason, there ought to be a uniformity in the program of the branches that are intended for the civic training of the child. Many duties of the child to the family are alike for every family, and to that extent should the family's share of the program be uniform. In many instances, however, the social conditions of the family vary. For example, the family has a right to have the child learn the language of the parents; in agricultural districts during certain seasons, the family may claim a greater portion of the child's time to aid in the common work. Such cases would necessitate a modification of the program under the penalty of infringing upon the rights of the family.

The intellectual capacity of the children must receive due consideration. Dull and sickly children cannot meet the demands made upon the average child, nor should the bright child be permitted to measure its efforts by the requirements that would be just right for the average child. It follows, therefore, that because of this variation in the capacities of the children, there ought to be elasticity in the program which will prevent the school, teacher or child, from being declassed by an unfair competitive examination.

It may be well here to state that there is a good reason why the programs of the parochial schools need not, nay should not, be uniform with the programs of the public schools. The laws of our country forbid the teaching of distinctly religious branches in our public schools. We must put them in our programs, for we recognize God's right to the child as par-

amount to that of the family or the State. Now these religious branches, catechism, bible history, church history, etc., which we have, and which they are forbidden to use, possess educational possibilities that are beyond the reach of the public schools. To find a substitute, they must resort to other branches, as well as to a different class of text-books.

It is within the scope of this paper to remark, that as far as the program must vary according to the mental capacity, as well as the environment and social conditions of the child, to that extent ought there to be elasticity in any examination that is intended to test the efficiency of a school or teacher. Unless teachers and pupils of the different schools are in exactly the same conditions, an examination based on a uniform program is unfair to the teacher, and unjust to the child, whose right to an educational program adapted to its capacities and conditions is inalienable. Such examinations based on a rigidly uniform program, have caused many evils in our educational system. They have fostered cramming of the worst kind; they have injured the nervous system of many children; they have robbed excellent teachers of their individuality, and in many cases have produced a teaching that is formal, mechanical and lifeless.

Summing up, I would say that an inflexible program is not desirable and not practical, for it assumes that intellectual capacity as well as conditions of environment are the same in all schools; it would be a sad mistake to proceed upon such an assumption in our parochial schools. Our course of studies should be suggestive, rather than prescribed, broad enough in outline to give free scope to original treatment, comprehensive enough to secure consideration of all essential matter, explicit enough to secure organic connections in the work as a whole, sufficiently pedagogical to enable teachers to adapt the work to the children's capacities and interests.

UNIFORMITY IN TEXT-BOOKS.

When we come to discuss uniformity in text-books, we are confronted with a wide diversity of opinion. Though this Association discussed this subject in New York City, it found

it prudent not to advocate a rigid uniformity, which would bind all schools to use only a single list of text-books. Very few of those who have given the subject serious study, will ask for such rigor; though all will admit the necessity of some restrictions in the selection of text-books. It is not my intention to dwell upon all the advantages to be derived from the use of a well selected list of text-books; whether these advantages be pedagogical, or economical, or administrative in their nature, they are too evident to call for demonstration. I would however like to make a comment on one argument that is frequently offered in behalf of uniformity in text-books. It is claimed that because of the floating population that patronizes our schools, uniformity in text-books will save the expense of new books when children go from one school to another. There is just a grain of reason in this claim, but only a grain. Unless the conditions are exceptional, it will be found that the number of such children is very small compared with the entire number of pupils that attend a school; most probably less than 5 per cent. of the school registration will include all the pupils that come to a school from other Catholic schools, and of this number not half will have to buy new books. Moreover in the majority of instances, these newcomers do not represent the best results of the school they have left. Why then should their interests be placed in the balance against those of the entire school, especially if its conditions are radically different from those of other schools?

In the discussion of uniformity in programs it was shown that some latitude must be allowed a school in the adaptation of an official directive program to its own circumstances. Some schools have two languages to care for; some have three teachers, each one charged with two or three grades; others have ten teachers with but one grade for each. Just as there can be no question of assigning the same program to all these schools, so it will be out of the question to impose the same list of text-books upon teachers, whose conditions are so varied. Such a prescription is unfair to the teacher and prejudicial to the best interests of the children. A Procrustean

bed is just as undesirable now, as it was in the twilight of history.

The text-books are the tools of the teacher—they are labor saving devices for the classroom. The artisan must have excellent tools if he would turn out excellent work; and so must the teacher. An intelligent artisan is not denied some liberty in the choice of his tools. Should the teacher be treated less considerately, because he is occupied with immortal souls? Often we hear it said that the teacher, not the text-books, makes the school; that it is the man behind the gun that counts. That is true, but likewise is it true that the better the gun, the more efficient is the work of the man behind it. Just as it is the mechanic that improves his own tools, so it is the teacher that must improve our text-books; but the necessity of improving them implies a certain latitude in their use. This latitude cannot exist, where a rigid uniformity in text-books is enforced.

Allow me to make another observation, suggested to me by what I have just said on the improvement of our text-books. The Third Plenary Council of Baltimore enjoins on pastors the duty to see to it that books written by Catholic authors should be used in our schools. Where should we look for the authors of Catholic text-books, if not in the ranks of our Catholic teachers? The Catholic publisher must depend upon the Catholic teacher for his Catholic text-book; hence the necessity of encouraging the Catholic teacher to enter the field. Now I contend that a rigid uniformity in text-books will kill all incentive to authorship. The years that have passed since the birth of parochial schools, have been years of growth and preparation for the Catholic teachers. Many of those in the classroom to-day are well equipped to contribute to a distinctly Catholic library of text-books and educational literature. Thousands of manuscripts, embodying the experience of years, are accumulating in the hands of skilled teachers. The superiors of these teachers are encouraging them to perfect the work which they have begun. Enthusiasm is the dominant note in our classrooms of to-day. The teacher is in love with his work and is using all his efforts to make his little kingdom

a perfect one; put him in a straight jacket, and you will check his enthusiasm. Why should a teacher aim at perfection in methods and text-books, when he is forbidden the use of them?

All the advantages of uniformity could be secured if the choice from among several text-books on the same subject were permitted. I am certain Father Lafontaine's proposition made at the New York Convention would meet the approval of the majority of our teachers. His proposition was, that instead of prescribing a restricted list of text-books, a suggestive list of the books that are best adapted to a given grade be put in the hands of the principals. From this list, a principal could select the books that would meet the special conditions of his school.

In conclusion let me say that my paper is not an argument against all uniformity. On the contrary it calls for uniformity in programs and text-books, but for a uniformity that is just and reasonable. An extremely elaborated system gives symmetry and uniformity but at the expense of strength and growth. It promotes smoothness, prevents friction, attains exactness, but it crushes life, energy, freshness and enthusiasm. Uniformity may be so wisely directed, and built upon such a broad basis, that it becomes what it is intended to be, a help to the teacher. It is only when it leaves nothing to the judgment of the teacher, and holds him responsible along narrow lines that it becomes burdensome. If uniformity is to be an organizing and unifying effort which aims at vitalizing instruction, rescuing it from blighting formalism and lifeless monotony, by making an appeal to individual initiative, and to the spirit of investigation and inquiry in both the teacher and pupil, then I say it is good—let us have it—for it is the life of the school. But if it is to be an iron-bound uniformity, tending to mould all the schools, the teachers and the pupils in the same forms, then I would say, by all means let us be without it, for it is the stagnation and death of the school. In our search for the desirable, let us not be too exacting; tending towards a reasonable uniformity should be our aim at present; anything beyond that will only prove disastrous.

DISCUSSION.

BROTHER IVO ROTH, O. F. M.: It will be agreed to by all, I believe, that the paper on uniformity just read did justice to the subject; that it was clear, comprehensive, concise and to the point; and I may remark that the brand of uniformity it speaks for has my hearty and unqualified approval. There is, indeed, little of importance in the paper to which I am inclined to take exception.

If there is any art, or craft, or science which asks for a uniformity that is broad and elastic, it is no doubt the art of teaching, the science of education. Every art and science must have its fixed rules, methods and principles; but we find that the higher, the more sublime, the more ideal the art, the broader are its rules and the wider the scope it gives to individuality; notice, for instance, the rise in elasticity in the rules of the science of calligraphy, grammar, poetry, eloquence. Now, the highest and most sublime art which man can practice is the noble art of education; hence we must not be surprised that it requires the greatest freedom and the broadest sphere for individual action that is compatible with the uniformity necessary in some degree in every art.

In education, therefore, the individuality of the teacher plays the greatest role; in fact, a really good and competent teacher, one that is a born teacher, will always more or less shape out his own methods. Teaching, educating is for the most part achieved by means of speech; hence there is much resemblance between the science of education and that of eloquence. Now there never have been two great and eminent speakers who followed exactly the same methods or who resembled one another minutely in their composition and delivery, though they were like to one another in the success they accomplished in moving and persuading their audiences. Thus, also, you will not find two really good and clever teachers who perfectly agree in their methods and rules and manner of teaching, though they will agree in the success they achieve in the real and sound education of their pupils. As it would be the death of true eloquence to prescribe minutely the manner and form of composition and the mode of delivery, that is to be employed; so, too, it would be the death of true education were the methods and rules to be observed too minutely outlined and made obligatory. Once the speaker ceases to be individual, to be himself alone, natural and spontaneous, he ceases to hold, win and influence his audience; thus, too, the teacher no sooner ceases to be individual, himself only, natural and spontaneous, when he ceases to educate properly and powerfully.

This great principle of the necessary individuality in the teacher has, therefore, been generally and at all times recognized by the Church. Though the Church has been very minute and exacting as to the deposit of faith, and in disciplinary and rubrical matters, it has always been liberal and broad-minded in its demand for uniformity in educational methods. The history of the schools and universities in the Middle Ages,

which were called into existence and maintained by the Church, and which were therefore often under her perfect sway and control, amply proves this. Uniformity there was, but never such as to cramp, impede or thwart the reasonable and justifiable bents and talents of the individual teachers. The religious orders, too, though very rigorous in their requirements of uniformity in other things, usually leave a wide field and much room for the display of individuality in the department of teaching and educating. They thereby acknowledge that the very nature of education is opposed to a fixed system or method which does not leave ample room for the teacher's individuality.

If there is a branch of study in our parochial schools in which uniformity is desirable, in which it seems most feasible, this appears to be the branch of religious instruction, of Christian Doctrine. The scientific data of this branch are settled beyond the possibility of change; what the catechism teaches to-day it will teach forever; one catechism cannot differ from another on any substantial or essential point. So many reasons suggest and urge that all Catholics should use one and the same catechism with the modifications each country or people may call for. It is in the power of the Church to prescribe this one catechism for all; and yet the Church has thus far refrained from ordaining this uniformity in the text-book of religion which would seem desirable on so many grounds. What holds it back from this ordinance? Nothing else but the recognition of the necessity of leaving as much scope and sphere as possible to individuality in the office of teaching, and not hurrying a uniformity which may work more harm than good. At the same time it must be acknowledged that there is a general tendency to bring about this uniformity in the text-book of Christian Doctrine as soon and in as high a degree as possible. There are several dioceses where a uniform catechism is prescribed, but even there this prescription has met and still meets with much opposition.

This shows how difficult it is to bring about uniformity in text-books in our schools. And yet, upon mature consideration, one is inclined to think that in the ordinary school branches uniformity in text-books could be easily and wisely obtained, in the individual dioceses at least. When a number of acknowledgedly good and successful teachers are unanimous that a certain text-book, or two or three kinds of text-books in a given branch are beyond doubt superior to all others in the market, it appears safe to prescribe them for all schools of the diocese; for the judgment as to the value of text-books need not be left to the individual teacher. There are many very good teachers who can teach well with any text-book at all worthy of the name, who, however, could not pass judgment as to the superiority of one text-book over another. Moreover, even when a certain text-book is prescribed, the teacher's individuality has ample room to assert itself. And as a text-book affects the child more than the teacher, the child being more dependent upon it and tied to it closer than

the teacher, the choice of text-books will be properly made by those whose talents and success in teaching specially qualify them to judge whether a book is particularly adapted to be used as a text-book in a given branch of study. The good teacher will not lose by using it and the mediocre teacher only gains by the prescription given him.

I agree with the suggestion of the paper that not merely one book should be declared usable as a text-book; there ought to be at least two or three for the reasons given. There must be some room left for competition and emulation and improvement, some stimulant for teachers to compose good and clever text-books, better in some regard than those in use. Monopoly is the death of progress in education. Hence there should not be a monopoly, but whenever a text-book is judged by the competent and appointed judges to fulfill the requirements of a good text-book it ought to find its place on the list. There should not be more, however, than three text-books for each branch, otherwise uniformity will soon be nothing but a mere name and signify no more than a pleasant variety. Therefore, after two or three are placed on the list for each branch, no other book should be admitted unless it be acknowledged to be better than one of the existing three, which should then be supplanted by it. The paper proposes that this list of text-books be suggestive and not prescribed. This is a point with which I beg to disagree. With a merely suggestive list it is hard to perceive how any uniformity can be attained. If every teacher or school may choose one of the books suggested, if they suit, or some others not suggested, if they do not suit, then we shall be no farther than we are to-day and little progress in uniformity is to be expected. My proposal would therefore be, that the list be really prescribed, that each school of the diocese be obliged to use one of the books on the list. I have spoken only of uniformity in the diocese for the simple reason that we must first have this before we can aspire to have anything like national uniformity in our schools.

The main advantage of uniformity in text-books appears to be not only that the children who migrate from one school to another avoid buying new books, but also that they feel themselves quite at home when they enter the new school, continuing to learn from the same books to which they had been accustomed. Each text-book has its own order and arrangement and the child is easily puzzled and lost when it must on a sudden drop one book to take up another.

A further advantage of this uniformity would consist in this that the work of the diocesan examiners would be lightened and simplified considerably and it would be easier performed with perfect justice and equity. To be sure, this advantage would be best derived were there but one text-book used in the whole diocese, but by enforcing this the advantages would at the same time be overbalanced by the disadvantages arising from the obligation of using one prescribed text-book, which disadvantages were very cleverly touched upon in the paper.

Another point of uniformity pertains to the examinations of the pupils. The paper has wisely stated that to subject all pupils without any respect to the places and circumstances of their schools to an examination based on a uniform program is unfair to the teacher and unjust to the child; and that such examinations on a rigidly uniform program have caused many evils in our educational system. This is true if the uniform program employed asks something that is unfair and unjust to certain children: yet this must not necessarily be the case. In a diocese a uniform program of examination may be devised which is perfectly fair and just to every pupil, no matter what school a child may attend and under what circumstances. There is a certain knowledge of reading, spelling and writing, and so on, which every child may fairly be required to know if it is to pass from one grade to another; no child has a right to pass to a higher grade unless its knowledge be such as to warrant the step. It seems not so difficult to determine just how much reading, writing and spelling a child is to know in order to be qualified for a given grade. It appears quite possible, therefore, that a uniform program of examination may be used; the only thing required is that it cover only what is necessary and what may justly be demanded of every one.

The same, I believe, will hold good regarding the examination of teachers. A very good, clever and successful teacher may not and often will not be able to make as good an examination as a poor and rather unsuccessful teacher, since the possession of knowledge is one thing and the power of communicating it another; and yet some amount of positive knowledge may and must be insisted on before giving one the faculty to teach. This is clear to every one who admits the necessity of authority and supervision in education; consequently, a uniform program of those subjects which every aspirant to the office of teaching in our parochial schools must know, may justly be employed. It too, however, must comprise only those subjects which every teacher in our parochial schools should know.

The paper did not touch on some minor matters pertaining to school discipline; for instance, vacation days, the time of beginning and closing school, the time and amount of recess, the method of encouraging, rewarding, correcting and punishing the pupils, commencement exercises and so on; probably for the reason that these things are, owing to varying conditions, best left to the judgment of the individual school management.

Why there is so little uniformity in our Catholic schools is easily accounted for when one considers their rise and manner of subsistence. They were called into existence by dire necessity, which was nothing else than the preservation of our faith in the future generations, and in most cases they taxed the power of sacrifice of the faithful to the utmost. Usually poor themselves and struggling hard for a livelihood, Catholics had to erect and support, not only their schools which their conscience bade

them build, but also the public schools which their conscience forbade them to use. Their scanty means, however, did not allow them to erect schools according to a fixed plan, a preconceived idea, and rig them out with all the forces and commodities in proportion, but the schools were rather measured by the amount of funds that could be gathered for the time being. These were often very meager and thus the schools had to begin poorly and make the best of trying and discouraging circumstances. The school was therefore not what it should be, but what it could be. The program of the school was then measured by its financial power; wherever the material sinews of the school were greater, its program could afford to be more perfect. Far from insisting on uniformity, the bishops were glad, if Catholic schools were erected at all. This, I say, accounts for the great variety existing among our Catholic schools to-day.

And before all are established on a sound financial basis the desired uniformity will not be had in its entirety. All we can look for on this head is a slow and gradual growth.

In conclusion, I may say that one of the chief obstacles to the introduction of reasonable uniformity in our schools, will be in the future, if we will admit it to our humiliation, the pride and conceit of us teachers. It is so hard to believe that others understand more about school matters than we do ourselves and it is hardly natural to forego some of our favorite ideas for the sake of the ideas of others. Whatever concession may be demanded of us, we will always fear we are sacrificing so much of our individuality as teachers and forfeiting some of our inalienable rights. It is difficult for man to divest himself of his humanity. And yet, unless each one of us sacrifices some of his pet ideas, anything like uniformity will be impossible. If we have the welfare of the Catholic commonwealth in view and bear in mind that a reasonable uniformity will much promote this, since it will tend to increase more and more the efficiency of our Catholic schools, we shall gladly grant and yield whatever is justly required of us, remembering the proverb: "In unity there is strength."

MISS JULIA KLAPHAKE: There has been a long-standing dispute among teachers whether or not the processes of instruction must conform to any fixed and uniform regulatives. In the midst of the endless variety and fluctuation in the theory and practice of teaching, it is not strange that many educated people, even teachers, take a sceptical attitude toward scientific method, and regard each person as a law unto himself.

Pedagogy is in search of universal principles of method in learning, based not upon the subjective whim of the teacher, but upon the common law of mental action which is universal with children and students, in fact with all human beings. And the extent to which such universal principles of method are discovered, determines the extent to which there is a science of education.

The fact that even good teachers show an infinite variety of individual and personal traits, and that studies differ greatly in subject matter, is no proof that there is not a common mode of procedure for instruction. In the study of trees and flowers no scientist is deceived by the multiplicity and variety of forms. It is the habit of his mind to reduce all varieties to common structural forms and simple classes. Hence, where there is a large element in teaching that is always variable, according to the branch of study and the differing personality of teacher or pupils, may there not be essential uniformity? We are not so enamored of individual freedom as to refuse submission to rational regulated processes.

Whether traveling over a continent, or through a field of thought, whoever would keep his bearings and work forward to an important end must have a guide. Whether it be a compass, or an ideal, he must look to it continually for direction. Any one engaged in a work so important and difficult as teaching is much in need of fixed principles which outline for him the ideal of method. If convinced that no one method is right, that no ideal can be set up, he is like a sea captain who is persuaded that whatever course he may choose for his vessel is at least possibly good. He acknowledges the possession of no standard of excellence, and sees chiefly fog in his chosen course. He is subject, therefore, to half-hearted action, for energy and encouragement are not born of uncertainty and confusion.

There are two kinds of uniformity—undesirable and desirable. Education is properly the development and training of the individual body, mind and will; but when it is systematized and provided for many thousands of pupils simultaneously, it almost inevitably takes to military or mechanical methods, and these methods tend to produce a lock step and a uniform speed and result in a drill at word of command rather than in the free development of personal power in action. The interests of the individual are frequently lost sight of. This natural tendency in systems of education I believe to be a great evil.

We all know that children, like adults, are not alike but infinitely different, that the object of education is to bring out the innate powers and develop to the highest possible degree the natural and acquired capacities of each individual. An education, or training, therefore, which at the end of four, ten or twenty years, leaves the subjects of it alike in skill, capacity or power of service, must have been ill-directed.

I turn now to consider desirable uniformity in schools, for there is such a thing, and it has great importance in a system of education extending from infancy to manhood.

A convention of experts in teaching certain subjects ought to be able to agree on the best mode of teaching the subjects and the number of year-week-hours which may be wisely devoted to it; they ought to be able to agree how many studies can be advantageously taught to a class of twenty or more pupils, working six hours a day.

To maintain uniformity there could be no special program for the dull or sickly child—one for the average child, and still another for the bright child. Some pupils would do more than the advised amount; undoubtedly others would find it impossible to master so much; but a minimum standard for a given grade could be agreed on. Without desiring that all pupils should move at the same rate through any subject, and making ample allowances for the various aptitudes for each subject in any given group of children, it must still be possible by careful study and by comparison of views, to determine the reasonable limits up to which each subject should be pursued at a given stage of the individual pupil's advancement. One pupil may begin algebra at ten, another at eleven, another at thirteen, but whenever they begin algebra if they devote a certain number of hours a week to it for a year, a reasonable minimum expectation of attainment within that first year can be established.

In regard to elasticity in the program to prevent the school teacher, or child from being declassed by an unfair competitive examination because of the variation in the capacities of children, I would say that the examiners of to-day will not take into consideration whether the child be bright, dull or of average ability. They must come up to the standard of the average child or they fail.

Although it is wholly unnecessary that all the pupils who go from the grammar schools to the high schools should have studied the same subjects, it is desirable that all high schools should be able to count on all grammar schools having taught a given subject in a given way, with a range and scope agreed on, and up to a minimum standard of acquired power in the subject.

It is also desirable that their attainments in those subjects which they have pursued should represent a tolerably uniform number of year-week-hours, and should normally cover a definite number of selected topics in each subject studied in an agreed-on method.

At present the subjects which enter into the ordinary grammar school grades are few in number, so that for these grades an agreement could be reached with more ease than for high schools, but the advantages to be derived by high schools and academies from an agreement for grammar schools would be great, particularly by academies, because they receive pupils from many widely separated communities.

As to whether the family has a right to have the child learn the language of the parents: This would all be well and good in a country where there is one language spoken; but this could not well be done in the common schools of this country as we are a nation of nations. In Cincinnati, however, next to the English the German language predominates and it is well to teach both in the schools where it is desired.

In regard to uniformity in text-books: While there has been much talk about the freedom and originality in teaching, the text-books have held

the great majority of teachers in a well defined routine; have lead them to do practically the same things and in essentially the same way.

After a careful selection of text-books by a convention of experts in teaching the different subjects, I think the "gun" referred to in Brother George's paper would prove a better one than the individual teacher could select. I see no reason why text-books should not be uniform throughout the United States, or at least in a diocese. A school in the suburbs will show that it is desirable to have them so, as about one-third of the scholars come from different schools located in the city, each having a different set of books. In fact, those suburban schools have what I will call "transient" scholars, whose parents move to the suburbs for a time and then return to the city. What a blessing to all concerned would it not be to have their text-books uniform!

A TEACHER: I think the teachers should be the ones to decide on the text-books. They know more about the books and the children, having the real experience.

BROTHER GEORGE: I do not quite agree to all that has been said in defense of uniformity of text-books, especially not to the suggestion made several times this afternoon, that the "putting together of the wise heads" would give us a list of text-books satisfactory to all teachers. In recent years some twelve to fifteen dioceses of the United States have adopted a uniform list of text-books, resulting in a general discontent among the teachers. One might think that the cause of this is due to the fact that the selection of text-books was left entirely to the respective school boards. But this is far from being so; for upon investigation we learn that in most instances the school boards, not willing to take such a responsibility upon themselves, consulted very freely with the able teachers of the diocese. Hence we are led to the conclusion that even a uniform list of text-books selected by the best and most approved methods would not give satisfaction.

Let us remember that by prescribing a single uniform list of text-books for our teachers we are doing something that not even the bureaucratic educational systems of France and Germany find it expedient to do.

As in nature, so in education, uniformity has a downward tendency. The lower orders of nature exhibit a great degree of uniformity. Man, even considered physically, possesses it in a very low degree, while his mental life admits of no uniformity whatever. In school work, when there is question of rigidly uniform programs and lists of text-books, they must always be adapted to the weakest pupils and teachers, at best to the medium class; in consequence, they invariably act as a check to the fittest.

THE PRIMARY TEACHER

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In discussing a subject already six thousand years old, it would be presumption for the wisest sage or the deepest philosopher to assume the discovery of a new truth or the invention of a novel method of presentation. From the day when Mother Eve guided the first steps of Baby Cain, in every age and in every clime, the education of the child has been a problem to be solved by the human race; therefore, the writer may be pardoned if her highest aspiration is merely to recall to your minds principles with which you have long been familiar and noted educators' opinions which you have often read.

All that can be said concerning the importance and responsibility of the primary teacher is epitomized in the statement accredited to Voltaire: "Let me control the education of a child for the first ten years of its life, and I will allow you to do with it afterwards what you please." The entire superstructure of knowledge and character rests upon the foundation laid during the four years of primary school life. If poor material be used, if the workmanship be faulty, no amount of later labor, however skilled, can make the edifice a true and perfect whole. Possibly the defects may be plastered over and completely hidden by outward ornament but the weakness remains and, though it seem a palace, the building lacks the strength and beauty that a well-built groundwork would have rendered possible.

Recognizing the greatness of the work, let us consider the architect and builder upon whose energy and skill the perfection of the structure depends.

In his "Interest and Education," Professor De Garmo classifies teachers as follows:

First, the born teacher, he who needs no long course in normal training or in practical experience to know the best method of leading the child through the difficulties of school life. These educational geniuses are most rare. Harvard has had but one—the great Nature lover, Agassiz.

The second class includes the artisans of the profession. These are the slaves of methods; everything in their daily work is subjected to rigid rule. Their personality is so smothered by technique that its influence is reduced to the minimum.

In the third class are placed the educational artists, who value method but do not overestimate its worth. These earnest workers realize that with the young, interest chiefly follows the teacher—not the subject taught; that, willing or not, the instructor is the pattern the little ones strive to copy, and that the model must be made as nearly perfect as possible. To this last class belongs the ideal primary teacher. She has been described so often that a recapitulation of her virtues seems unnecessary, yet before passing to the work that she is to accomplish in four short years, we will glance at the qualities, physical, mental and moral, essential to her complete success. In the enumeration we will begin with the lowest—the physical.

First, she must have good health and a strong body with the nervous motor system under perfect control. Positive beauty may be wanting for the spirit within can so irradiate the plainest features that the youthful admirer sees in his teacher the embodiment of physical perfection; but there must be no deformity that would prove an impediment to her usefulness.

The ideal teacher's poise is perfect. Her voice is low, firm, clear and forceful. She has a quick, true ear and musical talent sufficient to train her little charges to sing the simple airs within their powers. Her skillful hand is ready to illustrate every lesson with crayon or pencil. She is able to think and speak clearly and logically. She has a complete mastery of all subjects belonging to her grade and follows an orderly method in their presentation; in addition, she has a grand reserve of general knowledge and is familiar with many branches besides those she is to teach. She has a practical cognition of the laws of mind in general and of the growing mind in particular. She understands the child from the physical, moral and psychological point of view and deals with him accordingly.

The incarnation of charity, she is "patient and kind; is not ambitious, seeketh not her own, is not provoked to anger.

thinketh no evil; beareth all things, believeth all things, endureth all things."

The ideal teacher is impartial. Judgment and conscience govern every action. She knows the feelings are treacherous guides, and that calm, silent self-possession is more potential than "many words without composure." In her manner, gentleness is blended with firmness; gravity with cheerfulness. "She is able to notice delicately and to correct still more delicately faults of mind and character; to persuade and to command as occasion requires; to encourage when necessary and just enough not to develop pride." She has a genuine love for little children and fully understands that, "to control a heart she must first get inside it," and her affection overflows, not upon the most deserving, but upon the ones who need it most. A magnetic personality and a strong religious spirit complete our portrait of the ideal primary teacher.

Now let us turn to the material upon which her talents and energies are to be expended. The education of the child does not begin when it first enters the schoolroom. Years before that important morning, the formative process received its primal impulse, for even during the months of infancy, impressions were made upon the baby brain that never will be wholly effaced. Psychologists affirm that during the first six years of existence more ideas are assimilated by the brain, than in any period of like duration in later life. So our timid little "First Grader" is far from a totally ignorant being. The extent and quality of his knowledge depend upon heredity and the environment of his early years. Besides acquired habits and information, when he comes to the primary room he brings with him certain inborn propensities which, if properly met, will prove the teacher's most potent allies.

Professor James of Harvard tells us: "Man has more native instincts than the other mammals, but his instinctive impulses get overlaid by secondary reactions due to his superior reasoning power." The Professor enumerates these inherent tendencies as Fear, Love, Curiosity, Imitation, Emulation, Ambition, Pugnacity, Pride, Ownership and Constructiveness. He

also points out the way they can be used to guide the beginner's wavering steps on learning's path.

We will pass over Fear. Its use is obvious and too often does the unskilled pedagogue invoke its aid. But of Love, a volume could not include all that might be said of its wonderful power. A most successful teacher uses this primal instinct to gain the good will of her pupils at the beginning of each school year. On the all important first day, when forty restless bits of humanity are trying to feel at ease in their new surroundings, she has a little informal talk with them and casually inquires, "Who is the best woman on earth?" One little girl answers, "The Blessed Virgin." A repetition of the question with a special emphasis on "earth" calls them back to things terrestrial. A born diplomat suggests that, "Sister is": then like a flash the meaning of the query dawns upon them and in full chorus comes the answer, "My mother is the best woman on earth." Then Sister reminds them of all "Mother" has done for them in the past; how anxious she is that her boys and girls should grow up to be good, useful men and women; that for this reason, she sends them to a good school where she knows the Catholic teacher will help her in the task. Thus it is impressed upon the baby-brain that during school time, "Sister" takes "Mother's" place in teaching and, if need be, in correcting.

When the report of this talk is carried home by the little one, it goes far toward winning the coöperation of "Mother" herself.

The desire to know, or curiosity, is the door through which the earnest teacher may lead her charge to all the fields of knowledge. Children's inquisitiveness has become proverbial and some one has said that, "At one stage of his existence the child seems little besides an animated interrogation point." The wise instructress will distinguish in the queries propounded by her pupils, between those inspired by a desire for information and those prompted by a vain craving for notice. The former should be answered as fully and freely as possible. On this subject Professor De Garmo remarks, "It is not a little pathetic to see how very small an amount of aroused and

satisfied curiosity will suffice to make school seem an attractive place to the child and to sweeten a world of tedious toil. It is more pathetic to see that morsel sometimes denied." The child's interest is easily aroused in things that he can see and touch, and especially in moving, living things. A bird, a butterfly, any animate being invites him to a better acquaintance. Knowing these characteristics of childhood, the intelligent teacher makes her earliest appeals through objects shown or acts performed. When the concrete idea has been assimilated, the abstract term will be understood.

Imitation, emulation, ambition, pugnacity and pride are called the ambitious impulses. The fact being admitted, that man is an imitative animal, it follows that only models fit to be copied should be placed before the growing child. The most successful teacher is the one whose every thought, word and act is worthy of imitation. "If the teacher's mind be alert, the pupil's will be also; if the teacher exhales the sunny influence of good humor, the soul of the child will bloom like the rose in June; if she uses correct and forceful language, the pupils will strive to do the same. Conversely, a lax teacher never has a strenuous class." (De Garmo).

Some modern educators disparage the use of emulation as a stimulant for the youthful mind. They claim the exercise of this instinct leads only to a spiteful selfishness; and yet, "Emulation is the very nerve of human society." If the spirit of a noble, generous rivalry be infused into a class, each pupil is incited to exert his highest powers; should the impelling motive be a mean desire for the degradation of others, no mental gain can compensate for the evil wrought in the moral nature.

Ambition is the striving for some definite end, and is good or bad according to its impelling motive and the object sought. For little children, learning's goal seems so remote that some lesser but more evident aim must be held in view. The hope of reward or commendation may allure the beginner past many a difficulty; later, the desire to do right and the pleasure of acquisition will lighten the student's labor.

Pugnacity and pride, rightly directed, may achieve wonders. When the boy thinks "the lesson is too hard," the fighting impulse, skillfully aroused, will carry him through a victor.

A teacher had tried for weeks to bring one particular boy up to his grade in arithmetic, but despite all her efforts, he was never ready to hand in his work on time. When all help, persuasion and encouragement proved fruitless, she kept him one evening after school and said in kind, sympathetic tones, "John, I am very sorry that you cannot keep up with your grade but after this, when I give the class eight problems, I will give you only four, and I am sure you will have them completed as soon as the others finish their work." The indignant, though inelegant, response came at once: "I'll bet you a dollar, I can do twice as many problems as any boy or girl in this room." The wager was not taken but during the remainder of the school months, he fully verified his assertion.

The sense of ownership is a radical endowment of the race and an effective instrument in securing neatness and order in the schoolroom. Let the child feel that the desk is his property to be cared for by his own little self. The aisles may be called streets or avenues and the property holders be responsible for any scraps of paper, etc., found there.

Constructiveness is a powerful factor in primary education. It may be utilized in nearly every study. Letters are united to form words; words make sentences, while the combinations possible in arithmetic are numberless. If denominate numbers are taught by the use of the measures themselves, the learner will find little difficulty in remembering his "tables."

It is unnecessary to go back to Comenius or Von Raumer in order to learn of the variety of dispositions which exist among children. We all know by experience that, "Some pupils are sharp, others dull; some soft and yielding, others hard and obstinate; some naturally studious, others disinclined for mental exertion; some intelligent, quick and vigorous of comprehension, decisive and confident in answering; others more deliberate, musing and reflective, comprehending more slowly and answering with hesitation. Some have a comparatively equal liking for all studies; others have a distinct

predilection for certain subjects." And these great differences in natural temperament have been still more differentiated by the environment of the first six years of life. Were every child, during its babyhood, surrounded by only "the good, the true, the beautiful," our ideal teacher would have an ideal class and perfection in education might be reached. Far otherwise is the reality.

Let us imagine, or recall, the first day of school in a room recruited from the poorer tenements of any large city. Before us are forty children many of whom have never received anything worthy of the name of training. Their only playground has been the street and they have acquired habits which may be corrected only by painstaking devotion, and a knowledge that can never be eradicated.

The boys have a stubborn, defiant air, and the expression on their countenances seems to say, "We are here because we had to come but we intend to have a good time and to do as little work as possible." The girls are less bold, perhaps, but the pouty little faces are not more prepossessing than those of their brothers. If the "ideal teacher" presides at the desk, she is not discouraged by the prospect of spending ten months with this "horde of little savages." Through each pair of distrustful eyes she sees an immortal soul "created to know, love and serve God here on earth and to be happy with Him forever in heaven;" and she realizes that she is the chosen guide to lead these precious lives to the knowledge, love, service and beatification for which they were called into existence. She knows that this is not the work of a day, a week, or a month; that only by continuous, persevering repetition will new habits supplant the old; and ennobling truths overlay debasing concepts.

During the four primary years, the religious nature must be so cultivated that faith may take deep, firm root in the soul, producing early blossoms of piety and devotion, to be followed in later years by the worthy fruits of a noble, earnest, Christian life. This is the greatest responsibility resting upon the primary teacher. If an infidel can so implant his doctrines in the innocent soul, made to the image of its Creator, that

the seed grows to the deadly Upas of atheism, what a harvest may not the zealous religious teacher reap from a like soil! In Catholic schools no study takes precedence of Christian Doctrine and the instructors devote their best energies to the catechism lesson, supplementing the text with stories of our Lord's life upon earth, of the patriarchs and prophets and of many glorious saints; but there is another revelation of God, second only to that found in the Church, to which few give the attention it deserves. I refer to the Creator speaking to His rational creatures, through the wonders of His universe.

Protestant educators have long recognized the moral value of nature study and, although some have carried it to the realms of faddism, the fundamental truth remains, that in leading the soul to God, nature is religion's faithful ally. Permit me to adapt for this subject the words of a prominent primary educator of Illinois, who says: "In order to learn of this great silent teacher, the child must be led by one who has herself learned to look with answering love through nature up to the divine love of which nature speaks. The mere fact that one is surrounded by charming scenery is not enough, for nature unaided does not tell her message to the beholder. To truly learn her rich lessons, the inner eye of the spirit must be trained to see in the marvel of the dawn and the splendor of the sunset, the greatness of the Almighty;—to feel the mystery of life in the first faint flush of the bare branches of the trees in early spring; to hear the voice of God as He calls forth the quiet green grass to cover the brown hill-tops; to read in the thick darkness of the storm, His power; and to join in the anthem of His praise which the shining stars are singing in their ceaseless whirl through space."

"The study of the thoughts of God in nature, filling the mind as it does, with things of beauty, prepares the imagination for clear and strong conceptions of the higher and spiritual life. A child's mind filled with that which is pure and good, has no room for wickedness and sin. The study of the natural sciences is one of the best means of bringing about this result. Did you ever observe the character of a boy who early fell in love with nature and who spent his spare hours with

plants or animals, seeking for their haunts, watching their habits and making collections for preservation? Such boys, so far as I have known, are genuinely good. They have neither the time nor the inclination for evil doing." (Col. F. W. Parker.)

Besides the knowledge of God through His works, nature study has a secondary object,—the development of the power of observation.

A child living in the country unconsciously learns much of nature in his daily experiences and if he has the guidance of an intelligent instructor, he becomes familiar with more zoölogy, botany, geology and physical geography than he would obtain from any printed text-book. In this branch, country schools have a decided advantage over those of the city, but the earnest teacher will find means and opportunities to bring the divinely moulded soul into communion with the visible forms of God's thought. In nature study it is not essential that the child should remember all that is said or discovered. It is the love of God and the power of observation that are to be cultivated—not the memory.

From infancy children ought to be familiarized with habits of order, cleanliness, politeness, obedience and unselfishness, but many first learn the existence of these virtues from the primary teacher, so for her, September must be the training and drilling month. The mechanical routine inseparable from the government of classes of young children should be firmly established at the earliest possible moment. The greater the number of useful actions that are made automatic and habitual, the more energy is left free for higher employment. In his "Classroom Management," Professor Bagley sets forth the law of habit building as "The focalization of consciousness upon the process to be automatized plus attentive repetition of this process, permitting no exceptions until automatism results. Whatever is to become a matter of invariable custom in the classroom must be made conscious to the pupils at the outset, then drilled upon, consciously and explicitly, and held to rigidly, until all impulse, tendency or temptation to act in any other way has been overcome. In the lower grades very

little dependence can be placed upon individual responsibility, almost every detail must be looked after explicitly by the teacher and the more quickly all details are reduced to system and order, the more effective will be the routine work of the school." Children must be trained to hygienic habits of posture, both sitting and standing. The ranks or lines must move quietly and orderly with no shuffling, crowding or stumbling. Passing to the blackboard and to the recitation benches, distributing and collecting wraps, books and materials must be reduced to a system requiring the minimum of time and energy.

The pupils must learn to be promptly obedient to all bells and signals. The word "attention" should bring instant cessation of all activity, with the little heads erect, the hands folded on the desks and all eyes turned toward the teacher. Two or three times during the day the word "relax" may give a brief respite; then all the tired limbs are free to turn and twist and the children speak in low tones until a tap of the bell calls them back to silence and work.

Professor Search in his "Ideal School" says: "The child has a divine right to a life of activity. If he wants to stand up or to sit down the privilege should be his." He also recommends that the children should "scamper" to and from classes. Either the learned Professor has only a theoretical knowledge of primary teaching or he is blessed with wonderfully strong nerves. Children are not men and women, but they are to be the men and women of twenty years hence and now must learn the habits of self-control essential to their future success and happiness. They should be taught to save energy by moderating their voices, relaxing unused muscles and keeping their hands and feet still when sitting, studying or reciting. Every motion uses up power and when the movement is directed toward no definite end, this power is wasted. The Hindoos are accustomed from an early age to retire for at least half an hour every day into silence, when with relaxed muscles and well governed breathing, they meditate upon eternal things. The result is seen in the physical repose and imperturbable manner characteristic of the race.

Politeness should become second nature with the child. He should understand that the practices learned are not merely for the schoolroom, but for always and everywhere; that courtesy to parents, brothers, sisters, companions and strangers, is as important as politeness to teachers. It must always be remembered that example is more effective than precept and rudeness in tone or manner is contagious.

Nothing should be taught that will have to be unlearned in later years. High school pupils are sometimes seriously handicapped by a habit acquired under the direction of a primary teacher whose outlook extended no farther than the four walls of her own room.

A graduating class came under the writer's observation who in written work always used the parenthesis to indicate that a letter, word or phrase should be omitted. Inquiry revealed that in the second and third grade they had been taught this method of eliminating superfluous matter because drawing lines through words destroyed the neat appearance of their papers. Years before, the neat papers went into the waste basket but the wrong impression remained in the brain to hamper its work through all succeeding grades.

According to Col. Parker, "Primary education consists in the development of the power of attention," hence the psychology of attention should be well understood. Many a would-be instructor preludes a half hour's tedious lecture with the exhortation to "pay strict attention" and marvels at the listlessness of his class. "Voluntary attention cannot be continuously sustained. It is only a momentary affair." (James.) Involuntary attention follows the skillful teacher who can excite such spontaneous interest in the lesson, that every other object is banished from the minds of the pupils. To do this she makes the subject show new aspects of itself, to prompt new questions; in a word to change; and she impresses her class through as many sensible channels as possible. But even when interest is present, effort is necessary. Teaching is work; study is work; interest keeps both from becoming drudgery.

Memory, without which education would be impossible, is dependent upon attention and interest. We remember that to

which we give attention and we are attentive to that which interests us. In childhood and youth, while the understanding is still only partially developed, the memory reaches its maximum strength. Then it accumulates the materials which later may be worked over by the imagination and understanding into thought.

Radestock describes the memory as

1. Comprehensive, when the number of impressions at its command is large;
2. Faithful, when it reproduces the impressions for a long time and in but little changed aspect;
3. Quick, when it can rapidly reproduce impressions. High degrees of fidelity and quickness are rarely found united.

That an idea may be retained by the memory, one of three conditions is necessary; first, that a sharp, definite, forcible impression be made when the idea first enters the mind; second, that it be associated with some strong impression; or third, that feeble impressions have been so often repeated that an imprint has been made. This last fact accounts for the constant reiteration necessary in primary work.

Verbal memorizing, because carried to excess in the past, has fallen into disrepute among the extremists in object teaching, and with them "learning things by heart" is out of favor. We agree with them so far as the memorizing of mere words is concerned but if each word is the sign of an idea fixed in the mind, the child cannot have too great a collection. The memorizing of poetical selections is of special value as, in addition to increasing the vocabulary, the sense of rhythm and beauty of thought is unconsciously developed.

Parrot-like recitations, however, must not be tolerated. The child may be verbally accurate in every statement and not know the lesson he is glibly reproducing. Either *no* ideas or *wrong* ideas may have been stamped upon his mind. Only by adroit questioning can the teacher ascertain whether or not a correct impression has been received by the pupil, therefore, the art of putting definite, comprehensible and thought-provoking questions should be mastered by every instructor.

Our limited time forbids even a cursory glance at the training of the senses and the methods of teaching primary studies. We must pass over, too, the formative influence of the pupil's physical surroundings, and leave school management unnoticed. For our closing word we will say with Bishop Spalding: "As the heart makes the home, the teacher makes the school. What we need above all things, wherever the young are gathered for education, is not a showy building, or costly apparatus, or improved methods or text-books, but a living, loving, illumined human being who has deep faith in the power of education and a real desire to bring it to bear upon those who are intrusted to him."

DISCUSSION.

SISTER CELESTE MARIE: I think you will all agree with me in heartily endorsing the sentiments of the last paper in which Sister Francis recalled to mind "principles with which you have long been familiar and noted educators' opinions which you have often read." Therefore I do not presume to discuss the paper on the "Primary Teacher." For a subject so wide in its range, it must needs be that some points could be but named. Permit me then to supplement sister's excellent paper with some remarks touching the preparation of the teacher, methods and the influence of literature on the child.

"Now you know," says Socrates, "that in every enterprise the beginning is the main thing, especially in dealing with a young and tender nature, for at that time it is most plastic and into it the stamp which it is desired to impress sinks deepest." The duties of the primary teacher, therefore, are in no ways slight. Let us consider for a moment the knowledge that should be hers before entering upon such great responsibilities. Aside from a special aptitude for teaching and striking personal qualities, true fitness for teaching consists in a liberal education, in a knowledge of the best methods of conducting the work of the school and a deep insight into the child mind. The teacher to train the child is not necessarily the one who has the highest diploma; such as these may be full of theories from laboratory and classroom, but at the same time may be incapable of imparting their knowledge to the child mind. To accomplish this the teacher must descend to the level of the child, and present only such knowledge as can be readily assimilated by the child. Not only must her capabilities be directed toward the highest development of those ethical qualities which are the formation of all character and conduct, whether in public or private life, but she must direct her energies and capabilities very specially with reference to the profession of school teaching, an equipment of technical knowledge, besides an efficient training in the best

methods of imparting that knowledge to the child. Just here we cannot too strongly commend Sister Francis' suggestion as to the imitativeness of the child. "It is to be remembered that the most valuable elements in human life, morality and religion are largely the products of childhood's imitation"—hence the importance of the model teacher.

That the teacher be possessed of knowledge before she can impart it to the child needs no demonstration; what we insist on is this, that the teacher have much knowledge, not only should she have been educated along the five liberal lines, the literary, the scientific, the institutional, the religious and the aesthetic, but she must continually widen the field of her knowledge. In an introduction to his notes on primary education, Dr. Shields says: "No matter how thorough the antecedent professional training of the teacher may have been, both theory and experience lead to the conviction that her efficiency will decline unless she continues her studies of matters that lie beyond the routine of her classroom. A teacher in a primary school who confines her attention to the preparation of daily lessons and the hearing of recitations soon becomes wooden. The teacher in any grade or department of educational work exerts a vitalizing influence on the minds of her pupils only so long as her own mind is growing, and this growth demands constant contact with fresh matters and new views." A mistaken notion has been prevalent in the past and I fear, has too often been the custom—I refer to the matter of assigning the teacher who is unfit for service in the higher grades to the A B C classes and primary grades.

Methods enter largely into the success of the school, and although they are dependent on the efficiency of the teacher, if intelligently employed, they are indices to success. Time does not allow a discussion of methods, and it would be useless trespassing of it to recall familiar methods characteristic of great educators such as a Socrates, a Pestalozzi. None of these can be rigidly followed nor can any special one be indicated as a guarantee of success; the efficiency of the school depends upon the teacher, but there is no good teacher without method.

A word concerning hygiene finds a fitting place here; we know the mutual interdependence of soul and body, then we cannot too forcibly urge the primary teacher to use every exertion to have her schoolroom hygienic. We are aware that often she has to face stupendous difficulties in the shape of damp, crowded and ill-ventilated schoolrooms; yet these conditions are fast passing away, while the same duties remain for the teacher. These deal particularly with the placing of the children, correct lights and principally the admission of an abundance of fresh air. These are within the control of almost every teacher, yet frequently the vitiated air of the schoolroom bears testimony of this grave lapse of attention.

The value of literature in the primary grades cannot be overestimated. Good stories should play an important part in this period of school life. The primary teacher, if she is skilled in the art of story telling, gains an

ascendency over the child that is truly wonderful, and the good seeds that she implants in the soul of the child, God alone knows the results at the harvesting.

The ideal primary teacher—all this and much more can be said of her—for who indeed can adequately portray the masterfulness of her great strength as it expends itself day after day on her young charges. To be God's workman in the service of education is a privilege granted only to special souls, to strive, to endure, to labor ever to the end, strengthened constantly by the words of the Master: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink. Amen I say to you, as long as you did it to one of these, my least brethren, you did it to me." (St. Matt. XXV.)

A SISTER OF MERCY: Whilst the picture of the "Ideal Teacher" is fresh in our minds a few words on "Ideal Methods" will follow logically. "It is an old maxim in common use, that whosoever will rightly learn great things must not attempt to grapple with their whole extent at once, but must begin with their smaller and easier parts." This rule and method was old and commonly accepted even in the time of Plato. It would be a great mistake, however, to discard it because it has become trite. It is the habit of the best minds to find the deepest wisdom in those truths which are the most common which every one knows and repeats, and none can avoid seeing.

The wise teacher therefore will conform his lessons to the above maxim of the Greek philosopher and lead the tender minds of his pupils by easy and gentle gradations. He will determine what is easy and what is difficult for children to understand, and he will observe the law whereby the mind passes from one object of its thought to another. Rosmini says: "The method which is based on nature is invariable as is the law which governs the human understanding. It is perfectly clear and definite, and it is the only method; for all the good methods hitherto invented can be reduced to it; they are but partial glimpses of it or means of arriving at it and all methods opposed to it are bad."

It seems to me it would be well if we attached more importance to the relative value of studies; if we treated the formal studies as a means, not as an end, and determined how historical, natural science, and formal studies may be best harmonized and wrought into a unit. We read in McMurray that "The formal studies such as reading, spelling, writing, language, and much of arithmetic, have thus far appropriated the best share of school time. They are the tools for acquiring and formulating knowledge rather than knowledge itself. They are so indispensable in life that people have acquired a sort of superstitious respect for them. They are generally considered as of primary importance while other things are taken as secondary. By virtue of this excessive estimation the formal studies have become so strongly entrenched in the practice of

the schools that they are really a heavy obstacle to educational progress. They have been so long regarded as the only gateway to knowledge that anyone who tries to climb in some other way is regarded as a thief and robber. We forget Homer's great poems were composed and preserved for centuries before letters were invented. As more thought is expended on studies and methods of learning, the more the thinkers are inclined to exactly reverse the educational machinery. They say: 'Thought studies must precede form studies.' We should everywhere begin with valuable and interesting thought materials in history and natural science and let language, reading, spelling and drawing follow. The advantages of putting the concrete realities of thought before children at first is that they give a powerful impetus to mental life, while pure formal studies in most cases have a deadening effect and gradually put a child to sleep. One of the great problems of school work is how to get more interest and instructive thought into school exercises.

"To study the conduct of persons as illustrating right actions is in quality the highest form of instruction. History contributes the material from which motives and moral impulses spring. It cultivates and strengthens moral convictions by the use of inspiring examples. The character of the child should be drawn into harmony with the highest impulses men have felt. A desire to be the author of good to others should be developed into a practical ruling motive. The use of the best historical and literary works as a means of strengthening moral motives and principles in children whose minds and characters are developing, is a high aim in itself, and it will add interest and life to the formal studies such as reading, spelling, grammar, and composition, which spring out of this valuable subject matter. History in the broad sense should be an important study in every grade, and it should be the reservoir from which reading books and language lessons draw their supplies." Biographies, stories, historical subjects—religious and profane—should be the best, literature can furnish.

In the lives of the highest types of virtue and morality we are in the presence of moral ideas clothed in flesh and blood, real yet idealized; it is in the power of every religious teacher to keep these high types of virtue constantly before her pupils, by making them familiar with the lives of the saints. To get the impression of kindness and feel its worth, it is not sufficient to hear a discourse, or to read a treatise on this subject—we must see an act of kindness itself either in one of our associates or as it is portrayed on the page of history. Likewise, if we desire a correct idea of charity or mercy—definitions will not suffice. We can only be satisfied when we see such virtues in real characters, such as the Good Samaritan, or better still, in the Good Shepherd Himself.

If in ordinary school work the best results are secured by keeping living examples before the children, how necessary it is to do the same when presenting to them the most important of all subjects—Christian

Doctrine. Spirago says: "Early religious instruction must be historical, not doctrinal. The mind of man reaches the abstract through the concrete; from perceptions he goes to ideas, not *vice versa*. Hence, to use a small catechism for first beginners or little children is against sound pedagogy, as it rests on the false supposition that abstract doctrine must go before concrete teaching." "To make little children learn by heart chapters of the catechism which they cannot possibly be made to understand, is simply to weary and disgust them. The only thing they should learn by heart is their prayers, and some hymns, not as an exercise of their intellect, but that they may gain the habit of saying them, and that carefully and reverentially, as a duty to God. With this they should receive oral instructions on the great truths of religion—illustrated by stories from the Bible. Explanations of doctrine little children cannot take in." "For this reason, in explaining the doctrine of the catechism, we should set out from concrete objects; hence, where possible, with Bible stories, but by no means with the catechism text." When the catechism text is taken up in the third or fourth year, "explanation must always precede memorizing. Learning by heart without previous explanation is at variance with the Christian principle, 'Faith comes by hearing,' and is a misuse of the truths of religion."

Let the catechist model his teaching after the example set by the Master of teachers. In His comparisons, He always chooses the most common and familiar things, now a father, a son, a servant, an officer, then a banquet, a flower, a bee, a seed, etc. The value of the imagination cannot be overestimated by the catechist. This faculty is made most active by means of stories and pictures which will bring real actions and characters before the mental eye. It is a great mistake for the teacher to confine himself to abstract language. Just as people soon tire of the most beautiful picture gallery, if there are no seats to rest, so children soon tire of the most sublime truths, if they are not intermingled with beautiful stories and comparisons which are resting places for the mind.

The "Ideal Teacher" as portrayed in the preceding paper is a perfect model, therefore nothing can be added; but it is very difficult if not impossible to find those in whom so many good and beautiful qualities are combined; many however, agree with the sentiments of Professor James, that the worst thing that can happen to a good teacher is to get a bad conscience about her profession because she feels she is not an "Ideal Teacher." We all can readily recall, a schoolroom recruited from the tenements of a large city; this certainly is a reality. Have we an "ideal" to cope with this reality? Volume after volume has been written on ideals; but in few cases can we find anything to aid us in determining our course and dealings with everyday life in the classroom. True, we must place high standards before us and tend towards them perseveringly if we desire success, and we, as a body of teachers, can mutually assist each other by trying to reach something like a practical solution of the

many problems which confront us. If our teachers' meetings and conventions are practical they will help us to face these realities; this is what we need; but it seems the tendency of the present time is to deal with the ideal and to exclude the real, to go from one extreme to its opposite, to pass over the trite maxims which govern the common sense of mankind, to go in search of newer rules. The ideal teacher rarely if ever exists, ideal environment holds a very limited space, especially in the city. Ideal classrooms are few. Surely with so many ideals missing, we ought to measure our success accordingly.

Goethe says, "The best is good enough for children." Let us then in our efforts to reach the ideal as teachers, study and employ the best methods and use the best material in every branch of our great work, and trust that He in whom we can do all things will give success to our efforts.

REV. F. T. MORAN: I came in this afternoon for the purpose of looking on, and not feeling that I am in touch with the primary work of the school, it would be presumptuous to say anything to the teachers, who are employed every day in the school, and who have the actual knowledge. The one remark in this last paper that appealed very much to me was that the teacher should keep up with her work. Now, where is the application of that as regards the primary teacher? We can understand very well that the advanced teacher should study every day. In the primary school one might think that any teacher with a knowledge of the alphabet and a few other studies would be able to get along very well with the little children. I am sure it is only one who has a slight knowledge of the character of the primary work who would fail to agree that a teacher in the primary schools must be very exact and take very great care in dealing with children. She must understand children's natures, and it is very important that she should adopt good methods, and that she should keep in touch with the best methods that are in vogue at the present moment.

REV. W. McMAHON: I did not expect to be called upon this afternoon. However, I am very glad to be present to hear of the good work that is being done by the primary schools. One matter spoken of is in regard to uniformity of text-books. Not long ago a man called upon me and said: "Father, I have moved four times in the last year, and every time I moved I had to get a new set of books for my child." It appears to me that there should be uniformity in every diocese, and possibly in every state, and possibly further. If a good committee be appointed we might then have better text-books. (I can say that the books we are using in our schools could be had at the saving of fully 50 per cent. of what is now charged, were the diocese or the state to have a committee to carry on the work.) I was very much interested in the paper on the Primary Teacher. I think the primary department should be looked after with more care than any other department. There is the beginning. The mind is plastic, and by

giving the child a good start he may win, but if the child is given a bad start, the child is burdened all through his school course. The formation of character in the child is one of the duties of the teacher, the instilling of piety and character are reasons why we have Catholic education. It is along these lines that the teacher should work as much as possible, to be kind, considerate, and not to expect too much from the child. Impressions are lasting and teachers must be just to the child. You must not think that it demeans you at all to apologize, when you are in the wrong. The child always remembers whether he has been treated justly or not. Teachers should be models of courtesy, models in the control of their tempers. The child will respond when treated with consideration very readily and very willingly. I hope these conventions will continue to grow, and that the teachers will talk out. I think where teachers come together and exchange their views, a great deal can be gleaned from these gatherings. Therefore, I plead for uniformity in textbooks, plead for publication societies. You find the Methodists, Baptists, Lutherans, etc., every one has a publishing house. This country has 15,000,000 Catholics, and not one publishing house under the control of the Church. I suppose it is because we have enough burdens to carry. A publication house, instead of increasing, would lessen our burdens.

REV. T. E. SHIELDS, Ph. D.: I came here to listen to the views of primary teachers, and there is very little that I care to add to the discussion. That I am pleased goes without saying. No educator could listen to these splendid papers without realizing the power that is in our teaching force. That is only one point to which I would refer, and Father Moran has already called attention to it. While the teacher in the advanced grades needs to keep abreast of the subjects which he teaches, so that the pupils may retain their confidence in his academic standing, the primary teacher stands in no less need of incessant work in order to keep abreast with the professional aspects of her work. The teacher in the higher grades is in need of constantly replenishing his store of information, while the primary teacher must as constantly advance in a knowledge of the child and of the laws which govern his unfolding life. The young child is totally dependent upon the teacher, not only for the matter of instruction, but for the form into which it must be cast if it is to nourish the young mind. Moreover, the primary teacher must know how to select the right germs of knowledge, so that as the young mind unfolds it may grow in vigor, in power of assimilation, and, above all, that it may grow in the right direction. From the professional point of view, the first grade is the most difficult to teach. This is generally admitted to-day. The fourth grade presents more difficulties than any other of the grammar grades. Hence the teachers most in need of professional study are the teachers of the first and fourth grades, while academic subjects hold a relatively greater importance for the teachers in the higher grades.

NORMAL TRAINING

SISTER OF NOTRE DAME.

This paper will not attempt to measure the whole vast extent of modern pedagogy, to go into details that present themselves in bewildering profusion, nor will it be a compendious summing up of all that educators have said or written on the subject. Its aim is merely to offer such a modest exposition as may tempt people, who have hitherto given but slight attention to normal training, to open books on education and follow up, with new interest, the science of teaching.

Time was, and is not far distant when it was commonly believed in America that anybody could teach school. The mere stripling fresh from high school, while waiting, Micawber-like "for something to turn up," generally filled in his time teaching school. Parents, while demanding of the lawyer, the minister, and the physician a professional training, strange to say, made no such demands of the schoolmaster. They believed that the watchmaker should serve an apprenticeship under a skilled workman, the plumber under a master mechanic, yet the mechanism of a watch and the laying of a pipe are simple things, when compared with the complex mechanism of the mind. They might have known that such an untrained teacher, without the slightest idea of psychology to direct him, would at once resort to force to cover his unfitness, while with but a scanty knowledge of the subjects he was called upon to teach, his instruction would be timid and soulless.

"Teaching," said Edward Thring, "is a life-long learning how to deal with human minds. As infinite as the human mind is in its variety, ought the resources of a teacher to be. The more stupid the pupils, the more skill is required to make them learn. And thus it comes to pass that whilst the mere possession of knowledge is enough to teach advanced classes, if it is right to profane the word by calling the pouring of knowledge into troughs teaching, the teaching of little boys, and stupid boys, and low classes well, is a thing of wonderful skill.

"Life is too short for anyone to learn how to teach but not too short to begin learning. The true teacher can never be said to have mastered his subject, because his subject is co-extensive with human nature. As soon as he has trained one boy, another has to be trained, and not the same over again, nor in quite the same way if he is indeed a good teacher. How to manage all the different kinds of temper and forms of resistance, to quicken the dull, brace up the idle, master the obstinate, repress here, encourage there, soothe one, subdue another, breathe life and animation into all, is a task of the highest demand on power, and strength, and skill. And this has to be done every day; a master in his classroom can not sink back and think, or rest a minute or two, if weary, before he goes on again. He cannot relax his attention or let his eye be absent, for a double work is always going on—the work of imparting knowledge and the work of keeping order." Surely no work this for an untrained boy or girl.

Much of this "knack of teaching" it might be argued, a clever young man or woman can acquire after some years' experience in the schoolroom, by closely observing and following the method of older teachers. A prominent educator answers, "but while a clever young man and a clever young woman are gaining the experience, what is becoming of the generations of children passing under them? Have we ever reckoned the terrible expense at which that experience has been acquired? Have we counted the lives wrecked because the youthful character was ill understood; the number who abandoned school with a distaste for books and learning which accompanied them through long years, because teachers did not take the pains or did not know how to place before them in a clear and attractive manner the first principles of knowledge? They were obliged to stumble through their lessons with scarcely a single ray of intelligence to light up their befogged minds. Could we count the numbers who contracted physical diseases because their teachers knew not how to regulate the air or temperature of the classroom, or allowed the little chests of younger children to become permanently contracted from stooping over desks or keeping arms folded all day long?

Valuable experience this of untrained teachers! But calculate the holocaust, and then say if normal schools are not a necessity."¹

The need of trained teachers, began to be felt as far back as the days of St. Benedict; it was felt and met, by just such a response as that with which the Church has ever answered the needs of her children. For two thousand years, she herself has fully and ably filled the teacher's office to the world, and to this day she surrounds all true teachers with a dignity reflected from herself.

"The Catholic Church is always and ever like a vigorous, intelligent husbandman of human life, toiling in every new and distant field of the Master's inheritance, holding up the torch of truth in the night of multitudinous error, and raising the cry of courage and hopefulness in a society that in too many spots is eaten through by corroding pessimism, and an over-keen sense of its own helplessness."² With training schools then she met the need of the Middle Ages and gave them from their very inception, every aid and encouragement.

In the "Beginnings of Normal Schools" the late Brother Azarias tells us that as early as the seventh century the Benedictine Common Rule insisted that the master who instructs the young religious should be skillful; Alcuin, he says, did much in his day to simplify instruction. Later on, educational traditions were carefully cherished by the Brothers of the Common Life, to which Order, it is believed, Thomas á Kempis belonged. In the sixteenth century came the Blessed Peter Fourier who prepared an admirable school manual for the Congregation of Notre Dame, which sisterhood he organized.

Speaking of primary education in France during the two centuries preceding the Revolution, the same author thus quotes Alain, "In reality the first normal schools were the novitiates of the teaching orders established during the last two centuries."

¹ Brother Azarias, "Beginnings of Normal Schools." Educational Essays.

² Dr. Thos. J. Shahan.

Outside the Church the idea of a normal school originated in 1581 with Richard Mulcaster, head master of the Merchant Taylor's school, England. He was ahead of his time, however; the suggestion of a normal school was beyond the reach of the educators of his day and generation. "That which the English schoolmaster timidly alluded to, one hundred years before, the founder of the Christian Brothers made a living reality," when St. John de la Salle established the first public training school at Rheims in 1684. This beginning found such favor with the educators of Europe that ever since, training schools have more or less abounded. The story of their progress as they spread over the continent of Europe belongs rather to a history of education than to a brief paper such as this; besides, we are interested mainly with normal training in the United States.

Side by side with our parochial school system in this country developed the public school system under state control. The circumstances of the advent of state normal schools though often told, is not without interest. In 1837, during the days of the old sailing vessels, Rev. Chas. Brooks, of Medford, Mass., on his return voyage from Europe had six weeks' companionship with a German professor. Mr. Brooks says: "I fell in love with the Prussian system, it seemed to possess me like a missionary angel. I gave myself up to it, and in the Gulf Stream I resolved to do something about state normal schools. This was its birth in me, and I baptized it my sea-born child. After this I looked upon each child as a being who could complain of me before God, if I refused to provide for him a better education after what I had learned. 'The whole Prussian System,' he says, 'is built upon these eight words,' 'As the teacher is, so is the school,' and therefore we must have seminaries for the preparation of teachers."

Mr. Brooks and his immediate coadjutors, Edmund Dwight, Geo. B. Emerson, Dr. Channing, Horace Mann, and others, formed a state normal school board, and on December 28, 1838, decided to locate a normal school at Lexington. It opened with an enrollment of only twelve students. Much hostile feeling had to be combatted and the establishment of the school was

possible only through the generosity of the public-spirited Edmund Dwight, who offered ten thousands dollars, provided the state legislature would give the same amount for the same cause. Yet, with such a perilous beginning, in less than three quarters of a century we find by the report of the commissioner of education for 1906, the entire normal education vastly increased and divided thus:

Public normal schools	181
Private normal schools	83
Public universities and colleges	40
Private universities and colleges.....	229
Public high schools	464
Private high schools	239

In all 1236 institutions with an attendance of 97,257 students.

"In connection with the above mentioned training school at Lexington, occurs the first use of the term 'normal.' The word in the sense in which it was used was not English, and was not understood except by experts. The English 'Training school for teachers' or the German 'Teachers' seminaries' would have been intelligible and suggestive, but the French 'normal' conveyed no precise information to any but well-educated people."¹ The word normal was often confused in those days with words of similar sound, but vastly different meaning. Mr. M. A. Newell, writing in an educational report, says, "I have sometimes been addressed as principal of the Norman school, or principal of the Morman school." He adds: "But words are things. They are more. They are living, they germinate, bear fruit, and this word 'normal' has borne much bad fruit. There are scores of so-called normal schools in the country which have nothing 'normal' about them except in their advertisements and catalogues. The word became popular, and unscrupulous dealers in education used it as an unprotected trade mark to make their wares more salable."²

Apart from these "educational dealers" who impose upon a too credulous public, there are some secular normal schools that

¹ Educational Report, 1906.

² M. A. Newell—Educational Report, 1898.

do little else than bear the name. Mr. Frederick Burk, writing in the *Atlantic Monthly*, ten years ago, seeks the reason of much evident failure. He attributes it to two causes: First, to want of suitable material, and second, to a difference of opinion regarding what should be taught. Quoting a normal school teacher in support of the first, he says: "Education is too easy in these modern days. When I was a boy it required some unusual effort to go beyond the district school. Only those of exceptional purpose and ambition went beyond. The others dropped off into domestic service, into shops, or into other places where they would be directed what to do and how to do it. But now children go to school as the easiest thing to do. The better class, when they complete the high school course, as a rule go to college; of the others, some find work as clerks, as shop girls, and the like. But these positions are already overcrowded. Two years more in a normal school make a teacher and the assurance of a livelihood. Some come to us, because teaching does not soil the hands, and is more ladylike." He further adds: "The ideal functions of the normal school must be to attract to the field of education the better class of minds; for the problems of education, in importance and difficulty are among the most subtle. When the normal school fails in this service and sinks to the level of putting young women of the lower mental capacity into places where they can easily earn a living at the public expense, and thereby burdens the cause of education, with an inert mass of dependents, then the institution becomes a positive evil." In the second place, the evident uncertainty in the minds of some educators as to the right method of training teachers has no doubt had something to do with the decadence of public normal schools.

"Two opposite views," he says, "regarding the preparation of teachers are held. One which may be called the college view, is that the chief element in the training of teachers is a wide knowledge of the subjects to be taught. The other view, held by many professional teachers and normal school men is that the thing of chief importance in a teacher's equipment is training in methods of instruction."

Says President Butler, of Columbia University: "On all these topics we have recently learned much that has not yet found its way into our practice. Here and there a secondary school master, and here and there a college president or professor, takes a genuine interest in education for its own sake; but the vast majority know nothing of it, and are but little affected by it. They are content to accumulate what they are pleased to term 'experience,' but their relation to education is just that of the motorman on a trolley-car to the science of electricity. They use it, but of its nature, principles, and processes they are profoundly ignorant. The one qualification most to be feared in a teacher, and the one to be most carefully inquired into, is this same 'experience' when it stands alone. I am profoundly distrustful of it."¹

Speaking further of the psychological insight needed in the schoolroom, he relates the following: "A short time ago, I was present in one of our eastern colleges at an exercise in modern history, given to an undergraduate class, averaging over eighteen years of age. The text-book in the hands of the students was of a very elementary character, and is much used in public high schools, both east and west. The teacher was a college graduate and had held his position for several years. These years had been years of 'experience,' and would have been strongly urged as an important qualification, had his name been under consideration for promotion, or for transfer to another institution. Yet, the entire hour that I spent in his class was given up to the dictation of an abstract of the text-book. This, he told me, was his usual method. The students took down the dictation word for word, in a dull, listless way, and gave a sigh of mingled despair and relief when it came to an end. This process went on several times weekly, for either one or two years. I ascertained from the instructor that he called it 'hammering the facts home.' He is, for aught I know, 'hammering' yet, and now has some additional 'experience' to his credit. So have his pupils."

¹ N. M. Butler—"The Meaning of Education and Other Essays."

At the risk of wearying my hearers, I shall give another sample of what was witnessed in one of our public practice schools where a member of the class conducted the recitation, and the other members served as pupils under a regular teacher.

"The pupil, a young man, began the recitation by stating his problem somewhat as follows: 'I went to Mr. K.,' he said, 'to borrow one hundred dollars, promising to pay the debt in two years. I gave a paper stating this fact. This paper is called a promissory note.' He then went to the blackboard, and, taking a piece of chalk, asked in tones of great politeness, 'Where shall I write the date? Perhaps Miss M. would like to tell me.'

"'In the upper right hand corner,' replied Miss M.

"'Correct!' said the young man approvingly.

"'Now, Miss R., perhaps you would kindly tell me where I must write the face.'

"'In the upper left hand corner,' replied Miss R.

"'Correct! Now, how shall I commence the body of the note? Perhaps, Miss J., you would tell me.'

"In this manner the recitation continued, with the use of practically the same formulæ, until the note was written. Then the young man took the pointer and said: 'We have now finished writing the note. The class will read it with me.'

"He pointed out the words one by one, and the class proceeded to read with him. But the class read faster than he pointed. In some distress, the class teacher sprang forward, took the pointer and showed how to 'phrase' while the class read, so that the pointer should always fall upon the words as they were pronounced. The teacher also corrected the tone and form used in directing the pupils how to read; he said it was too mandatory.

"'Say it something like this!' he exclaimed: 'Now, that we have the note written, perhaps the class might like to read it before we rub it out.'

"The pupil again took the pointer, and obediently repeated, 'Now, that we have the note written, perhaps the class might

like to read it before we rub it out.' His pointing also showed some improvement.

"The second stage of the proceedings was to write a similar note, using colored chalks. 'Miss F., would you not like to write the date for us in red chalk?' asked the young man encouragingly, holding out a piece of tempting red chalk. Miss F. rose, walked across the room, and gravely wrote in flaming color the place and date; she then as gravely returned to her seat. On similar invitations, the other young women wrote the face, the time, and the name, in chalk of different colors, until the note was written, in the hues of Joseph's coat."

The lesson did not end here, but I forbear any further infliction. The writer at the end of the story, thus comments: "This exercise was witnessed in a school whose pupils have opportunity for practice teaching. Why it is allowed to occupy the time of such a school, and of young men and women who are not feeble-minded is a mystery to which no intelligent answer can be given."¹

Incalculable loss of time and waste of energy result from the ill-advised, tentative work of many educators who in their eagerness for improvement of method run on from one absurdity to another, which is no sooner tried than relinquished in favor of something newer. Many causes, such as these, in spite of the abundance of state aid, have conspired to deprive popular normal training of its full measure of success.

In considering the status of Catholic normal training, it must not be forgotten that the conditions governing Catholics here in America, during the past century have been altogether unusual and abnormal. The activities of the Church have been chiefly directed to the gigantic spiritual problems imposed upon her by the feverish movement of immigration, and the needs resulting from rapid growth. The task of assimilating the constantly increasing population, of providing them with schools, with religious teachers, however imperfectly equipped, has been but one phase of the strenuous existence lived by the

¹ "Normal Schools and the Training of Teachers."—Atlantic Monthly, June, 1898.

Church in our day when the dollar is so potent, and where material interests attract and hold. Unfortunately for education the increase in the membership of religious orders has not kept pace with the mighty work opening up on all sides. Only too well do the superiors of the teaching orders know the difficulty of striving to reach all demands with the very limited number of subjects at their disposal. They realize that their teachers ought to have two or three years of normal training, or four years' college course. Yet, up to this time, only in rare cases have they been able to afford such preparation. The most that could be done was to supply the young teacher, after passing through the novitiate, with such assistance as could be given: by a careful supervision of his work, by teachers' conferences, by books and magazines on education.

The meagre statistics of our schools as shown by state records and other reports do not, however, betoken the absence of methods. On the contrary, the Augustinians, Dominicans, Franciscans have each their own sterling method of training, tested by the lapse of ages and equally successful in our times and country; while the modern teaching congregations both of men and women, from their very foundation have taken every means to insure success for their work. The bibliography of the Jesuits alone furnishes a long list and covers a very wide field, while the many publications of the Christian Brothers and of other bodies illustrative of their methods, testify to their strength and efficiency. Many of these societies there are, especially of women, who work quietly, day by day, faithfully following the traditional method of their respective congregations, so absorbed in the work for souls that they do not stop to tabulate facts, to mark progress, to supply statistics, confident as they are that with God, nothing is lost.

That the vast parochial system of our land is mainly in the hands of religious teachers, is due chiefly to the fact that they devote themselves to the work entirely and for life. This life-long profession gives them at once an immense advantage over those men and women who intend to give only four or five years to the cause. For religious teachers there is never a thought of change of condition of life; besides they have no distractions of

fashion, of society, of the theatre. They live in community, which is an assemblage of teachers where teaching is the sole aim, ways and means, the staple of conversation, and where the thought of souls is continually held up, as a stimulus to their zeal. It may be said, furthermore, that they never die. When one individual passes away, another is ready to take his place, because the institute to which each belongs, like Tennyson's brook, "runs on forever."

"The religious orders have besides not merely ten years or twenty, or three score with their experiences of triumph or failure to nourish their teaching power, but may draw when they please the gates of the mighty reservoirs of two hundred years and more, and back of that, the seas of twenty centuries since Christian schools began."¹ In all of these ways the religious teacher excels the individual, the temporary educator, however skillful and gifted he may be.

In may not be out of place in conclusion for this paper to suggest what a normal school should aim to do. In the first place, normal training ought to exact of the would-be teacher evidences of a liberal education. A good deal of knowledge is required for the teaching of even the most elementary classes. "The very essence of a competent teacher is that he should know so much, and know it so readily and clearly that he can answer any fair and honest question that is asked about the matter he is teaching, and answer it in the language and according to the way of the person who is asking him."² The first requirement of normal training then should be a careful review of the branches to be taught that the young teacher may really be able to aid those whom he is sent to teach. He should be made to see that teaching is a process of introduction. "Each individual child has to be introduced to knowledge. Now if a hostess introduce two complete strangers to one another by merely saying: "Miss Smith, let me introduce Mr. Blank," the result will probably be complete silence. But a good hostess will tell each guest something of the other, so that she leaves them with the possibility of their entering into conver-

¹ Rev. John J. McCoy. "The Ideal Teacher."

² Creighton. "Thoughts on Education."

sation which will be of advantage to both. That is just what a good teacher does; he brings knowledge and his pupil into vital relationship; and the object of teaching is to establish that relationship on an intelligent basis." To know the matter to be taught, therefore, to know it thoroughly, is of itself, though essential, not all that is required. There is a peculiar art of teaching.

The second duty of the normal school then is to instruct in the art of teaching. The details of this branch are inexhaustible, but it should be hoped that at least the most important principles may be brought by the normal school within such a compass as to afford material benefit to teachers. Especially should the training school make him thoroughly familiar with psychology, not the experimental psychology that in the laboratory measures and weighs the child-victim of fad, but with the science that enters into the mind of the pupil, sees with his eyes, and feels with his heart. The teacher should be made to comprehend that not by books alone can he become proficient in this science, but by looking into his own soul, studying himself, beholding nature as it is revealed within himself. He should be made to understand, moreover, that in all the vicissitudes of daily life in the classroom there is no substitute for the psychology of common sense.

The third duty of the normal school is to develop the power of discipline. It must drill the teacher well on the subject of school government; it must show him how to establish conditions that will secure attention. It must teach him that of all the advantages of discipline for the child nothing better can be desired than attention freely given. The training of the teacher should make him see that in education force must be reduced to a minimum; that instead, interest must be substituted to make appeal to the child's curiosity and to arouse his own powers of observation.

The fourth duty of the training school should be to inspire zeal for the work. I know that it has been said that a teacher, like a poet, is born, not made, but I am sure that while a teacher genius like Arnold of Rugby, or Thring of Uppingham, must indeed be born, many young persons of good will

and good education are made by the training school into teachers of excellent capacity. The training school should show plainly that while "teaching is the noblest of professions, it is the sorriest of trades;" that nobody can succeed who does not throw his whole heart into it. It should inspire teachers with an appreciation of the immortal soul that is within every child, no matter how tiresome the child may be, and to realize that his special aim should be the harmonious development of all the powers of that soul. It should also show him, as Bishop Spalding says, that "the great purpose of education is not to store the memory, but to strengthen the (future) man with his own mind, to rouse him to higher self-activity, to vivify him, to give him fresh faith and hope and courage, to deepen the foundations of his being, to give firmer grasp of truth and a clearer view of things as they are." It should moreover fill the teacher with a deep sense of his responsibility to God, to parents, to country and to the child, and should inspire him with the hope, that after having fulfilled the mission of an apostle to the world, at life's close he will receive the reward due an apostle.

DISCUSSION.

SISTER M. ANGELINE, C. PP. S.: Teaching ought to be a profession, and is a vocation. Go back to the greatest teacher, Christ, our Lord. He, too, trained Himself for His exalted office, for His divine mission, in the desert. Teaching is a vocation. Christ selected, called His assistants, the twelve apostles, and these He trained for the profession. Therefore, both vocation and training are needed for teaching. Vocation I need not explain, for ages have demonstrated the necessity of this, and our holy Mother Church has tried to guard this in the two thousand years of her existence. But training has to be adapted and modified, and must advance as the years roll by. We distinguish, of course, between advanced training and modernism. Do we understand by training and vocation the knowledge necessary? Let me illustrate. The farmer sows his wheat year after year and gets his crop, and speaks of good and of bad years, but the agriculturist investigates and looks for the causes of the good and bad years. Both may know how to plow, harrow, sow, harvest and thresh, but the latter has learned to think, and apply his knowledge of causes and effects, of duties, and of results, of beginning and end. The latter says the former must be taught, consequently the former applies what the latter has learned, but the middle man is still

wanting. This missing link the Normal School wishes to produce. So the teacher by vocation must have knowledge, and that above the needs of his work in the classroom, but he must be a skilled teacher, a professional teacher; he must be original and must be able to create, give new life and nobler thought, all for the purpose of making better men, nobler men—real children of God. One of our poets says so well:

"I love vast libraries, yet there is a doubt
If one be better with them or without,
Unless he use them wisely, and indeed,
Knows the high art of what and how to read;
At learning's fountain it is sweet to drink.
But 'tis a nobler privilege to think.
And oft from books apart the thirsting mind
May make the nectar which it cannot find.
'Tis well to borrow from the great;
'Tis wise to learn; 'tis god-like to create!"

It is true, there are normal schools, good and bad; just the same as there are common schools, good and bad. Let us learn from the one how to apply the good, and from the other how to avoid the evil. The paramount problem is the whole child—the child of God. For this child we need normal schools.

Training is a bad word for our purpose; for animals, too, can be trained, and that sometimes to a high degree. This word, training, suggests the substitution of drilling for rational thinking. It signifies prescriptions and rules dictated by instructors, and acquired by would-be teachers. The prospective teacher needs instruction and practice in constructive thinking more than he needs training. During his professional preparation his skill in adaptation and his creative imagination need stimulating to the utmost. By effort he should lose himself in guiding the learner, and adapting knowledge to the use of the learner. There is something in all this far better than the thing we call training.

For normal instruction I wish to enumerate the following points as essentials, and the mentioning of these will show conclusively the importance of the normal school, the pattern school, and of the teachers' seminary, the nursery school. They are:

1. A thorough training, theoretical, practical, and religious. The future teacher must be well acquainted with the various branches of study and instruction. He must not be satisfied with this, he must know more. He must see, think, and feel more than he wishes to impart to his pupils. Pedagogy he must consider as a specialty, and must give it the highest attention. That with the theoretical, the practical must be closely united is self-evident; and it is needless to bring any arguments in favor of full and earnest religious training. We all agree in this, and history, past and current, demonstrates this necessity.

2. Model schools in the normal schools, where aspirants may be introduced to the art and practice of teaching under tried and competent instructors. The course of practice should consist of exercise and training in the use of apparatus and material for illustration and study of maps, charts, diagrams, etc. Then of conducting exercises and recitations of pupils in presence of instructor and fellow-pupil teacher. He should have practice also in the management and instruction of schools for a longer or shorter period, under the direction and guidance of the proper instructor. Such a school, in the true sense and office, is as strictly professional for the teacher as is the medical college for the physician, or the theological seminary for the priest.

3. Competent and inspiring teachers and directors for the normal schools themselves. These are very important factors in normal training; for the training school will be as the instructors are, and the teachers going forth from these institutions will be as the schools were. The instruction of the normal must exemplify the teaching of the future teacher.

4. Last, but not least, the normal pupil must look upon the time of his preparation for his future teaching as a holy obligation, and must be conscientious in the use of his time, and in the preparation for his high mission.

This summary then shows the importance and necessity of normal training. Teaching, it is true, is a calling, a vocation, but let us remember at the same time that "No master as yet has fallen from the sky," and that Christ Himself set an example by preparing for His high mission by going to the desert, and that the teacher to come, as well as the one that is, must do likewise.

To those of us who have been teaching, I have but one message to bring in connection with normal school training, and that is: "Let us remember that we are never too old to learn, and that the live teacher is known by the progress he makes."

SISTER M. ISABEL, O. S. F.: The interesting paper we have listened to brings before us very forcibly the absolute necessity of normal training for teachers. In the light of what we have just heard, we wonder that any of us should ever overlook the fact that one of the gravest responsibilities of those charged with the welfare of our schools, is the proper training of teachers for their surpassing difficult and supremely important duties. It has been well remarked that in every trade, or craft, or art, apprenticeship precedes professional work. What years of training the physician receives before he is permitted to practice his profession, and yet, of how much less consequence is his work than that of the teacher!

But admitting the absolute necessity of normal training, we come to another phase of the subject, the ways and means of bringing the teach-

ing body of the parochial schools up to the highest standard of professional work. The number of pupils in the public schools of the country is estimated at eighteen million. The United States expends about six million dollars annually for the maintenance of normal schools whose enrollment amounts to about seven thousand students. From this body the teaching ranks are recruited. Parochial school teachers are not largely represented in the public normal schools. It follows therefore that the expense of training parochial school teachers devolves largely on the religious communities.

Every teaching community should have at its mother-house a normal training school for its members and the standards in this school should not be lower than those of the public normal schools. We cannot place in our schools teachers inferior in scholarship and pedagogical training to those of similar grades in the public schools, if we would be just and honest with our Catholic people. Aside from his priceless religious training, every Catholic child has a right to such secular training as will enable him to cope with his non-Catholic neighbor for the prizes of life. I believe that our Catholic directory claims for Holy Church one-seventh of the population of our country. As yet, do we find one-seventh of our legislators, judges, lawyers, merchants, manufacturers, professors in colleges and universities, captains of industry—do we find one-seventh of the men who are shaping the character and gauging the life of the nation, Catholic? The causes of this condition have been, until quite recently, practically beyond our control, but they need not be so in future. Catholic children are as bright and capable as any and if they are given educational advantages equal to those other children have, they will attain their rightful influence in the moral, political, and social life of the nation.

What our Catholic people are to be, depends upon our Catholic schools; what our Catholic schools are to be, depends upon our teaching communities. If they will establish proper training schools, as it is in their power to do, and educate their subjects as it is their duty to do, our schools will be safe, and the future of our people secure.

WHY THE PRESENT SCHOOL BRANCHES ARE USED AS SUBJECTS OF STUDIES

MR. DANIEL SCHWEGEL.

A careful investigation of the subject under consideration must inevitably lead to the conclusion that both the teacher and the branches he teaches are for the child and not *vice versa*. The old idea that the child comes to school in order that the teacher may

mark off in its mind so many various departments for the storing away of categories of ideas, has long ago been discarded. To-day the teacher recognizes that the important consideration in his work is the mind of the child which he is striving to educate. He understands that this mind is like to a seed filled with latent potentialities, which assert themselves whenever congenial conditions awaken them to life. He recognizes in the child coming into society not a mendicant to whom may be given whatever convenience or superabundance may suggest; no—he respects the child, as a just claimant with clearly defined rights, which admit of no misconstruction, since they are defined by its own nature, whose origin is God.

The child entering school demands opportunities and proper conditions for the awakening of its dormant powers, and it insists on the becoming and wise direction toward the formation of its character, and it is the teacher's holy duty and greatest pleasure to supply these demands.

This paper treats of, first, man, as being ordained by God to subdue the physical world and hold dominion over it; second, the senses, with their wonderful structures and adaptation to the function of bringing mind and matter into intimate and fruitful union; third, the material world, as worthy of man's consideration; fourth, knowledge, the offspring of the conjunction of mind and matter; fifth, the faculties of the mind, being in their trinity the image of God; sixth, communication between mind and matter, as regulated by mind's epochal interest; seventh, matter reflects mind and suggests subjects of education, which suggestion is nature's own scheme as shown by a few typical common school branches; eighth, parental teaching, considered from the standpoint of the child's individual character; ninth, professional teaching, which takes into account his relation to society; tenth, application, where an appeal is made for subjective, in opposition to objective teaching.

First. Man. Holy Scripture supplies the information concerning man's origin and nature, as well as his relation to the physical world. According to that inspired writing, God made man to His own image and likeness, and gave to him dominion over the minerals, the plants and the animals. In order that this ordina-

tion of man's sovereignty over creation might be accomplished, God endowed him with intellect, emotion and will, tending respectively toward the true, the good, and the beautiful. With an insatiable desire man strives to appropriate the occult, subsuming it under his intuitive, or elaborate ideas; and with an indomitable passion he chases the "to-morrow" and spurns the "yesterday." His own energy produces change, growth and development.

Like the human body which demands food for growth and restoration from the material world to which it is kin, the spiritual soul, too, demands nourishment, but from the imperishable scheme and laws, from the harmony and logical interrelation everywhere manifested in the visible world, and from the advantages and application of its many forces.

Man, therefore, in his psycho-physiological nature exists not only *in*, but also *by* the physical world, with which he is brought into contact through the medium of appropriately constructed organs, termed senses.

Second. The Senses. The senses reveal to the soul the existence of the material world; they cause the soul to act, and thus make it conscious of its own existence with its capacity for action; they concatenate the two exclusives—mind and matter; they are the avenues of communication between the physical and psychical world.

Since God has created the senses for this purpose, it is possible to study the nature of these two spheres which they connect, through these very senses as we find them specialized in their respective organs.

Physiology exhibits the eye as a most wonderful device for obtaining ideas of color, shape and dimension. For the acquisition of sound ideas we find an equally wonderful apparatus, whereby man was lead to originate language, and to bring it to its present perfection as the instrument of communication between mind and mind. The organs of smell, taste and touch appear of greater simplicity physiologically, but they are more complicated from a psychological standpoint. They are of equal importance with the organs of sight and sound, for they furnish us with many ideas of knowledge and pleasure; moreover, without the senses of smell and taste some of the sciences would be incomplete, and

art would be impossible with the sense of touch wanting. Following the senses externally, we shall find that they terminate in the material world.

Third. The Material World, whose multiformity is evident from the diversity of the mind's activities, and from the complication of the senses, which bring the mind into contact with the world for the purpose of converting it into non-material knowledge.

Matter exists on account of the mind; and having received this ordination from God it must command the serious consideration of man, and be commensurate with his dignity. The noble purpose of the material world is manifested by its intricate genetic qualities, since God would have simplified it—the material world—accordingly, had He intended it for a simpler end. But we find the nature and laws of the sense objects so complicated that the task of their interpretation passes unfinished from generation to generation.

And wisely, indeed, has God thus ordained. For were the whole creation patent to our understanding, were its beauties completely revealed, and all its forces absolutely subject to our will, mental growth would be checked, and decay would be the result; life would lose its charms; it would become unendurable, and its speedy end a blessing.

Mental growth depends on the mind's activity and its acquisition of ideas, the elements of knowledge.

Fourth. Knowledge. Knowledge is the issue of the conjunction of mind and matter, and has its beginning in sense perception. And since this union takes place by means of the senses, it is quite evident that it is a most important task to train them carefully for proper use, and to keep them in normal condition, for if the senses perform their function in a perfunctory manner, or carelessly, the inevitable result is error with its numerous progeny.

Errors have always infested our knowledge, and although they are eliminated as soon as they are recognized as such, it cannot be denied that their existence, and the possibility of committing them, have a wholesome reaction on the mind; and no student of

psychology would dispense with their charming influence upon our conduct.

Through the agency of the senses the mind supplies from its environments its wants for the intuitive ideas—identity, time, space and cause. These, together with the subsequent elaborate ideas form the basis for our thoughts and the sciences.

The mind, according to its own nature, systematizes the heterogeneous matter offered to it by the senses. This produces differentiation into various classes, and each class in turn into a particular branch of science. To understand, however, the process of this development, it will be necessary to investigate more minutely the nature of the mind as it manifests itself in its struggle with its surroundings. We consider, therefore, the faculties of the mind.

Fifth. The Faculties of the Mind. The mind is that which thinks, feels and wills; it is the non-material principle which we call soul, and its capacities for distinct forms of activity are termed mental faculties. Of these there are three general classes: the intellectual, the emotional and the volitional, whereby the mind reveals itself as one substance, with a tri-unity of powers, reflecting its Creator according to whose likeness it was fashioned.

The intellectual faculties are perception, memory, imagination, understanding and reasoning. The emotional activities are of great variety, and the mind's faculties for them proportional. In the act of volition we are conscious of four distinct things—the object, the motive, the choice and the execution.

Endowed with these faculties and their attributes; with their interrelation of reciprocal action and reaction; their never-ending interchange of cause and effect, the mind with its dormant potentialities follows an irresistible impulse toward something other than self. Its power of doing asserts itself, and once aroused, no power on earth can lull it again into sleep. It catches the light of the dawn, and the shores of a new world loom up before its wondering eye. It has discovered the sphere of its future activities. The question now arises, what mode or manner of communication exists between mind and matter?

Sixth. Communication Between Mind and Matter. The mind eventually ascertains that through the function of the senses the

material world manifests itself to the non-material; it differentiates the senses as devised for its instruments, and gradually learns to use these instruments at will. The senses in their dual nature being thus appealed to from both spheres, develop and adapt themselves to the growth of the mental capacities, administering to the dominant interests of the mind spontaneously, or directed.

These dominant interests, the miniature pictures of the progress of the human race, succeed each other with such wonderful exactness that they must be attributed to innate laws of the human mind. And great indeed is the wisdom of God as revealed in this succession. What, if all phenomena of the physical world simultaneously challenged the child's attention! It could not dispose of them, much less digest and assimilate them. However, as it satiates one interest after another, passing from color, motion and dimension to higher ideas; from the concrete to the abstract; from the real to the ideal; it rises from the animal to a higher, a rational life—it rises to its true life.

Seventh. Matter Reflects Mind, and Suggests Means of Education. Mind and matter as such are alien to each other, and seeking the reason for their reciprocal action and reaction, we are brought face to face with the laws and intentions of the physical world. But laws and intentions are mental apprehensions; they are the mind of the Creator, the Creator of man. This then explains the great attraction, the captivating fascination, the irresistible charm that his material environment exerts over the mind of man—a charm, alas, by which he is so often bewildered and led astray.

(a) Language. As man enters the majestic dome of nature, he is overpowered by its greatness, its sublime beauty, its awful forces. Too great for man, nature is for mankind; his social relation, therefore, must assert itself, and in his efforts to communicate his emotion by gestures and utterances, he creates symbolical language as a medium of association between mind and mind of contemporaries, of the past and the present generations, and the generations to come; a language passing from the root stage, through the stem period to the present inflected form, and which will cease to grow only with decay of civilization.

(b) **Writing.** But our relation to the human race makes it desirable to communicate with minds remote in time and place, and again nature rewards our attention to her suggestions. She shows us how to represent objects—and indirectly ideas, by the outlines of shadows in the light of the sun, the reflection in clear waters of the pond and brook and otherwise.

Mind responds, and the alphabet for script and print is the result. Thoughts are transmitted and preserved; books unite us with the past and the future, and the poorest has admission into the society of the good, the wise, and the mighty. Mankind once more becomes united.

(c) **Mathematics.** We do not remember when we became conscious of the number ideas. As soon as we learned to talk we expressed these ideas in words, but whence they came; when, where and how, we cannot determine. The mind's tendency to the centering of ideas, conditions, repetition of units, thus starting the mathematical embryo into life, and growing becomes the foremost propeller of mind towards a higher life. Entering into every one of the institutional lines, mathematics particularly controls industry and education.

(d) **History.** History is the succession of cause and effect in the process of growth towards an ultimate purpose. The growth of mankind along the institutional lines, society, government, religion, industry and education, are reflected in the physical world. The world has its ages, the plants their seasons and biological cycles, and the individual man, while helping to make the history of the family, the race and the nation, has his periods. He loves history. Myths, legends, and narrations are the delight of the youth; history of the nations and the race affect man with pleasure when properly brought to his notice, so that it may engage his interest.

(e) **Geography.** Nor need we go to any educational institution for our geographical ideas. Intuitively, we feel that geography and history lead a twin life, because they are twin born; that the one suggests the other; that there can be no when without a where. We began our geographical discoveries and explorations in the cradle when we peeped over the bars of our little world. We outgrew the house and yard, and scaled the hills

enclosing our little village. We visited "Grandma" and "Aunt Marie" in the country; we were taken to the city for a new suit; we watched the sun rise and set, the fleeting clouds and the migrating birds; and we conjectured as to their whence and whither. Even to-day, at some degrees past our zenith, we wonder.

(f) Literature. Perhaps in nothing does the soul betray its divine origin more than by its discontent with nature's realities and by the creation of its own world, the ideal. Be the real ever so sublime, it will serve only to make the soul soar the higher; and in the contention of the real for the ideal, the soul hies towards its goal, the bosom of its Father. By literature, which is "The adequate suggestive expression of genuine typical emotion," the minds confederate, and combine their forces in the struggle for freedom from the bondage of matter.

(g) Religion. Consign the fish to its watery element, and it will swim; free the deer from its fetters and he will dash away; the bird escaped from its captivity rises into the air, and the soul awakening into consciousness soars heavenward.

The child is always alive to religious teaching, and that its expectations are so seldom realized is the consequence of a faulty conception of the school branches and erroneous teaching of them by the objective method.

In fine it may be easily shown that there is no branch of study that has not its beginning in the mind's own exigencies, for which the physical world is always ready to offer the material. On the other hand, it is a fact that our soul has wants which nature is willing to satisfy, but the lending hand is withheld. We know so little about the sciences of nature; verily, we are strangers in our own home. For mental discipline, for intellectual and æsthetic reflections, for ease of acquisition and for power to captivate our interest, nature studies have no equal. And as to their influence upon our religious life, the Holy Ghost Himself and our Divine Master have anticipated our judgment.

Eighth. Parental Teaching. In consequence of original sin mind and matter are at fault, and a lending hand is required to readjust them. This lending hand is given by the teacher, and the most natural teachers are the parents. The sacramental

graces of holy matrimony, coupled with genuine love for their offspring warrant the best teaching. Mother and father mutually supplement each other in evermore cadencing the interrogative eyes, ears, nose, mouth and touch of the pledge of their love; ever more solicitous to advert and divert its attention as circumstances may demand. For its individual existence the child's best teachers are its parents; but for its social development it requires a professional teacher.

Ninth. Professional Teacher. The present social conditions demand that the parents yield some of their authority to some institution of learning to which they entrust their child, laden with promising buds. But they have a perfect right to expect that this same child be returned to them decked with full grown blossoms. What an awful responsibility for us, the professional teachers, and hence, what great care we must exercise in order that we may fulfill our duty.

Tenth. Application. Let us remember that the child cannot lay aside its mental wants like a garment, and that these wants cannot be supplied by any curriculum arbitrarily adopted. Let us remember, too, that the objective application of the school branches must always result in a misfit, particularly so when the curriculum does not emphasize them in proportion to the dominant interests and urgent needs of the child.

The present school branches are only typical ones, at least are they thought to be such, selected as centers of unification, but they do not prevent, nor do they excuse the teacher, from satisfying the pupil's curiosity along other lines.

Our motto should ever be: "To teach for the sake of the child, and not on account of the curriculum."

WHY THE PRESENT SCHOOL BRANCHES ARE USED AS SUBJECTS OF STUDIES

A SISTER OF ST. FRANCIS.

The paper just read set out with the very correct principle that the guiding norm in choosing material for the education of the child must invariably be controlled by the needs of the child itself.

Whatever does not tend to promote the mental and physical development of the child, should be eliminated from the educational curriculum. The author of this learned treatise, by a very deep and scientific exposition of man's nature and his relation to God and the universe, laid a broad foundation for a more detailed discussion of the matter under consideration.

We shall begin with the first and most important of these branches—Christian Doctrine. That this is the most important of all the branches of education will be readily admitted, not by Catholics only, but likewise by the deepest thinkers and most successful educators of our times. Our Holy Mother, the Church, emphasizes this view by the establishment and maintenance of separate schools under her special supervision and guidance. The object of religious instruction is to lead the child to its high destiny—salvation, by means of that mysterious chain, the principal links of which are the knowledge, love and service of God.

Of all the branches of education, there is none which so effectually develops the powers of the soul as religious instruction. In fact, it elevates the understanding by the very nature of the truths it proposes, and infuses into the youthful heart a deep love and enthusiasm for the practice of virtue. The subject matter being supersensible, requires great intellectual effort; it accustoms the child to free itself from the fetters of its environment, in order to rise above itself, by abstraction and meditation. The imagination passes into the sphere of the ideal, and contemplates the varied beauties of blooming fields, verdant forests, whispering streams, the splendor of the glowing firmament, all reflections of the glory of Him, who throneth above the stars. It dwells on the love of our Heavenly Father, and inspires the fear of forfeiting this love by wrongdoing. Reason and intelligence discover there the wonderful harmony of the truths of faith, as also the union between the natural and supernatural world. The yearning of the human heart for love finds in religion its full satisfaction. All human feelings are purified, elevated and ennobled by it; love and gratitude towards our Blessed Redeemer, hatred of sin, fear of the eternal punishment, admiration for the divine attributes, and a longing for the Christian's true home—Heaven—are fostered.

Conscience, rendered vigilant by frequent self-examination and the reception of the holy sacraments, attains a delicacy far surpassing that sentiment, which the world calls self-respect. The will, stimulated by the most noble motives, grows accustomed to control the passions, and by the aid of divine grace acquires a heroic power of action and resistance. Finally, the habitual exercise of virtue soon begets so high an appreciation of moral beauty, that the sense of this beauty will intuitively discern the requirements of decorum and good taste, and develop the highest and most attractive form of true Christian etiquette.

Next to religion it seems in place to treat of the most elementary of the secular branches of education, viz., instruction by means of object lessons. This instruction reaches heart and mind by means of the senses, especially the tactual and visual, their sphere being more extended, and their perceptions more numerous than those of the other senses. In the beginning, this instruction must deal principally with objects with which the child is familiar, such as those found in the schoolroom and the home. It is evident that the exercises in this branch are designed to train, first, the senses and especially those of sight and touch; second, the mental powers—attention, imagination, apprehension, judgment, language, and last, but not least, the heart, through the moral and religious sense. Until recently, this subject was regarded as a method that could be used only for certain branches of the school program, but in our time, pedagogy has recognized the great utility and the numerous advantages of the object lesson. Hence it has obtained an honorable position in the curriculum.

The branch to be considered now is reading. By reading we understand the intelligent and intelligible interpretation of printed and written thought, by means of speech. Hence there is a reading of print and a reading of script, both of which must be taught by the instructor. The art of reading requires the attention of the eye and the mind in order to distinguish and interpret the various characters; it exercises the sense of hearing by the perception of articulate sounds, and the reading of words, as also by the observance of the rules of harmony, which refer to euphony and rhythm. It trains the organs of speech by the pronunciation of these articulate sounds; it develops the intellect by the exercise

of thought, and elevates sentiment and moral sense. Reading gives the pupil, so to say, the key to all knowledge. There is, indeed, no branch of instruction which does not presuppose reading. Without reading there would be no writing, no orthography, no grammar. The knowledge of religion, of mathematics, history, geography, and even of drawing depends upon its acquisition for each and every one of these branches requires that the pupil study for himself the task explained to him. Religion excepted, reading is the most important and precious endowment which the school can bestow upon the pupil. It qualifies him to understand and enjoy the labors of the greatest minds, and the works of the most eminent writers; it puts at his disposal the teachings of experience, and enriches his mind with an amount of useful knowledge, which the necessarily restricted curriculum of the elementary school cannot embrace. In a word, it discloses to him the past with all its grand achievements and memories; the present with its rich stores of literature, invention and progress.

The next branch in the course of studies is writing. This art may be defined as the expression of thought by means of arbitrary signs called letters. Writing as it ought to be taught in the school, is the art of forming characters, representing sounds, neatly traced, pleasing to the eye, and of joining them for the formation of words. Writing exercises and develops, as does drawing, the sense of sight, the dexterity of the hand, the powers of attention, imagination, judgment and the æsthetic sense. Of all the arts, writing, because of its educational value, and the advantages it offers, is obviously, after reading, the first and most necessary art for the various conditions of life. Indeed, a proficiency in penmanship goes far to give the child a love for the beautiful and to develop a high appreciation for order and precision, which qualities are very advantageous in all the walks of life. It is hardly necessary to add that he who cannot write jeopardizes his material interests, even though he be but an ordinary laborer, whereas, proficiency in this branch has been for many a source of profit and a stepping stone to fortune.

Teaching of the mother tongue will now be considered. Language is the art of expressing thoughts by means of speech or writing. From this definition it is evident that language consists

of two essential elements; of thought, which forms its content; and of its external form. The practical knowledge of language, therefore, presupposes the art of thinking, that is, the energetic, complete and simultaneous exercise of all the powers of the soul; the spiritual as well as the moral; in fact, the intellect must have thoroughly grasped the ideas by means of consciousness, or, of reason, before they can be adequately clothed in language. The faculty of thinking, which occupies itself with these ideas, links them with others, which memory recalls, or imagination presents.

The power of judgment takes hold of these connected ideas and uses them to produce new concepts, which in their turn are logically joined in such a way as to form a complete whole. Because of the unity of the powers of the human soul it is impossible that the thoughts which dwell in the mind do not react upon the heart, in order there to excite emotions, to awaken conscience, and to govern conduct by determining the will. As the union of ideas, of pictures and sentiments proceeds from the common activity of the soul's powers, it contains all the elements which make up the content of language, the form of which will be more or less perfect, according to the intellectual development of the individual. Buffon says: "The style is the man"; that is the perfect expression of his spiritual and moral value. Indeed, the mother tongue is one of the most important branches in the curriculum, whether we consider it as a means of education, or reflect upon the influence it exerts on the social life of man. It is universally conceded that the knowledge of language opens the portals of science to the pupil, and furnishes the key to the storehouse in which are accumulated all the treasures of literature and art. Language is, in fact, the real bone of the social structure. It connects mind and heart, and by means of conversation it rejoices man by the amenities and the charms of society. It enables him to discover and appreciate the intellectual caliber of his fellowmen, to prove in writing and in speech the mental culture he has acquired, and thus to exercise a legitimate and salutary influence in the various periods and environments of life.

Let us now pass to the subject of history. History is the great interpreter and recorder of man's achievements, aspirations, ideals

and character, and not merely the life record of the nations as they come and go, filling the world with the din of their arms, raising hecatombs of victims in the warrior's lust for conquest and power, then quickly disappearing, wrapped in the smoke of their ruins, no trace but desolation to bear witness of their fitful transit. The study of history requires the exercise of the understanding in order to find the logical sequence between individual facts; of the memory to note said facts; of the imagination and sentiment, which are helpmates of memory, to represent to one's self the places where these events have occurred and the participants in them, as also their characteristic traits; of conscience, which judges the facts and their authors according to the principles of Christian morality. In order to understand the importance of history as a branch of study, it will suffice to note the opinion of the most excellent pedagogues and writers of history. "In matters of education," says Rollin, in accordance with Cato, Cicero and Fenelon, "it is a fundamental and universally adopted principle, that the study of this branch must precede the others, and prepare the way for them." The same writer proclaims history to be the common school of the human race, useful to all without exception, irrespective of age, condition or vocation in life. Bossuet gave the reason of this truth when he wrote: "Religion and history are the two pivots upon which all human knowledge rests and it is a disgrace for every one not to know the second, as it is a misfortune for him to ignore the first." If we consider history from the viewpoint of social utility, it qualifies the future citizen to form correct conclusions on the burning questions of the day. Finally, history, when properly taught, is an excellent school of the love of country. It teaches the pupil to know and admire the past career of the fatherland, to love and serve it in the present, and to guarantee its future—thus filling his mind with enthusiasm for the land of his birth or adoption.

The next subject to be treated is geography. Geography is a science which concerns itself with the description of the surface of the earth and the people that dwell thereon. It is both descriptive and historical. As a science, geography requires understanding and intelligent judgment as a foundation; as a descriptive science, it appeals to the imagination, and by means of the

sense of sight, to the intellect by interesting references to the numerous points on which it touches other natural sciences. It concentrates the attention and quickens the spirit of observation. Memory must then preserve the acquired knowledge, and the maps, which should never be separated from the study of geography, practice the eye, the hand and also cultivate the taste of the pupil. The educational influence of this branch is thus sufficiently elucidated. It may be appropriate, however, to show the relation of this science to the other branches of education and examine its practical and social usefulness. It forms the setting for the study of history which, without it, is a mere chaos of facts and dates. It offers a great field for drawing; it supplies themes for numerous narrations and topographical descriptions; arithmetic, too, finds much material in the statistics and the cosmographical data which geography brings to light.

We may now give our attention to arithmetic. Arithmetic is that science which deals with figures. Elementary arithmetic has two parts; the one deals with the formation of figures; the other with their addition and subtraction. The study of arithmetic requires, as does every other science, the exercise of the higher faculties of the mind, viz., discernment and intelligence by means of attention, abstraction and generalization. In the school, arithmetic is a veritable, practical course of popular logic, which in an especial manner fits the pupil to concentrate his attention and by analytical and synthetical processes arrive at correct deductions. It gives precision and strength to the judgment, and accustoms the child to order and economy. Moreover, arithmetic is necessary in the higher sciences, and is altogether indispensable in all conditions of social life, especially in the exercise of the different trades and arts. Of some of these, for instance of commerce, we may say it is the very soul.

Another branch which is generally included in the curriculum, is drawing. Drawing is the art of representing the true or apparent form of real or imaginary bodies, by means of lines traced upon a surface. Drawing requires the exercise of the eye, which must contemplate the object with attention. It estimates its forms, its dimensions and relations. It requires also the exercise of thought and of judgment by the comparisons which the

designer must institute; of the imagination, the province of which is to preserve faithfully the pictures on which the eye has dwelt; or to join the acquired forms, where there is question of drawing something imaginary. The deft hand must reproduce by strokes and lines the observations of the eye and the apperception of the creative mind. In the elementary school drawing not only answers the innate desire of the child for constructiveness and imitation, but also touches and promotes several important branches of education; penmanship, by its preparatory exercises for the writing and ornamenting of letters; geography, by the drawing of maps; theoretical and practical geometry, by the presentation of solid bodies and the projecting of designs.

Music is very justly considered one of the branches of education. It is the art of affecting the soul, by pleasing the ear and the mind, through sounds. It comprises melody, rhythm and harmony; the first and the last influence especially the nerves of perception; rhythm, the nerves of emotion. Melody is a pleasing impression produced by the succession of certain tones; harmony is the result of several tones combined and perceived at the same time; and rhythm is the motion given to music by emphasizing one tone more than another. We distinguish vocal and instrumental music. We treat here only of vocal music. The object of vocal music is the cultivation of the voice, by the exercise of the vocal and respiratory organs. This art appeals to the æsthetic sense, and moves the heart in an eminent degree, elevating the religious and patriotic feelings. The poet has said: "Give me the making of the songs of a land battling for freedom, and I care not who makes its laws." "O Columbia," "The Star Spangled Banner." "Die Wacht am Rhein," to what deeds of valor have they not nerved our heroes! Music is a language, and indeed, the most universal of all languages; it awakens feeling, and infuses enthusiasm into social gatherings. Music and song are the charm of the family circle, and the solace of the careworn heart. Music is, in truth, the common language of the race, for everything in creation sings. The angelic choirs, as they chanted the paean of "Glory to God on high and peace on earth to men of good will," brought heaven's songs to the plains of Bethlehem. On earth the man sings as well as the child, the

birds in the forest, the brook in the meadow, everything from the roaring ocean and the foaming cataract down to the tiny blade of grass which nods in the perfumed breath of the spring-tide's zephyrs. It is a language universally understood, as the interpreter of sentiment.

We might pursue this interesting subject still further and mention the educational and social value of this art of harmony, but to be brief we will here only refer to the undeniable fact that mankind has ever sung, and will always sing in obedience to an internal impulse, which urges him to express his most sacred emotions by music and song. In conclusion we shall treat of the natural sciences, which deal with objects of nature, as minerals, plants and animals. To these are added physics and chemistry; the former, treating of the properties of bodies; the latter, of their elements and essential changes. As pertaining to natural sciences, we may class agriculture, horticulture and arboriculture; hygiene, which is based upon anatomy and physiology; handicrafts, which utilize the raw material furnished by the natural kingdoms; finally, economics, or the intelligent use of the various gifts of God. The natural sciences are experimental sciences, and as such they call into activity the different senses, particularly the sense of sight, the faculties of the imagination and the energy of body and mind. But as these sciences refer to the work of creation, which is the work of God, bearing the impress of His perfection, they must speak to the heart, elevate the religious feeling, and cultivate a sense of the beautiful in nature and art.

Whether we consider these branches of knowledge as to their essence, their educational import, or their practical utility, they challenge in a high degree our interest, our study, and our admiration. The object of these sciences is indirectly no other than God, who has revealed Himself to man in nature. "The divine attributes," says St. Paul, "have become visible and tangible through creation." O, the endless abundance of wonderful things that lie open to the eye which knows how to contemplate them! O, the inexhaustible fountain of knowledge and perennial delight, which they afford the curious mind and the susceptible heart! How acute these sciences render the powers of observa-

tion, and how they enrich the imagination, and develop the intellectual faculties by their untiring and manifold investigations! What visions of beauty and grandeur they unfold! How they lead the heart of man from the contemplation of the wonders of the universe, to the love and adoration of Him, who clothes with such loveliness the dwelling-place of His creatures!

DISCUSSION.

SISTER MARY BERCHMANS: The excellent paper just read needs no commendation, yet I do not exactly agree with the idea given by our esteemed friend in the expression "that both the teacher and the branches he teaches are for the child and not *vice versa*." Certainly, the teacher is for the child, but in one sense of the word, the child is as much for the teacher and the branches learned as the teacher is for the child.

Sympathy must exist between the two; for, like all elements in nature, this quality must be found in order to insure good results. A fish cannot live without its element, water; man, without air; the soul, not united to God by the sympathetic element of prayer, is a blank.

The teacher may be present in the classroom; he may be as learned as Socrates, or as wise as Solomon, but, all his knowledge and wisdom will effect very little, if the child is not attracted by the love and kindness of that teacher.

A beautiful bed, for instance, stands for ornamentation in a room. Its artistic coverings are too delicate to come in contact with the poor, weary body of the fatigued man. The original use of the bed is for the man, not the man for the bed. The man draws no benefit from what should be beneficial. So it is with teacher and child. The child, very often, derives no benefit from lessons imparted by the teacher, owing to a lack of sympathy between them.

Again, a child may help the teacher in the very act of his teaching. How? In what way? A problem in arithmetic is given the pupil to solve. The teacher sees it in his own way; often a bright, intellectual child, and not infrequently, a still less intelligent pupil, throws a light upon the problem which may have never penetrated the mind of him who is imparting the solution according to his own method.

Are all the branches taught useful to the child? How many pupils have we met who are obliged to follow the curriculum in spite of likes and dislikes? Six, eight and sometimes ten books in one grade. Have the pupils aptitude for every branch? No, we will find that out of this number of studies the pupils may have a liking for but one or two branches. They follow the course, but they make very little progress in any branch, except the few for which they have a natural talent. A boy studies grammar. He

hates the very name. The teacher may strew the path of his explanations with all the beautiful flowers of rhetoric; but these flowers are but weeds in the boy's mind. Their colors do not attract him, their fragrance touches not his sense of smell. Change this study for natural history, science or mathematics. What a gleam of satisfaction crosses that boy's countenance! He is all energy, ambition; nay, the very heat of his energy displays itself in his speech and actions. He is transformed. He is no longer the drowsy boy dozing in grammar's detested fields. He is in his element. So it is with other branches.

Why the present school branches are used as studies. The present school branches are used as a preparation for the higher fields of knowledge. As a house, built upon the sand, sways from side to side with every wind that blows, and finally drifts into the ocean's merciless waves, so does an education drift into the unknown waters of failure, if it has not been first well founded upon the solid rocks of religion, reading, spelling, writing, arithmetic, language, grammar, history, geography. Take away these and what hope can the artist, the sculptor, the scientist, the explorer, the navigator, the novelist have? Can the literary man be successful in literature if he has not first stood upon the firm basis of language and grammar?

How can an engineer dare risk the lives of so many thousands who place themselves in his keeping through perilous journeys, if he himself stands not upon the solid rock of calculations, first learned at his mother's knee, and strengthened later by the teachings of a devoted teacher?

What led to the discoveries and the exploration of the beautiful countries, famous now in propagating the remembrance of noble heroes whose life blood won for us the laurels of faith, peace and prosperity, if not their knowledge of the twin sisters, history and geography! Without the present elementary school branches, the higher course of education could scarcely be accomplished.

"For its individual existence the child's best teachers are its parents; but for its social development it requires a professional teacher." True, but is the root of this social development always found in the child when it is brought to the teacher? Can the professional teacher continue the training of this child if the parents do not first instill this solid principle in its home training?

Have the parents a right to expect that this child be returned to them decked with full grown blossoms, if they themselves coöperate not with the teacher? By no means. If the teacher has fulfilled his duty and worked to bring the child to the attainment of his social development, great will be his success, but greater still will the success be if parents and teacher work in unison.

The home, the school, the church, civil society, the state, and industry are so many teachers to lead the child to all that is grand and noble.

"Men are educated," says Dr. Fitch, of England, "from infancy to the grave by all the sights and sound, the joys and sorrows, which they encounter by the character and behavior of their friends, the nature of their surroundings, and by the books they read."

As teachers, we recognize that our life work is the education of not only the mind, but also the heart. Mind culture and heart culture must go hand in hand, otherwise education is a failure. Sad experience teaches us this in the many downfalls of men, gifted and brilliant in mind, but void of the loftiest of all gifts—a cultured heart.

Yes, the teacher is for the child, but not as an ornament, not as a pedestal, not as some distant, majestic being of whom the child stands in awe and dread; no, the teacher is the cultivator of the choicest flowers—flowers to blossom, not only on earth, but to bloom eternally in heaven—the cultivator of God's little children.

SUPERINTENDENTS' SECTION

PROCEEDINGS

FIRST SESSION.

TUESDAY, July 7, 8 p. m.

The assembly was called to order by the Rev. Phillip R. McDevitt, at the Sinton Hotel. He announced that the Executive Board of the Catholic Educational Association had endorsed the movement of last year, and had officially established a section to be known as the "Superintendents' Section of the Parish School Department." All new members were requested to register their names and official titles and addresses.

Rev. P. R. McDevitt was chosen chairman of the meeting, Rev. R. W. Brown, secretary. Rev. E. A. Lafontaine read a paper on "Teachers' Examinations." Another paper on the same subject was read by Rev. Thomas Devlin. Both papers provoked a lively discussion.

A motion was carried that a committee of five be appointed by the Chair to draft a set of by-laws to govern this section, said committee to report at the next regular meeting. The Chair appointed Very Rev. J. A. Connolly, V. G., Rev. E. A. Lafontaine, Brother Michael, Revs. R. W. Brown and O. B. Auer.

SECOND SESSION.

The meeting was held in St. Francis School on Wednesday, at 4 p. m. The Committee on By-Laws reported as follows:

BY-LAWS SUPERINTENDENTS' SECTION.

Name.—This Section shall be known as The Superintendents' Section of the Parish School Department of the Catholic Educational Association.

Object.—To form a union for the purpose of preparing and discussing papers, and the exchange of ideas on subjects pertaining

to the general and special work of superintending and supervising parish schools.

Membership.—Membership shall be open to superintendents and supervisors of parish schools, inspectors and examiners of religious communities and members of diocesan school boards.

Officers.—The officers of this section shall be a chairman and a secretary, to be elected at each annual meeting.

Meetings.—Meetings shall be held during the annual convention of the Catholic Educational Association at the time and place assigned it by the Executive Board of the School Department.

Amendments.—These By-Laws may be altered or amended by a majority vote of those entitled to ballot in this section at any annual meeting.

The By-Laws were unanimously adopted. On motion Revs. E. A. Lafontaine and Thomas Devlin were appointed a nominating committee.

Rev. F. W. Howard gave a report on "Teachers' Meetings," as conducted in the Columbus diocese. Revs. Joseph A. Weigand and J. J. Schneider of the Columbus school board, spoke briefly on the same topic. Very Rev. C. Wienker read a paper on the "Value of Teachers' Meetings and Methods of Conducting Them." A general discussion followed.

The nominating committee proposed the names of Rev. P. R. McDevitt for Chairman, and Rev. R. W. Brown for Secretary, for the ensuing year. On motion they were duly declared elected. The section instructed the officers to confer with the Executive Board with regard to suitable subjects for discussion for the next annual conference.

It was the sentiment of all present at the meetings of this section that its deliberations will have a far-reaching effect, that this section will be a most important factor in furthering and ultimately completing the coördination and coöperation of our parochial and high schools, colleges and universities so ardently desired.

The meeting adjourned.

ROBERT W. BROWN, *Secretary*.

PAPERS

THE EXAMINATION OF TEACHERS

REV. E. A. LAFONTAINE.

On entering upon this topic it is a relief to know that it is not necessary to ask whether teachers should be examined or not. The question has been answered in the affirmative years ago by the bishops of the United States, when in the Third Plenary Council of Baltimore they prescribed as a rule to be everywhere observed that each candidate must give proof in a fair examination of sufficient ability and training before being given a license to teach.

The substance of paragraph 203 of the Council is as follows: Since the condition and growth of our schools depend principally upon the quality of the teachers the greatest care must be taken that none but those who are thoroughly qualified should be permitted to teach. Accordingly, we command that in future no one be admitted to the office of teacher in the parochial school who has not given proof of ability and fitness by a successful examination.

The bishops shall establish a board of examiners whose duty it will be to examine orally and in writing, all religious teachers belonging to diocesan congregations, and all secular teachers; and to issue a five-year license to such teachers. No priest shall employ in his school a teacher who has not received this license.

The obligation of holding this examination is not extended to religious congregations having general superiors according to constitutions approved by the Holy See, but the bishops are vested with the power to remove incompetent teachers through the superiors or by appeal to Rome.

This power of removal naturally gives to the bishop the right of establishing and judging the qualifications of the teachers.

What I have read so far is sufficient to show the existing law on the subject of the examination of teachers. It may serve also to draw attention to the fact that if this law was made when the

Catholic schools were in their infancy and struggling with might and main for life itself, much more should it be expected to be put in operation now that our schools have grown to the proportions of an immense system occupying a position of the greatest prominence in the eyes of the public.

I feel also relieved of the necessity of going into prolonged discussion regarding the desirability of having a standard of qualifications for our teachers. Every superintendent present has probably been obliged to hear the pertinent question: What are the qualifications of the teachers in your diocese, and how are they attested?

Many a bishop has found it difficult to satisfy a captious parent, who asked the same question, or condemned the whole system on account of some individual teacher. Many also have been the unjust remarks of the press or of independent critics regarding the want of professional training of our teachers. I say unjust, because our teachers in general receive a professional training, as we well know, but it is often a task of difficulty to prove it to others, to our own people, even to some of our own companions, and this difficulty is caused in a great measure through our lack of a general system of certification.

I take it, therefore, that with the bishops of the United States, we are heartily in favor of such a system. We realize that if we are to convince the world that our schools are as good as others, we must be prepared to show, first of all, that our teachers are equally as good. Face to face, however, with the fact that we have no general standard of qualification for our teachers we are extremely anxious to find some means of establishing one, hence the occasion for this paper.

After the promulgation of the decree of the Third Plenary Council, many dioceses established a board of examiners, but many others found it impossible to do so. Where these boards were established different plans were employed. I select two that are typical. One makes use of the examinations conducted by the state, the other uses the examinations prepared by a board nominated by the bishop.

This is the way in which the examination of teachers was inaugurated in one diocese.

CLASSIFICATION OF TEACHERS.

Candidates for certificates of qualification to teach in the parochial schools are divided into two grades, viz.: primary and grammar school teachers.

The primary school grade will include all teachers to be employed in teaching the work prescribed for the pupils of the first, second, third and fourth grades.

The grammar school grade will include all teachers to be employed in teaching the work prescribed for the pupils of the fifth, sixth, seventh, eighth and ninth grades.

The grammar school grade certificate will include the primary school grade certificate.

PERMITS.

As soon as possible after a certain date, the diocesan school board shall issue "permits," signed by the president and secretary, and stamped with the seal of the board, to all persons at present engaged in the work of teaching in the parochial schools of the diocese.

Primary school teachers will have their "permits" renewed at the beginning of each scholastic year for three years, and grammar school teachers at the beginning of each scholastic year for five years, unless, in the meantime, they have been replaced by "certificates," to be granted by the board on the conditions hereinafter specified.

If teachers holding these "permits" shall not have passed the examinations required by the board for the "certificates" at the end of time specified in the above paragraph, it will be in the power of the board to demand their withdrawal from the work of teaching in the parochial schools of the diocese. A complete record of all "permits" issued will be kept by the board.

CERTIFICATES.

Certificates qualifying persons to teach in the parochial schools of the diocese shall be granted by the board upon the fulfillment of the following conditions:

1. Primary School Grade Certificates.—Primary school grade certificates, qualifying persons to teach in the primary department of the parochial schools of the diocese, shall be granted

to all those who present to the board certificates of the Regents of the University of the State of New York of examinations successfully passed in the following branches: Reading, writing, spelling, elementary English, arithmetic, geography, advanced English, American history, drawing and physiology.

2. Grammar School Grade Certificates.—Grammar school grade certificates, qualifying persons to teach in the intermediate and advanced departments of the parochial schools of the diocese shall be granted to all those who present to the board certificates of the Regents of the University of the State of New York of examinations successfully passed in branches required for primary school grade certificate and the following: Physical geography, physics part 1, English literature, civil government, English composition or second-year German, general history or advanced drawing, botany or algebra or bookkeeping.

The board shall, at its discretion, issue certificates (without examination) to those teachers whose experience in school management and government and in the art of education shall be considered a sufficient qualification.

While teachers are not required to pass the Regents' examination in New York state history, they must be able to teach it in the schools.

The regular examinations will be held in January and June of each year at different places designated by the board, with a view to the convenience of the religious communities.

SECOND PLAN.

In another diocese the following plan has been adopted:

Each member of the board, which consists of five members, is assigned a certain number of subjects. He prepares ten questions on each subject and sends them to the secretary, who has them printed. Different members are appointed to conduct the examinations at the mother-house of the sisterhoods. All examinations are held on the same day. The successful candidates receive first, second and third grade certificates. Besides the common branches, rhetoric, physics and algebra are required for a second grade certificate, and geometry, literature, general history and botany for a first grade.

Nearly all the examinations in other places are conducted more or less according to one of those plans. They are simple and practical. They show not only what can be done, but what has been done. They have the inestimable advantage of representing something actually accomplished, and if they are not perfect they can easily be improved with time and experience. They have not been adopted, however, by a great many diocesan school boards for several reasons, some of which I enumerate. There is difficulty in finding men who have the time or the inclination or the fitness to act as examiners. There is often a repugnance on the part of the Sisters to be examined by those who are strangers to them. There is difficulty in making these examinations thorough or just. Often these plans do not emphasize the fact that knowledge from the standpoint of the pupil is a very different thing from knowledge from the standpoint of the teacher. Some are satisfied with a knowledge of the common branches of the grammar school, when it is evident that a successful teacher must possess a reserve upon which he can draw, so that out of the fullness and richness of his knowledge he may be able to present things "new and old." They do not always oblige the teacher to have previous experience, but allow him to gain it at the expense of the pupil. I might say also, at the expense of the teacher, for this lack of professional training will leave him forever haunted by a feeling of uncertainty and apprehension, while depriving him of the experience and wisdom gathered through centuries. They do not provide for teachers who come from outside the diocese, and sometimes the percentage is large. They do not help to raise the standard of our teachers as a body throughout the whole United States.

It would, of course, be a perplexing task to devise some means that would do away with all difficulties and objections. I believe, however, that some of the greatest difficulties could be removed and some of the main advantages be retained by a plan that would embody the following ideas, which I offer for discussion:

THIRD PLAN.

A permit good for a certain number of years, let us say five, would be given to any candidate who has passed an examination

in the subjects taught in our grammar schools, plus one year's matter in elementary pedagogy, and who has had a certain number of lessons in observation work and practice teaching. This permit on no account to be issued to teachers who have not received a minimum amount of training and experience.

The permit would be renewed annually, provided the teacher each year took an examination covering a certain amount of high school work and some normal school study, such as psychology, history of education, methodology, school management, etc.

At the end of five years a certificate or diploma would be awarded to teachers passing an examination covering the four years' high school course of study and the normal school course of study equivalent to a certain number of weeks.

All teachers having less than ten years' experience would be expected to take this examination.

The examination itself would be prepared, conducted and graded by a board of examiners, composed of members of the communities to which the candidates belonged. It should be the privilege, however, of a representative of the bishop to obtain the list of questions and also some of the papers, should he so desire, and it would be his duty to criticise them and offer suggestions. It would also be his privilege to publish these questions in the annual report of the school board. He might also be allowed or required to assist at these examinations at any time, although he would not take an active part therein.

I have been emboldened to make the above suggestions because my experience with the heads of religious communities has been such that I have the highest opinion of their zeal for all that will tend to make our schools stronger and more efficient. I have always found them anxious to hear suggestions and eager to carry them out. I know of some communities that are already doing work of the kind I suggest and even on a larger scale. I am, therefore, convinced that the religious communities would meet more than half way, any appeal made to them through this department of the convention.

The advantages of a plan of this kind would be manifold. It would tend to create within a reasonable length of time a uni-

formly trained body of professional Catholic teachers of national standing and importance. It would tend to promote the establishment of normal schools in all the communities. It would assure thoroughness and justice in the examinations. It would protect the sensibilities of the sisters or other teachers. It would give the diocese a suggestive and directive influence in the formation of the teacher and would not antagonize anybody. It would satisfy the public. It would increase the number of teachers prepared to receive training for our academies and colleges and would, therefore, promote the establishment of higher normal schools by creating a need for them. Finally, it would be a practical way to obtain the end which we have in view, namely, that the parochial schools may continue to grow stronger and more efficient, and may prove to be a source of pride, of hope and of strength to the State, no less than to the Church.

EXAMINATION OF TEACHERS

REV. THOMAS DEVLIN.

Examinations to determine fitness to enter the calling of teachers, no doubt originated in response to the need of providing skilled persons for such important work, and of protecting the child from injury at the hands of incompetent instructors. The safeguarding of the interests of the pupil, the family and society, and the elevation of the profession, seem to be the reasons for requiring the examination of teachers.

The Church recognizes this in her legislation. Declaring that the efficiency of our schools depends chiefly upon the character and fitness of those teaching in them, the Third Plenary Council of Baltimore has made laws instituting a Board of Examiners for teachers in each diocese in the United States, and outlining the manner in which the board is to exercise its functions. The Council decrees that this board shall examine all teachers in the diocese, secular as well as those who belong to diocesan religious communities. Special provision is made for communities which are not diocesan. The board is di-

rected to issue certificates authorizing those who are qualified to teach. These certificates are to be valid for five years and for all dioceses. At the expiration of five years, a final examination is required for a permanent certificate. No priest may employ a teacher in his school who has not received a certificate from the board of examiners, unless such a teacher shall have taught before the enactment of the law. The manner in which the examinations shall be conducted and the method of recording their results, are also prescribed in the decree.

The wisdom of this legislation is manifest. If any proof be needed of the prudence and effectiveness of the means chosen by the Fathers of the Third Plenary Council to raise the standard of professional attainment upon the part of our teachers, and lift up our schools to a high grade of efficiency, it will be found in a comparison of the condition of the schools twenty-five years ago with their condition to-day. The remarkable progress made in this period of the history of Catholic education, may be attributed in a great measure to the examination of teachers.

The scholastic and professional ideals have been furnished exclusively for the majority of the teachers, by the examination requirements. Many possessing no other than an ordinary education, have attained a relatively high degree of proficiency in scholarship, and a very practical professional equipment under the stimulus of the examination. Those whose scholastic and professional knowledge are superior have reached a high standard under the same impulse. The growing interest in normal training to be noticed to-day is without doubt, the result of the teachers' examinations.

Besides the law establishing the board of examiners for teachers, the Baltimore Council made provision also for a separate body known as the "Diocesan School Board." As the work of these two bodies is correlative, it seems strange that under the law they are totally independent one of the other. In some dioceses, the members of the teachers' examination board, are members of the school board at the same time. The two bodies, however, have no point of contact except by mutual agreement. The logical situation seems to demand that they

should coöperate. While no friction may occur between the two boards, the welfare of the schools requires that there should be a full understanding by both of all matters pertaining to the schools. As it is, the school board is responsible for the school work of the diocese, but has no control over the training of the teachers. If the superintendent of schools, who is the agent of the school board, and who, by the nature of his office, has excellent opportunities of knowing the qualifications of the teachers, were ex-officio chairman of the board of examiners, a bond of union would be established between the two bodies with the result of more intelligent coöperation in the great work in which both are engaged. This view is emphasized by the fact that throughout the country one of the chief duties of superintendents of public instruction and county superintendents of schools, is the examination and certification of teachers.

While the examinations, as heretofore conducted, have been productive of splendid results, in the future much will depend upon the experience and skill of the examiners. Our teachers are advancing in culture, mental grasp and professional knowledge. The men chosen to certify to their professional qualifications should be men not alone of intellectual ability and zeal in the cause of education, they should be acquainted, also, with the principles of the science and familiar with the methods of the art of teaching. They should be practical men, able to discriminate. Under the most favorable circumstances, the examinations must be adapted to widely diversified conditions, both as to subject matter and candidates. The qualifications of the fit and the unfit, the trained and the untrained, of the applicant who has just finished the eighth elementary grade, and the academic or college graduate are to be determined. No adequate uniform test of the scholarship or ability of a number of students such as described, can be given, but the subject matter can be so selected and the questions can be so framed as to get results which will enable the board to form just judgments. For the proper fulfillment of this duty, a capable and efficient body of examiners is needed,

From what has been said it is evident that there should be in the first place a classification of those who are to be examined; secondly, the scholastic examination should be adapted to the rank and requirements of the grades; third, the professional examination should not be regarded as of less importance than the test in other branches.

In all the examiners should bear in mind that it is rather the attainments in discipline and culture that are desirable, and that intellectual power is more to be prized than a store of knowledge.

In the diocese of Pittsburg the examinations of teachers, as prescribed by the Council of Baltimore, have been conducted annually since 1893. The board of examiners is appointed by the Right Reverend Bishop at the diocesan synod every three years. The board as constituted at present, numbers seven. Soon after their appointment the members organize by electing a chairman and secretary. Every year about the first of January, an outline of the studies to be pursued by the teachers who are to be examined, is given to the superiors of the various teaching communities and to the lay candidates who apply for it. The examinations are held in the month of July at the mother-houses of the different communities. The questions for the examination are prepared by the members of the board, who meet twice for this purpose, a few weeks before the date of the examination. The manner of conducting the examination is as set forth in the decree of the Council of Baltimore.

DIOCESAN TEACHERS' MEETINGS

REV. FRANCIS W. HOWARD.

I have not prepared a paper on this topic and I shall merely state briefly some points concerning these meetings, the experience that has been derived from them, the manner of conducting them, and the good that has been and may be accomplished through them.

The Diocese of Columbus will hold the sixth annual meeting of the principals and teachers of the schools of the diocese on August 19 and 20, of this year.

The annual meeting is official, and by order of the Right Rev. Bishop each school is required to have at least one representative at the meeting. It is called "the meeting of the principals and teachers," for attendance is obligatory only on the principal while all are free to attend. We have forty-five schools in the diocese, and our registration at the conferences is usually about eighty. Those who attend are acquainted with the conditions of school work in the diocese, and in going back to their respective homes they take the spirit of the occasion, and through these annual meetings an influence has been created that reaches every school, and every teacher in the diocese.

Our meetings thus far last two days, and we have only morning sessions. These, however, last from 9 to 1. The program of exercises is prepared by a committee of the school board, the teachers themselves giving helpful suggestions. Among the topics discussed the principal ones are curriculum and text-books. We have, in the diocese uniform text-books, and a course of study which is used in all the schools. The teachers themselves have had the most important part in arranging these. These are topics of never-failing interest, and many phases of school work can be touched on in discussions on these subjects. Among the subjects for this year we have a paper on "The Importance of Good Teaching in the Primary Grades," "Age and Time of Entrance and Promotions," "The Teaching of Reading." Our papers are written by the teachers, and also read by them. As a rule the papers are very good, and they are listened to with eagerness, and discussed with animation.

The members of the school board are present at the meeting and occasionally some visitors. The proceedings and discussions are conducted by the chairman of the diocesan school board. I have often been asked the question: "Can you make the teachers talk?" Inasmuch as our teachers, with few exceptions, are women, the question always seemed to me to have an element of humor in it. The discussions are very

informal, and the teachers are as free in their discussions as they are in their own convents. The opinion expressed is regarded as the opinion of the individual teacher and not that of the community to which she belongs. The teachers give their experience and opinions freely and candidly, and all are benefited thereby. The members of the school board also take part in the discussions. When a topic is proposed every one is given an opportunity to speak, and though we have a tacit understanding that the time allowed for a person in discussion is five minutes, we find that each speaker usually has some point to make and the discussions are brief.

The Rt. Rev. Bishop opens our meetings by celebrating Mass for the teachers of the diocese on the first day, and for the deceased teachers on the second day. He also attends the sessions, but is present as a visitor and leaves the teachers entirely free in the discussions. He gives a formal address to the teachers at the close of the meeting and if there are any directions he wishes to give he makes them known at that time.

I believe that these meetings have done much good for the school work of the diocese. We have many communities teaching in the diocese; these meetings have established an *esprit de corps* and have produced a sympathetic feeling among all the teachers. The teachers also learn that knowledge on the subject of education is not confined to one community, and that we may learn from each other. The teachers feel greatly encouraged by the meetings, and they are inspired with a deep sense of the importance of their work, and are encouraged in their holy vocation.

The school work has been greatly unified through the influence of the meetings. Each year the teachers tell the obstacles they have overcome and the progress they have made.

The meetings give the teachers a voice in the school work of the diocese. They are free to express their opinions, and they know that any just criticism will receive attention. It will be found that the common opinion and experience of the teachers themselves, is an excellent standard to be guided by in framing regulations for the school work of the diocese.

VALUE OF TEACHERS' MEETINGS AND METHODS OF CONDUCTING THEM

VERY REV. H. C. WIENKER.

Wherever enthusiastic teachers meet and are free to converse, there is apt to be an informal, yet genuine school meeting. Like enthusiastic horsemen, baseball players, etc., they never tire, never cease talking of their life's work, its problems and progress.

Meetings, spirited as these, are held in some of our best teaching communities nearly every evening during recreation. They are a happy combination of free, cheerful conversation, and an interesting school teachers' meeting. Papers are corrected, difficulties that arise in the classroom, in the correction of compositions, or of poorly constructed sentences, are then and there met with, and placed before "the house," to be rewritten in at least passable English, with the least possible changing of the original wording—while a mirthful, humorous vein pervades throughout, the meeting being half in fun, yet all in earnest. Blessed and successful is the school, is the community whose teachers never tire, never cease discussing this their life's work!

Another method of teachers' meetings, on a small scale, was made obligatory fully two years ago by our Rt. Rev. Bishop Fitz Maurice for all our teachers. It is conducted as follows: At least once a week, all the teachers of every parochial school hold a formal meeting, in their respective convents, for the purpose of making known the progress of the week in each classroom. At this meeting the sister directress presides. Reports of the progress or failure of the methods employed, are there made by any and all teachers. Practical improvements or suitable remedies are proposed and discussed, and either adopted or rejected as the case may be. These meetings are intended to keep the teachers and classes of the whole school working out harmoniously the system and the diocesan grade work adopted three years ago. Another practical and very useful feature of these meetings is the proposing and for-

ulating of suitable test and review questions, also of suitable thought requiring questions to insure the thorough understanding and mastery on the pupils' part, of the topics and subjects studied, thereby leading children to think for themselves. To insure and control the regular holding and practical work of these meetings, a synopsis of the proceedings, and especially the resolutions adopted, are to be recorded in a book kept for the purpose. This book is to be examined annually by both the diocesan and the community superintendent.

Finally, there is a meeting on a larger scale—the diocesan teachers' meeting or so-called institute. The value of these meetings is manifold and great. In the first place they create new life, zeal, enthusiasm. Friend and foe, the public at large, within and without the fold, realize that we are doing something; we are trying to keep abreast of the advancing strides of the general educational progress. This feeling itself is a great help in our work. It reassures the people, the pupils, the teachers, and even our brother priests. Moreover, it brings together the ablest members and leading spirits of the different teaching communities. They realize more than ever that they are all working for the same cause, in the same large field, where there is plenty of room for all. The two to four days' intercourse of various community representatives, the exchange of opinions, the comparison of methods followed or preferred—is not only very interesting and instructive, but also broadens the mind and naturally leads towards trying and adopting the best. It also paves the way for rational uniformity. But the chief use of these meetings, to my mind, is in the fact that they are the surest way of pointing out the defects of the schools, and proposing, urging the necessary means and ways of overcoming and avoiding these imperfections.

To tell a young sister all that is defective in her work, is, in our opinion, often most trying, cruel, heartless; and worse still would it be to condemn the work of a sister grown old in religion, because, after all, it is only our *opinion*, we are not sure. We may only worry, discourage, possibly almost crush her; besides we would not likely convince her of anything except that we are displeased with her work, and possibly of the

additional fact, that we are very hard to please. All this is different at the diocesan meeting, where everybody is in a cheerful, receptive mood, the memory of the unpleasant experience during the last visit or examination, has been nearly, if not quite obliterated. Here the superintendent has an opportunity in a private session, to speak his whole mind, to point out positively, the faults and imperfections he has found; to back it up with such statements and facts as will convince all present that some, if not many of the teachers, must guard against certain imperfections and shortcomings, and must attain a higher standard of proficiency.

We can there talk to all, yet to none in particular. "Let those whom the shoe fits, wear it." The superiors, or leading teachers of each community are there; they will remember what is said, and will try to eliminate or prevent such shortcomings in their respective communities.

If suitable lectures are secured on those very weak points, and it is shown during the institute, in a clear, convincing and moving way, how such abuses or imperfections can be avoided or overcome—then a most important step has been taken, and a movement started, towards correcting and overcoming the faults of the individual teachers and of the communities at the same time.

Now, as to the manner of conducting such meetings, the following points suggest themselves to my mind by the facts of the case and past experience:

1. Obtain, of course, the consent and the advice of the Rt. Rev. Bishop of the diocese.

2. Secure the most suitable time and place for the meeting. The beginning of the vacation would seem preferable, as the teachers will have time afterwards to study and remedy the deficiencies, and make these points even a matter of special examination and resolutions during their retreat.

3. Let us give due credit and encouragement to those spouses of Christ, who have given up all for His sake, and who endeavor possibly more than we priests generally, to do God's holy will in gathering and saving the lambs of His fold. After that, let us get done with the most unpleasant

task soon, in the very opening session. We need then say no more unpleasant things during the institute. All the other talks and lectures should be of an uplifting, cheerful nature.

4. Try to secure interesting, practical, experienced lecturers, if possible, real teachers and educators.

5. The lectures should be interesting, but chiefly instructive, not merely entertaining; they should suit the needs and capacity of the rank and file of the majority of our teachers, rather than the tastes and ambitions of a few, whose natural talents and scholarly attainments enable them to advance and almost complete their own higher education.

6. Insist on papers to be prepared and read, if only at a private meeting, by at least three or four members of the teaching communities. The superintendent generally knows the strong or weak points of the communities and might suggest such subjects as would suit best to either their peculiar talents or wants—or he may leave the choice of subjects to them. The subject for next year's meeting might be selected now, should be settled at latest by New Year. This will make each community study up on educational matters generally and their own special topic particularly. Each community will be anxious to bring a creditable, instructive, practical essay. That effort and desire will lift and keep them out of old ruts, engender and preserve a spirit of healthy emulation, and help all on towards that goal which we all so earnestly desire, the highest possible perfection of our parochial schools.

7. Try to adopt, or have committees from the different teaching orders adopt, under your guidance and direction, a system of grading, and such other general regulations concerning school management and discipline, choice of textbooks, etc., as may seem wise, feasible and fairly agreeable to all. Such committees should meet two or three days before the general meeting, and hold over doubtful matters to be discussed by the whole house. It might be good to try such grade work and regulations at least for one year before finally adopting them.

8. After rather large public institutes of three or four days' duration have been held for a number of successive years, one

in each, at least of the largest communities of the diocese, a more private meeting of only two days' duration, but on the same plan, might serve all purposes just as well, for some years at any rate, especially if followed up by the superintendent spending a day in each community for a similar purpose.

In fact, the more exclusively even the largest diocesan institutes are conducted for actual teachers besides real lovers of and workers in our parochial schools only, the more real good will be accomplished, the freer the (religious) teachers will feel to speak, and the less danger there will be of disturbing elements or useless and well nigh endless discussions.

9. With us the rule was that at least six members should attend from each community living at a distance, while all teachers of the city where the meeting is held are to attend all the lectures. For a more private diocesan teachers' meeting three (or possibly two) representatives of each distant community might suffice, while the attendance of all local teachers living within a reasonable distance might be insisted upon. Another good plan is to have at least the teacher in charge of each school attend.

10. Regarding lecturers beware of advocates of fads and the oily-tongued advocates of men and firms, that have something to sell. Realize that perfect, yet loving, easy control, constant, active (not merely listless) attention are the surest proofs of a good teacher and a good school. Then realize that our schools should above all be *thorough* and *practical* in imparting both religious and secular education; that this thoroughness is impossible, if we try to teach all or many of the so-called higher studies (or fads) which are merely attempted, not mastered in the common schools. We should not at all try to copy, nor even to surpass the public schools in their own line. We must raise and produce better, more reliable, more practical and effective men and women, both for this life and the next. Let the lectures and lecturers be chosen with the chief view to firmly inculcating and practically establishing these sound principles in the minds of our teachers and the educational work of our schools.

DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION.

TUESDAY, JULY 7, 2:30 P. M.

The Rev. F. A. Moeller, S. J., Chairman, addressed the delegates and outlined the various topics for discussion. The minutes of the previous meeting having been read and approved, the Rev. E. A. Burkley, Columbus, Ohio, read a paper on "Our Opportunities in State Schools for the Deaf." After discussion the conference adjourned.

SECOND SESSION.

WEDNESDAY, JULY 8, 9:30 A. M.

The program consisted of a paper by the Rev. S. Klopfer, St. Francis, Wis., on "Cultivating the Reading Habit Among the Deaf."

Valuable suggestions were given on the composition of textbooks for the deaf by Catholics acquainted with their habits and peculiarities.

After discussion the conference adjourned to hear the paper of the Rev. J. F. Quinn, Hartford, Conn., on "The Catholic Church and the Education of the Deaf," read before a meeting of the Parish School Department.

THIRD SESSION.

WEDNESDAY, 2 P. M.

At this session the following subjects were discussed, "How to Obtain an Accurate Census of the Deaf," "Uniformity in Signs," "Do We Need a National Organ of Publication?"

The financial report having been read the conference adjourned until Thursday, 9:30 a. m., when the delegates assembled for the election of officers and the adoption of resolutions.

The Rev. Ferdinand A. Moeller, S. J., Chicago, was unanimously re-elected Chairman. The Rev. P. M. Whelan, Phila-

delphia, was re-elected Secretary, and the Rev. S. Klopfer, St. Francis, Wis., was elected Treasurer. The Chairman, Secretary and Treasurer form an Executive Board.

The Most Rev. Archbishop Moeller, the Right Rev. Bishop Maes, of Covington, Ky., and the Right Rev. D. J. O'Connell, President General, visited the conference and addressed some kind words of encouragement to the delegates.

The following resolution was adopted:

WHEREAS, Very many of our Catholic deaf-mutes in the United States have lost their faith owing to the lack of educational facilities, it is the sense of the deaf-mute conference that something must be done for the amelioration of conditions and for this purpose it is recommended,

First. That a Catholic school for the deaf be established for the present, at least, in each archdiocese.

Second. That in each diocese there be a priest assigned to minister to the spiritual wants of the deaf.

The meeting adjourned.

P. M. WHELAN, Secretary.

Present at the Deaf-Mute conference:

Rev. F. A. Moeller, S. J., Chicago.

Rev. J. F. Quinn, Hartford, Conn.

Rev. E. A. Burkley, Columbus, Ohio.

Rev. S. Klopfer, St. Francis, Wis.

Rev. T. F. Delaney, New Orleans, La.

Rev. T. J. Gibbons, St. Paul, Minn.

Rev. F. A. Kehoe, Bellevue, Ky.

Rev. H. H. Buse, Cincinnati, Ohio.

Rev. E. C. Griffin, Trenton, N. J.

Rev. D. J. Lavery, St. Louis, Mo.

Rev. P. M. Whelan, Philadelphia, Pa.

Sister M. Dositheus, Buffalo, N. Y.

Sister Mary of the Sacred Heart, S. N. D., Cincinnati, Ohio.

Miss Catherine King, Chicago, Ill.

Miss Mary Malone, Chicago, Ill.

Miss Gertrude B. Sorrels, Baltimore, Md.

PAPERS

OUR OPPORTUNITIES IN STATE SCHOOLS FOR THE DEAF

REV. EDMUND A. BURKLEY.

This paper is not to be considered in any point a defense of our present system of godless, or at least anti-Catholic state schools. In very few branches of the American educational system have bigotry and anti-Catholic feeling held so long a sway as in the education of the deaf. Many of the state schools for the deaf have in the past been Protestant propaganda, where all religions but the Catholic were taught to be respected, and all the literature emanating from these institutions was strongly flavored accordingly. It is a recognized fact that Catholic schools and colleges, where religious instruction is given with the other branches of knowledge, are necessary in order to keep alive the faith in the coming generations and to stop the leakage which has lost so many souls for God. If this is true of the education of those who are in full possession of their faculties, how much the more is it not true of those who are deprived of their hearing, one of the best aids to a good education. Hearing children, even if they have no opportunity of attending Catholic school, can be taught the mysteries of their religion by their parents and their pastor; they can increase this knowledge by the sermons and instructions given in their churches; but the deaf are deprived of all this. They are like strangers in the land, not understanding the language that is spoken. The acquiring of their religious knowledge depends almost wholly upon the time spent in the institutions for the deaf. In many of the larger cities there are priests who know the sign language and look after their spiritual needs. But outside of these cities, what will become of the far greater number of Catholic deaf deprived of these opportunities? If they have not been well instructed in their religion, taught to make frequent use of its sacraments and to better their knowledge by good reading, they soon become weak and lose their faith.

The only solution of the Catholic deaf-mute question is in Catholic schools for the deaf. Since, however, the time is not yet here when we can send all our Catholic deaf to Catholic schools, and as most of them are by circumstances compelled to attend the godless state schools, it is of prime importance that we make the best use of the few opportunities we have of imparting a good religious instruction to our Catholic deaf.

What then are our opportunities in the state schools for the deaf?

We must take conditions as they are, not as they ought to be. Bigotry and anti-Catholic feeling are slowly dying out in this glorious country, but in some places they are dying a hard death and seem to linger quite a while. This latter seems to be the case in some of our state institutions for the deaf and by our good influence we may have an opportunity of hastening this demise. This is, however, a work which calls for considerable tact and diplomacy. We must be watchful and still not needlessly aggressive. In cases of too flagrant violation of the rights of Catholics or when teachers use their class hours to disseminate atheistic or anti-Catholic doctrines we must be firm and demand just equality, but great care and judgment must be used. Our influence should be more positive than negative. By this I mean that we should strive to attend strictly to our own business, show that we are only intent upon instruction and moral uplifting of our Catholic pupils and are not antagonistic to others.

Owing to Protestant propaganda in several state schools and to the narrow-minded and bigoted character of literature circulated among the deaf in past years there is a strong anti-Catholic prejudice among many of the older pupils of these schools. Even our Catholic deaf have been influenced by these forces, so that in many cases when they returned home for their vacation parents were shocked by their indifference and even contempt for the Catholic faith. The harm that has been done will take years to repair and our own personal influence will not always help. The value of good Catholic literature in this case cannot be too greatly emphasized. By putting into the hands of our pupils good Catholic literature we can counteract many of these bad influences. We must develop in our pupils a taste for

good reading and guide them in the selections of their books and periodicals.

What are our opportunities for instructing our Catholic pupils in the state institutions? So far I have been speaking of our work in breaking down some of the barriers which hinder us in our labors for the salvation of these souls. Now for the more positive work of instruction. One of the first things the pupil must be taught is the attendance at the Sunday Mass. I think it preferable to have the Sunday Mass at the institution, for then we will have more time for instruction, and it will also assure a better attendance. It is, however, a good practice, where possible, to take the children to a Catholic church several times a year and there explain to them the different articles in the church; the tabernacle, stations of the cross, the statues, etc. Many of these objects are somewhat difficult to explain in the sign language and one or two visits to a church where they can be seen will teach the deaf better than hours of instruction without them. Concerning the prayers at Mass, we have tried a method at the Ohio institution, which, I think, will give good results. One of the teachers kneels in a prominent place, half facing the altar, and signs the Mass prayers, which the children sign in unison. They are thus taught the different parts of Mass and how to hear Mass with devotion by saying the proper prayers. Such prayers are selected which more or less in themselves explain those parts of Mass at which they are said. After Mass the children are separated into different classes and several of the Catholic teachers at the institution assist in giving the instruction. Once a month a general instruction is given to all.

The truths of our religion must be taught as well as possible. but particular care should be taken to inculcate on the deaf the proper and frequent use of the sacraments. For if in later life they frequent the sacraments regularly we can rest assured that they will remain firm in their faith and obtain their final salvation.

In giving instructions and preparing for first confession or first Holy Communion, consideration must be had for the general order of the institution, else we cause disorder and lose the good will of the officials. Saturday is a good time for instruction for confession. It is a good plan to take a small class of eight or

ten on Saturdays, instruct them, give them individual attention and prepare them well for confession. Thus even the smaller children between eight and nine years old can be taught to make a fair confession and receive the graces of this sacrament.

The deaf are greatly impressed by ceremony. First Holy Communion is a fruitful occasion to impress them with the beauties of our religion. Deprived of their hearing, they cannot appreciate a high Mass, but let the low Mass be accompanied with all the ceremony permissible. A procession of the first communicants, carrying lighted candles, then the solemn renunciation of Satan, renewal of the baptismal vows, etc., will add solemnly to the occasion and impress more deeply upon them the dignity of this sacrament. The officials of the Ohio Institution have shown us many kind courtesies on the occasion of first Holy Communion, and I am sure that at other institutions they will do the same if tactfully approached.

We must try to create a Catholic atmosphere among our children. The ecclesiastical year, with its different ceremonies, will assist us in this; Christmas, with its little Christ Child in the manger; on Palm Sunday we can distribute the palms already blessed in another church. Circumstances will not permit us to carry out all the various church ceremonies of the year in the rooms or halls allowed us in the state institutions, but we must try to have as many as possible, and thus show and explain to the deaf the beauty and splendor of the service of God. Little pictures representing the birth, resurrection, ascension of Our Lord can be distributed and their meaning explained. These pictures can be bought cheaply and are a valuable adjunct to our means of instruction. Crucifixes, medals, badges or rosaries (even if they cannot say the rosary) will help create in them a Catholic spirit and a love for things celestial.

We must always bear in mind that the Catholic deaf-child living in a state institute is being educated and raised in surroundings indifferent to the faith of our fathers, and we must grasp all fair opportunities to instill into its heart a love and devotion to the one true Church of God.

In conclusion, let me recall to mind the solution of the Catholic deaf-mute question concerning the education of the youth given

last year by Father Whelan in his paper, entitled: "How can we improve existing conditions among our deaf-mutes?" It is this: "In the larger dioceses, the same as we have diocesan orphan asylums, hospitals, etc., let us have diocesan Catholic schools for the deaf. It is a greater anomaly for a diocese in a large and populous center to be without its school for the deaf than it would be for the largest parish in the diocese to have no parochial school."

HOW TO CULTIVATE THE READING HABIT AMONG THE DEAF

REV. STEPHEN KLOPPER.

There was a time when the education of the deaf was considered impossible, so much so that it found expression in these words of Lucretius:

"To instruct the deaf, no art could ever reach,
No care improve them, and no wisdom teach."

Gradually, however, systems of communication were developed by means of which thought and knowledge were, and are still, imparted to the deaf. To-day the education of the deaf is an accomplished fact, proof of which we find in the many schools for the deaf throughout the world.

The difficulty now before us is not how to impart knowledge to the deaf, but how to induce him and help him to continue his education after leaving school. The solution lies not so much in teaching speech and conversation, for these are laborious and inaccurate, and signs are inadequate; but especially in teaching reading and engendering such a love for reading, that it becomes a habit.

The object of our schools is to prepare the deaf for life, fit him for the life around him. He is to be kept from isolation, and to be made an active member of human society. He must be able to inform himself about events of common interest, current history, and news generally; to do which he must be able to read, and love to exercise this ability. He must have the reading habit.

Again, the mind is ever seeking food. If this food be wanting, the mind grows weak and loses control over the sensual appetites. The growth of these appetites manifests itself in a constant desire for company, dissipation, and excitement which lead to ruin. Against this it is our duty to safeguard our charge by exciting a healthy appetite for reading and supplying the mind with wholesome reading matter, in other words by cultivating the reading habit.

Finally, Father Quinn, in his excellent paper, has yesterday shown us what the Church has done for the deaf and especially for those of her own fold; the efforts and sacrifices of Catholics to procure for the Catholic deaf a Catholic training and education. Having few sermons, if any, receiving but little information concerning his holy religion after he leaves school, it is quite natural that much he has learned there, will be confused and forgotten. We can best prevent this sad state which is equivalent to the defeat of all our efforts, by enkindling in him a love for reading, by cultivating the reading habit. Confronted by this fourfold necessity, physical, social, ethical, and religious we eagerly look for a solution and this we find, first, in giving the child a thorough course in language, and, second, in placing such readers in his hands as are based on the approved principles of Catholic pedagogy.

Reading supposes the use of language, the knowledge of words and combination of words. Language spoken, written or in signs is the necessary medium of communication between teacher and pupil. It is the foundation upon which rest all other branches, upon which depends the whole religious and secular instruction. Its use is, furthermore, the criterion of instruction.

From this we readily see the necessity of a thorough language course. This must be graded and always adapted to the state of mental development the child has reached. Every word of the lesson should be known and fully understood. The known words must often be repeated in the various branches, in dictations, in daily journals, in letters, in conversation, and in suitable stories. By these means every word becomes indelibly impressed in the mind of the pupil, and a *copia verborum*

accumulates. With the memory the reasoning faculties of the child must also be developed. Beginning with single, monosyllabic words simple sentences follow. In due time appear short lessons carrying out a definite idea. Concrete objects with which the child becomes familiar in school and in daily life, child-life itself, form the best food for the mind of the child. Thence there can be an advance to the abstract. This training of memory and mind will be secured, if besides applying in various branches, the same words and ideas will be treated again in the readers making these the center of what has been learned and the basis of the progressive language course.

Let us now see what pedagogy requires of a good reader. An excellent reader is one which is perfect both as to matter and method. Such a reader embodies matter which is perfectly adapted to the needs of a child living in our times and possessed of an immortal soul which must be saved. It does not tend to a one-sided, merely intellectual, training, but considers also the moral training, that deep training of the heart and will. The method considers the capabilities and advancement of the child. As to method there are series of books published for the deaf, which are good, but considering the subject matter treated in these books, they cannot be called excellent, because, on principle, they disregard the religious element which the greatest pedagogues, Catholic and Protestant alike, consider of paramount importance. These pedagogues maintain that there is no education, if the will is not strengthened and confirmed in its love for truth and morality. This is possible only when education is based on religion which complements the natural motives of thought and action by elevating supernatural motives.

Moreover, religion opens to the mind a new source of thought most natural and congenial to the child. It arouses conscience, it offers many opportunities of exercising the memory and judgment, and for judgment itself, it teaches the safest and soundest principles for practical life.

To effect this intellectual and moral training, the reading matter must be elevated throughout. It must inspire noble

sentiments, and give courage to dare and to do noble deeds. A few remarks will show the characteristics of such a reader. Love of truth and clear and happy observation of nature should be implanted and fostered in the young heart. Truth must be presented with unaffected objectivity, and that which is noble as natural, happy, and pure disposition. Object lessons from the life of man and child, from animate and inanimate nature, if rightly presented, satisfy the mind, because of the information recalled or imparted; they ennoble the heart because associated with Him who is the wise Creator of all, our kind and common Father, and this the more effective when put forth in a pleasant and unimposing manner.

It is necessary also that love of home and country receive due attention. Hence the reader, especially of the higher grades, should be national and American. Patriotism, instilled in history proper, is fostered by occasional selections of stirring events and scenes of our history.

Of greater importance, in fact the *raison d'être* of our schools, is this, that the Catholic school in union with the Church awaken Catholic life, arouse true Catholic sentiment. In this the reader must needs assist. It is our Church which has established, and always fostered and upheld true education. In all she has done there is something noble and educational. Let this be brought home to our deaf pupil with due emphasis. This does not imply that the reader be a compendium of dogmatic and moral theology or church history or liturgy, it means simply this, that the Catholic spirit pervade the entire course of reading. In well selected lessons the pupil is to see the beauties and glories of our Church, to learn to admire and respect her, and love to be her loyal and dutiful child.

Literature appears in two forms, prose and poetry. Since we wish to introduce the child into literature, Ohler, who is considered one of the best German pedagogues, would have the reader contain poetic selections besides the prose. "Behold the child at play, see how it observes animal and plant life; consider its inability to realize the prose of human life, how attentively it listens to the song, the fairy tale and the fable, and you will perceive the necessity of the poetic element

in a reader for children. Besides this," he continues, "a child will learn to love its language and feel impelled to perfect itself in the use thereof, upon perceiving the impression on all when beautiful thought is clothed in beautiful form."

Let us for a moment suppose we had such readers. Upon the correct use thereof would then depend their usefulness. Under the direction of the teacher reading must effect such an immediate sentiment which will at once develop into disposition. For in children immediate emotion must take the place of settled character or conviction. One may have ever so many lessons on diligence, if by contemplating the advantages and moral beauty of this virtue, sentiment be not fairly captivated their reading will avail but little.

Nor may we forget that we are to cultivate a habit. We do this by often supplementing the text-book with juvenile literature and other means suggested above. These exercises will foster independent reading, and awaken a pride and self-reliance which will greatly help to overcome the little difficulties encountered by the beginner. The correct use of such books for four, five and six years cannot but excite an appetite, a craving for similar interesting, wholesome, and useful reading matter. At this stage the readers used in our parochial schools could be used to advantage.

But a sad fact confronts us, we have no readers adapted to the use of our Catholic deaf. Realizing the necessity and knowing how to obviate it, let such whose experience among the deaf, has made them familiar with their difficulties, their tendencies, their mode of thinking, prepare such language books, readers, and literature. We must have our own readers as well as we must have our own schools. To use non-sectarian readers and supplement them with Catholic readers will always prove a defective substitute.

Non-sectarian school books, aside of the vague ethics they may suggest, appeal principally to the mind. But there are many among the deaf especially of a sentimental emotional disposition. In appealing to both the mind and the heart we can with better reason expect to awaken the interest of all our deaf pupils, not only such who are distinguished for their

bright parts, but also the less gifted. Once this interest is awakened, it will increase and grow into the habit we are striving to give our pupils.

In preparing such readers and literature we must bear in mind two principles: 1. In as far as the deaf pupil is the same as the hearing child we are to follow the rules of approved pedagogy; in points of difference we are to adapt the respective rules to the condition of the deaf. 2. The child will naturally follow the line of thought with which it became familiar at school. Therefore the reader should serve both its purpose in school and form a foundation of reading in after life.

True to the spirit which gave rise to the education of the deaf we can then confidently look to perfection of education which elevates to a higher social plane, safeguards from many moral dangers, and confirms in his holy religion, him who is so dear to us all, the Catholic deaf.

THE CATHOLIC CHURCH AND DEAF-MUTE EDUCATION

REV. J. F. QUINN.

The education of our Catholic deaf-mutes is a subject which until recently has received but scant attention in this country. This, we firmly believe, is not to be attributed to indifference or to lack of zeal, but to the fact that little has been known concerning the sad condition of the Catholic deaf-mutes in the United States.

We most respectfully beg leave in this paper to call the attention of "The Catholic Educational Association" to the necessity in which our deaf-mutes are of sharing the benefits of a thorough Catholic education and we trust through your influence that the cause of the deaf-mutes will be brought prominently before the attention of those who may find it in their power to remedy these conditions.

We will give a general survey of what the Catholic Church has done in the past for the education of the deaf-mutes in the hope of stimulating renewed efforts in this noble cause. The condition of the deaf-mutes is indeed a most pitiful and helpless one as far as the acquisition of knowledge is concerned. There is no class of people so absolutely dependent on others in this respect. Even the blind so handicapped in other respects have the advantage over the deaf-mutes in this, that they can hear, they may go to church and hear their religion preached and learn for themselves, for, "Faith cometh by hearing." But this common avenue to learning is closed against the deaf-mute; he must come to the knowledge of his faith and of things in general by an entirely different route. The faculty of vision is the avenue by which the deaf-mute arrives at the knowledge of things. But this faculty is prone to lead one astray, for appearances are oftentimes deceptive and this is especially true when it is a question of acquiring the knowledge of faith by sight alone since "Faith is the evidence of things that appear not."

This truth was brought forcibly to my attention last year when a deaf-mute lady came to receive instructions for her first Holy Communion. She was past 60 years of age and was born and brought up in a good Catholic family and attended church regularly during her life. Yet I found her utterly ignorant of her religion. She had not the faintest idea of the meaning of the Mass; knew nothing whatever of our Lord or the Holy Trinity and had only the vaguest idea of a God. The fact that she could read very little added to the difficulty. Even among those who can read, it is surprising how easy it is for them to form confused and erroneous ideas of the truths of religion, as any one engaged in the instruction of deaf-mutes can testify. The fact is the deaf-mute depends almost solely on his instructor for the knowledge of religion. For this reason the deaf-mute realizes his dependence on his instructor, reveres him as an oracle of wisdom and puts implicit faith in all that he teaches. His impressionable soul is in the hands of his instructor as wax in hands of the moulder. He does not inherit his faith as other children do from his parents who are

unable to instruct him in this matter; he may truly be said to get his faith from his instructor. This fact, I believe, explains in large measure the awful losses to the faith among deaf-mutes who have been deprived of the opportunity of a Catholic education and have been forced to seek knowledge in institutions under non-Catholic influences.

There is no class among civilized peoples which has been so sadly neglected as the deaf-mutes in all history. In uncivilized communities, they are regarded as monsters and often put to death as useless members of society. The Code of Justinian which seemed to embody the essential principles of right for all countries and for all times considered the deaf-mute as *non sui compos* and by positive enactment denied the congenital deaf-mute all civil rights and consigned him to perpetual infancy. The deaf-mutes continued under the ban of the law until the time of Bonaparte who gave to them the right of heritage.

The art of expressing ideas by pantomime dates back to the days of Grecian and Roman culture. It is related that a contest took place between Cicero, the eloquent Roman orator, and Roscius, the great comedian, to see which could express a thought most forcibly, the one by his gestures or the other by his word, which shows the attention paid to this method of conveying ideas. The sculptor by attitudes and expressions of the countenance caused the cold and lifeless marble to breathe forth the feelings of the soul; and the painter pictured upon canvas the course of history and the exploits of individuals so plainly that he who runs may read. Ideographic language was in use among the Chinese and hieroglyphics among the Egyptians. It seems strange that it never occurred to one of the gifted men of those times to apply one of those methods for the instruction of the deaf-mutes.

We search, however, the records of Grecian and Roman civilization in vain for the account of a single deaf-mute being educated, much less of the establishment of a school or system of education for their benefit. The attitude of humanity toward

the deaf-mute in ancient times is summed up in the familiar couplet of Lucretius:

"To instruct the deaf, no art could ever reach,
No care improve them, and no wisdom teach."

Their condition was regarded as hopeless. Nor did their condition at once change under Christian civilization; for many long centuries their condition in society was an anomalous one.

The Church has ever embraced within the pale of her boundless sympathy all classes of people and with a special predilection for the most helpless and the abandoned. Yet for many centuries the deaf-mute seemed to baffle all her efforts for their relief. Even as late as the eighteenth century, the deaf-mute was classed with the idiots and was regarded commonly as a demi-automaton but not by the Church. The first record of any attempt to instruct the deaf-mute is related in Bede's history of England where it is said that the bishop made the sign of the cross on a deaf-mute's tongue and taught him to articulate words and sentences, but this seems to partake more of the nature of a miracle. There may have been individual cases in which ingenuity and affection discovered methods of breaking in on the isolation of the deaf-mute and bringing him forth to light—but as a class, the deaf-mutes lived during those centuries in profound darkness of mind.

The high honor of being the first to instruct the deaf and dumb successfully is accorded to a Spanish priest named Ponce de Leon. He was born in the city of Valladolid in the year 1520. He is supposed to have had a considerable number under instruction. According to his own account, he taught persons who were born deaf and dumb, "to speak, to read, to write, to keep accounts, to repeat prayers, to serve Mass, to know the doctrines of the Christian religion and to confess themselves *viva voce*. One of his pupils received the orders of a cleric, possessed a benefice and recited the breviary."

It seems a pity that the work so well begun should have ceased at his death. About thirty-six years after his death John Paul Bonet, a Spanish monk of the order of St. Benedict, pub-

lished an extended and valuable treatise entitled, "The Reduction of Letters and Art of Teaching the Dumb to Speak." This work of Bonet's has the distinction of being the first formal essay published on the subject and is considered a work of great merit. The manual alphabet so generally in use among the deaf and dumb is found in Bonet's work and he is regarded as the inventor. Bonet died in 1629.

The middle of the eighteenth century is the brilliant era in the history of deaf-mute education. Until that time relief came only to isolated cases and generally to members of noble families who were able to richly reward such instruction.

Among the names that shine forth on the pages of history as the distinguished benefactors of the deaf-mutes, that of the venerable Abbe de L'Epee is without question entitled to the highest place of honor. Charles Michael de L'Epee was born at Versailles on the twenty-fifth of November, 1712. Well known for his benevolence and piety, he was raised to the priesthood by the Bishop of Troyes, a nephew of the famous Bossuet. "Calling one day at the house of a friend, he noticed two twin sisters engaged in needle work and addressing them received no reply; repeating his remark, he still failed to gain their attention. On expressing his surprise at their seeming rudeness, to their mother who entered the room, she informed him that her daughters were deaf and dumb and added with tears that their teacher, a Christian Brother named Vanin, who had taught them a little by means of pictures, having just died, they were left without any instruction." "Believing," said the Abbe, "that these two unfortunates would live and die in ignorance of religion if I made no efforts to instruct them, my heart was filled with compassion and I promised if they were committed to my care, that I would do all in my power to aid them."

These two souls alone were enough to arouse the zeal of this noble-hearted priest, for he had no idea at that time, as he himself says, of accomplishing any more than teaching them how to think correctly, and thus lead them to the knowledge of God. That, however, proved to be the beginning of his great life work.

De L'Epee then entered with enthusiasm on this new work. He observed that the two sisters made passes in the air with their hands to express familiar objects about them; and he concluded that the sign language is the natural language of the deaf-mute. Previous to his time some who undertook the instruction of the deaf-mutes proceeded on the theory that speech is essential to thought. "Faith cometh by hearing," they said, and reasoned that it was therefore absolutely impossible for a deaf-mute to arrive at the knowledge of things, or to form any abstract ideas in his mind. The Abbe exploded this false theory which retarded the education of the deaf-mutes. He recalled a principle which he had learned from his tutor in his youth, viz.: "That there is no more natural and necessary connection between abstract ideas and articulate sounds which strike the ear, than there is between the same ideas and the written characters which address the eye." This principle so simple to us was strongly disputed by those opposed to his method who regarded it as a philosophical heresy. But the Abbe demonstrated the truth of his proposition by successful experiment.

The Abbe proved that it is possible to convey by the windows of the mind, what cannot be conveyed by the door, viz.: to insinuate into the mind of the deaf-mute by the channel of the eye what cannot be introduced thither by that of the ear. He had to encounter many adversaries to his new theory, among whom were many learned philosophers and academicians of different countries, who maintained the impossibility of subjecting metaphysical ideas to representative signs and consequently the necessity of them remaining above the intelligence of the deaf-mute. We may here add that St. Francis of Sales had anticipated the work of the Abbe de L'Epee. Having come across a deaf-mute lad while preaching he pitied him so much that he took him into his service and when told that he could never be anything but a useless incumbrance in the household, the Saint replied: "He will be of use to me at any rate. He will teach me how to practice charity." He succeeded in establishing communication with him by signs

and taught him his religion so that the boy could make his Easter Communion.

De L'Epee began his method of instruction with a little stock of such actions and gestures as have a natural signification, substituting conventional signs when natural ones were wanting and step by step he led his pupils from the knowledge of things known to things unknown to them. But this was only a preliminary step to lead his pupils to the knowledge of God and religion. He imparted the truths of religion to their minds with such wonderful success that he convinced his opponents and aroused interest in deaf-mute education all over Europe. His Holiness, the Pope, seconding the efforts of the Abbe, sent his Nuncio to preside at examinations of the deaf-mute pupils, for the Abbe had established a school for their instruction at his own expense. The pupils astonished all who witnessed them, by answering questions on the nature and attributes of God, and on the sacraments including the Holy Eucharist, with remarkable intelligence. They were taught to read intelligently and to write grammatically, often surpassing speaking children in the accuracy of their knowledge. As a result several priests from Italy and Austria learned the language and Catholic deaf-mute schools were opened in Rome and in many of the provinces and in other lands. Under the patronage of the Emperor, Francis Joseph of Austria, a Catholic deaf-mute school was opened in Vienna.

To De L'Epee belongs unquestionably the merit of originality in all this procedure—for although other men as Cardon, the Italian, Dalgarno, the Scotchman, and Dr. John Wallis, the mathematician of Oxford, had enunciated the same principle, De L'Epee was wholly unaware of their knowledge of it and he was the first to make a practical application of it, thus discovering for the deaf-mutes a way out of darkness to the bright light of revelation. He emancipated the deaf-mutes from the limbo of intellectual darkness to which they had been consigned and brought intellectual freedom to this benighted class. De L'Epee is the founder of the first deaf-mute institution on the heights of Montmartre on the outskirts of Paris. Later a similar institution was opened in Edinburgh, but it was exclusively

for the rich. Another one was opened in London for the poor, but the art of teaching was kept a family secret for sixty years.

The Abbe De L'Epee established his school for the benefit of the poor and spread the knowledge of the language broadcast. He was recognized and honored as the great benefactor of the deaf and dumb. France out of gratitude erected a monument to his memory in his native city and his funeral was attended by the mayor of the city, a deputation of the National Assembly and by members of the Commune. Two years after his death, the school was taken over by the National Government and is still known as "The Royal Institution for the Deaf and Dumb in Paris." He was succeeded in the work by a former pupil, the Abbe Sicard, who developed and perfected the method of De L'Epee. Whatever improvement has been made, it remains true that the Abbe De L'Epee by his sign system laid the foundation of all systematic instruction of the deaf and dumb and that the whole system now followed in the instruction of deaf-mutes virtually owes its origin to his ingenuity and devotion. The venerable Abbe De L'Epee by his great zeal is justly entitled to be called, the apostle of the deaf-mutes and let us hope he will one day be honored as their patron saint.

The lustre gained by the Church in the old world in the education of the deaf and dumb was destined to be dimmed in the new world and the apostleship of the deaf-mutes was lost to the Church in this country. The apostle of the deaf and dumb to the new world is Laurent Le Clerc, once the celebrated deaf-mute pupil of the Abbe Sicard and professor in the school founded by De L'Epee. His name is identified with the opening of the first institution for the deaf and dumb in the United States. This is the American institution for the deaf and dumb in Hartford, Conn. A citizen of that city named Thomas Gallaudet went to Europe to study methods for the instruction of deaf-mutes. He first visited the school in London and then applied to the school in Edinburgh, but failed to meet with success, as those institutions refused to instruct teachers in the art and exploited the art only for pecuniary emolument. He then went to Paris where he met with a very courteous

and favorable reception from the Abbe Sicard and spent nine months in that institution in the acquisition of the language.

An arrangement was made with Laurent Le Clere and this intelligent professor returned with Mr. Gallaudet and opened the school in Hartford in the year 1817. Sad to relate this first apostle of the deaf-mutes to the new world lost his faith and the institution which he helped to found was placed under the auspices of the Congregational denomination. The history of this institution has been from its foundation associated with the most melancholy examples of perversion among the Catholic deaf-mutes of this country. For a long period it was the only institution of its kind in the country and all the deaf-mutes who desired an education were obliged to go there. The records of this institution contain a very long list of Catholic names. It was known that the establishment afforded a ready asylum to the Catholic pupil as well as to the Protestant. But it was not known that the price exacted from the former in return for the pittance of support and instruction which he received was the surrender of every principle of the religion in which he was born; that his heart was industriously filled with hatred and contempt of the practices which his parents would have taught him to love and venerate and the opportunities afforded by the helplessly dependent condition of his intellect were sedulously improved in filling it with prejudice, so as to render the task of removing them in after life utterly impracticable. The fact is that only a remnant of the Catholic pupils who attended the institution were saved to the faith.

This condition prevailed for nearly a century. It was only under the present administration of the Right Reverend M. Tierney, Bishop of Hartford, that an arrangement was reached with the authorities of this institution whereby the Catholic pupils would be allowed to assist at Mass and attend Sunday School although the institution is almost under the shadow of the Cathedral. Formerly the Catholic pupils were obliged to assist at chapel services in the institution and the concession made in behalf of the Catholic pupils was granted with reluctance. For the past 15 years, conditions have changed in

this respect but there is always great danger to the faith in such institutions. If the faith of Catholic children who attend public schools is imperiled, how much greater is the peril to the Catholic deaf-mutes who live many years of their early life when their minds are most plastic, under non-Catholic influences day and night and withdrawn from home influences altogether. This is a trial for any man's faith and for the deaf-mute it has proved fatal. Even now in this institution, all the old objections and historical errors against our holy faith are studiously inculcated into the minds of the pupils, though no doubt in good faith on the part of those who instruct them. Their libraries contain many books against our faith but none in its favor. Among others, I found in the hands of our Catholic deaf-mutes, the Protestant Bible and "Fox's Lives of the Martyrs" copiously illustrated and in such a way as to be nothing short of a caricature on the lives of our Catholic saints. The history of this institution is but a repetition of what takes place in all such institutions.

"Time and space will scarcely allow us to contrast the zealous efforts put forth by our separated brethren in the interests of the deaf-mute with the meagre efforts made in behalf of our Catholic deaf-mutes. They have many deaf-mutes, some of whom bear names which betray their Catholic origin whom they have ordained ministers. These with a corps of lay workers are going up and down the country seeking to draw into their fold every deaf-mute they can find. They are well organized and manage to cover the ground in apostolic fashion. In New York, St. Ann's Protestant Church has for a long time been headquarters, where weekly and week-day services are held for the deaf-mutes. From here laymen are sent out to cover Brooklyn and New Jersey districts and are extending their work even into Connecticut. In like manner they have headquarters in other parts of the country. The Protestant Church has a strong hold on the state schools for the deaf and dumb throughout the country. Almost every teacher of the deaf and dumb, and these number over 1000, are religious people and their example has a strong influence over the

pupils while there are few Catholic teachers for the deaf-mutes. Many of the schools for the deaf-mutes are under the auspices of one or another Protestant denomination. The legislature of the State of New Hampshire annually appropriates a sum of money for Protestant ministers to preach to the deaf-mutes of that state. There are many Catholic pupils in those institutions and in some, as in Hartford, the majority is Catholic, and these institutions are visited frequently by Protestant ministers who preach to them while one of the professors interprets in the sign language.

"According to the statistics of last year out of a total number of 132 schools for the deaf, there are 4 schools in the state of New York and 9 in the remaining portion of the United States making in all 13 Catholic schools. They are doing noble work and are for the most part under the care of the sisters. But what are these among so many? As we have seen the Catholic Church has been closely identified with the work of the education of the deaf-mutes from its very inception, and was ever most solicitous for the spiritual welfare of this helpless portion of the flock. Practically everything that was done in the beginning for the relief and education of the poor deaf-mutes was due to her efforts. The founder of institutions for the deaf and dumb was, as we have seen, a Catholic priest. He is the inventor of the natural language of the deaf-mute—that of pantomime—which corrected, enlarged and perfected has proved adequate to interpret written words and to express every shade of thought. It was chiefly through his labors and writings that the care of the deaf-mutes has been recognized in all Christian states as the indispensable duty of mankind. To him the words of the old poet fittingly apply: 'The country owes you much for the new citizens which you give them.' * * * * Sad as the history of the deaf-mutes has been in the past, there is every encouragement for the future judging from present signs. The Right Reverend Bishop Tierney, of Hartford, is planning for a Catholic deaf-mute school in the near future the present Sunday school being conducted by the Sisters of Mercy at Hartford. Already the diocese of Chicago

is providing a large new school for the deaf. The Sisters of the Presentation Order in the diocese of South Dakota will open a school for the deaf in September, while in the diocese of Pittsburg, the Sisters of Charity who have been studying the best methods of deaf-mute education will open a school for them in September. Let us hope that others will speedily follow suit, until every deaf-mute is provided with a Catholic education."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION.

TUESDAY, JULY 7, 1908.

The fifth annual conference of the Seminary Department of the Catholic Educational Association was called to order at 2:45 p. m. by the President, Very Rev. E. R. Dyer, S. S., D. D. The minutes of the preceding meeting at Milwaukee were adopted as printed in the annual report. In his introductory remarks the President referred to the distinguished losses which the conference had sustained since its last meeting.

The Conference proceeded at once to the reading of the papers prepared on the topic, "The Training of Seminarians to Habits of Study." The first paper was read by Rev. Bartholomew Randolph, C. M., of the Brooklyn Seminary. The second paper, written by Rev. Dr. M. F. Dinneen, S. S., of St. Mary's Seminary, Baltimore, who was absent by reason of illness, was read by the Secretary. The discussion was entered into by Bishop Maes, of Covington, by Bishop O'Connell, the Right Rev. President of the Association, and by several members of the Conference. It led to the appointing of a committee on resolutions, consisting of Father Conroy, of Niagara Seminary, Father Shee, of the Cincinnati Seminary, and Father Centner, of the Josephinum, with the instruction that they draft resolutions expressing the sense of the Conference on the preparation to be required of students seeking admission to the Seminary, and the steps to be taken, if any, towards obtaining the coöperation of the colleges in fixing a higher and more uniform standard. This committee was appointed to serve also as the regular committee on resolutions. Another committee was named, consisting of Father Randolph, of Brooklyn, and Dr. O'Reilly, of Cleveland, to draft

suitable resolutions on the death of Mgr. Mackey, of the Cincinnati Seminary, Mgr. Garvey, of Overbrook, Mgr. Moes, of Cleveland, and Dr. Dissez, of Baltimore, all deceased since the last meeting of the Seminary Conference.

The meeting then adjourned.

SECOND SESSION.

WEDNESDAY, JULY 8, 1908.

The second session was opened at 9:30 a. m. with prayer by the President. The minutes of the preceding session were read and adopted. The paper of Dr. Kerby, of the Catholic University, "The Study of Social Questions in the Seminary," was read, in his absence, by the Secretary. Dr. Ryan, of St. Paul Seminary, read his paper, "Social Questions in Their Bearing on Seminary Education." A prolonged discussion followed, as the subject attracted much attention and the meeting was largely attended. The seminaries represented were those of Baltimore, Brooklyn, Cincinnati, Cleveland, Collegeville, Detroit, Emmitsburg, the Josephinum, the Kenrick, Niagara, St. Meinrad's, St. Paul and St. Vincent's of Beatty, Pa., or thirteen in all, more than half the seminaries of the country.

The meeting adjourned at noon.

THIRD SESSION.

THURSDAY, JULY-9, 1908.

The third session was opened with prayer by the President at 9:30 a. m. The election of officers resulted in the unanimous choice of the following:

President, Very Rev. E. R. Dyer, S. S., D. D., of St. Mary's Seminary, Baltimore.

Vice President, Very Rev. Joseph Shee, of Mt. St. Mary's Seminary, Cincinnati.

Secretary and Treasurer, Rev. John F. Fenlon, St. Austin's College, Brookland, D. C.

On the authority granted by the Conference, the President appointed Very Rev. Walter Stehle, O. S. B., of St. Vincent's

Seminary, Beatty, Pa., and Rev. Thomas O'Reilly, D. D., of St. Mary's Seminary, Cleveland, members of the Executive Board of the Seminary Department and members of the General Executive Board.

The Conference, proceeding to the consideration of the subject of the day, "The Seminary from the Viewpoint of the Parochial Clergy," listened to the papers of Mgr. Schrembs, V. G., of Grand Rapids, Mich., and of Very Rev. Joseph Shee, of Cincinnati. The Conference was favored by the expression of the views of His Grace, the Archbishop of Cincinnati, and of Bishop Maes, of Covington. Many priests engaged in the parochial ministry were present and several expressed their opinions on the work of the seminaries and the needs of the ministry. As the hour for the closing general meeting of the Association was at hand the discussion had to be cut short. The Conference went into executive session, non-members withdrawing, and adopted the resolutions presented by the Committee on Resolutions, and also the resolutions presented by the special committee on the death of our late distinguished members. The morning's discussion had left no time for the presentation of the views of the seminary men about the seminary. Several members gave brief expression of their opinions in reply to some of the observations that had been made.

The meeting adjourned till the next Annual Conference.

JOHN F. FENLON, *Secretary*.

RESOLUTIONS.

WHEREAS, we, the members of the Seminary Department of the Catholic Educational Association, are deeply conscious of the great learning required to fit our seminarians for the Holy Priesthood; and,

WHEREAS, we must look to the Catholic Colleges to prepare the candidates for admission to the seminary, be it

Resolved, that we deeply appreciate the efforts made by the delegates of the Catholic College Department during this meeting to raise the standard of Latin studies, and that we feel that if the same commendable work is continued along all the lines of the college curriculum, the deficiencies at times so noticeable

in the preparation of candidates for the seminary will soon be eliminated; and,

WHEREAS, the excellent papers and thorough discussion on the subject, "Social Questions in Their Bearing on Seminary Education," have made a deep impression on the delegates of this, the Seminary Department of the Catholic Educational Association; be it, therefore,

Resolved, that it is the sense of this meeting that the social sciences be given a proper place in the seminary curriculum, and that we believe this matter worthy of the attentive consideration of our seminaries.

P. J. CONROY, C. M.
JOSEPH A. SHEE,
A. CENTNER.

WHEREAS, it has pleased Almighty God to remove from the field of Seminary work the distinguished educators, Right Rev. Mgr. John M. Mackey, Ph. D., rector of Mt. St. Mary's Seminary, Cincinnati, and Vice President General of the Catholic Educational Association; the Right Rev. Mgr. Nicholas A. Moes, D. D., rector of St. Mary's Seminary, Cleveland; Right Rev. Mgr. Patrick J. Garvey, D. D., rector of St. Charles Seminary, Overbrook, and the Rev. Paulinus F. Dissez, S. S., D. D., for fifty years professor of theology at St. Mary's Seminary, Baltimore;

WHEREAS, they labored long and faithfully in the education of the clergy;

WHEREAS, they always took an active and prominent part in the deliberations of the Seminary Conference of the Catholic Educational Association;

WHEREAS, their death is a great loss to the Association and to the seminaries with which they were identified; therefore, be it

Resolved, that the members of the Seminary Conference testify to the high esteem in which their memory is held; that we express our lasting gratitude for their devotion to the cause of priestly education; and that

A copy of these resolutions be embodied in the minutes of our Conference and published in the annual report.

B. RANDOLPH, C. M.
T. C. O'REILLY, D. D.

PAPERS AND DISCUSSIONS

ON TRAINING SEMINARIANS TO HABITS OF STUDY

REV. BARTHOLOMEW RANDOLPH, C. M.

The seminary is in labor with its students till Christ be formed in them. The priest is, indeed, through the power of ordination, *alter Christus*, and it is the part of the seminary to make the human elements, entrusted to its moulding, as little in contradiction with the divine personality, one day in a sense to be assumed, as the materials will admit. With the sublimer part of that training this paper is not directly concerned. It will be confined to the question of the habit of study, the basis of all real intellectual progress. The spasmodic application of one who prepares feverishly, and even with the aid of the midnight dark lantern, for the quarterly or semi-annual examinations, may, indeed, procure him a passing mark in the various branches, but of knowledge thus violently acquired the old axiom, *violenta non durant*, holds true. It is only what is slowly absorbed by daily study that remains, and even this the dust of time will cover and render well nigh unrecognizable if it be not allowed to sink into the mind and become, as it were, part of it. And these impressions, to be permanent, must be renewed from time to time.

Besides, the few seminary years can give but a glimpse as from a height, of the vast region to be explored, and without studious habits most of it will remain a *terra ignota* to the priest who is so often called upon to point out the way to others. The Third Plenary Council of Baltimore has decreed the yearly examinations of young priests and the quarterly conferences of the clergy as a means of keeping alive the interest in clerical learning, but it looks to the seminary for the formation of its young men to habits of study, for otherwise these exercises may prove but a hurried and compulsory performance of little utility to those most in need of them. The lengthened program of studies recently prescribed by our Holy Father for the seminaries of Italy shows

how large a part he thinks the mental discipline of the cleric has in restoring all things in Christ.

The mind, too, that is not exercised grows less and less agile, as does the sedentary body, but real study gives its natural powers, a development proportioned to the energy expended in such work. And as "there is nothing great in the world but man and nothing great in man but mind," to develop that mind is surely a work of paramount excellence, even for the ordinary man, how much more for the man whose mind Christ has chosen as a guide to lead heavenward.

Most priests, at certain periods of their lives especially, have many an hour that will hang heavy on their hands, unless they have a taste for study. If the seminary course has brought them this priceless boon, such hours, though laborious, will prove most delightful and stimulating. The lonely rectory of the remote country mission will be the scene of daily converse with the saints and sages of old. And solitude, with all its gloom and danger, will give place to happy companionship with the best and noblest minds the world has known.

But mental exertion demands a certain amount of will power, and it is only continual serious application of mind that will generate the studious cast of character. Now, nature is loath to undergo the sentence to hard labor pronounced on our first father and his posterity. This universal law in its special application to brain work is particularly manifest in a young and active country like ours. The silent work of contemplation, the dry delving into dusty tomes seems out of harmony with the prevailing spirit of youthful impatience and so the needed training is all the harder to secure. Besides, the lack of inclination to intellectual activity is often very marked in otherwise well disposed aspirants to the priesthood. They look on books and scientific thoughtfulness as necessary evils. This may arise from their being reared in an especially unintellectual environment; and sometimes the difficulty is increased by a premature entrance into the seminary—mentally premature, it is hardly necessary to add, for usually the hurried preparation is due to the fact the years are speeding away. Of course, such candidates should be shown that here especially the old saw, "the more hurry the less speed,"

applies. But if circumstances put one prematurely in the seminary, something may yet be done that will aid him to habits that will ultimately enable him to help himself up the thorny paths of knowledge; for why should he not spend two years at work that generally requires one, if the slow pace best suits his slow mind. If, however, the hill is altogether too steep for him it is vain to attempt it.

The fact that the young priest in sections of our country has usually to leave the quiet studious halls of the seminary for the bustling activity of the parish sick calls, societies and Sunday school, these in turn to be succeeded by the brick and mortar stage of his career, makes it all the more urgent that his training should so engraft on him the habit of study that it will survive even these rude shocks. His tastes in other directions for the most part survive, his intellectual inclinations will continue too, if only they have received sufficient development.

Fortunately, that part of the seminarian's training that is best suited to put him on the right track for intelligently forming habits of study can, for other reasons as well, be given him at the very outset of his course. After some drill in logic, "experimental psychology, as being most easy of access and attractive," is recommended. Here all our conscious acts are studied and the relations of sense, intellect and will are laid bare, as well as the influence of act on faculty and the whole genesis of habit with its physiological as well as its psychological basis. Seeing for himself what he at best but half appreciated before, the student will begin to understand how largely the building up of his intellectual life is in his own hands, especially because of the immense part the will plays therein. He will see the reason for the definition of genius, so rarely accepted by youth, as "an infinite capacity for taking pains." He will learn that "feebleness of intellect is usually the effect of feebleness of will. The intellectual faculties are good enough in most men, but the will is too weak and inconstant to apply them with the requisite steadiness and perseverance." In fact, the best teacher will look on the two years' course of philosophy chiefly as a means of mental force and vigor. Understanding the nature of the habit of study, the seminarian's life of retirement gives him a fine opportunity for devel-

oping it. He must, however, be on his guard against the fallacy that because a habit is not easily eradicated, once it is attained, he is safe. No, habit is overcome by habit, and the giving way to mental sloth will work havoc with the most laboriously acquired studious inclinations.

Now, the fostering of the habit of study being recognized as the basis of future intellectual development, and this, with his spiritual advancement, being put before the seminarian as his business in life, it will not be difficult to convince him of the sinfulness of neglecting his mental formation. He can readily be led to realize that the intellectual shirker is as much a thief of his Master's time as the hireling digger who rests in the shade when his master's back is turned. The spiritual aspect of the matter helps in another way, for what gives greater concentration of mind than the half-hour morning meditation made as it should be made?

It would, indeed; be consoling if we could leave whoever has once convinced himself of his need of studious habits to his own devices, resting assured that he will go diligently onward in the path of mental progress. But the most sincere votaries of any art are the better for some external influence to spur on their lagging energies from time to time. Labor being in part a punishment, we are at times inclined to shirk it, and that is why external control of work is necessary. Its best form is that which makes a student always feel that he may be called on any time to give proof of his industry. Though the opposition of our lower and higher nature is most easily turned to a victory for the mind by soliciting some external aid on its side, few would resort to the method of the poet Alfieri, who used to require his servant to leave him for hours tied at his desk in such a way that he could not release himself. Those whom fortune, or rather misfortune, seems to help to escape the daily questioning may find frequent examinations an effectual shackle to fasten them to their desk. Besides, they show a student just how much he knows, or what is more important, how much he does not know. It has, indeed, been objected to examinations, that they do not teach, but merely show the result of teaching, but they are an incentive and usually these results prove an object lesson in the advantage of faithful

plodding day by day. They may be abused by the crammer, but when joined to the daily quiz, the idler's sin is sure to find him out.

The surest test, however, of one's grasp of his subject, and an excellent incentive to study, is scholastic disputation. Its formal reasoning may, indeed, be too difficult for some to compass, yet it is the best training the capable mind can get, and incidentally it helps to that desideratum of American seminaries, fluency in the language of Cicero. Accurate thought is more easily secured by scholastic disputation than in any other way, and what can be given the students that is better than the practice of accurate thinking, the real goal of education.

As to the effect on the habit of study of the awarding of prizes for competitive scholarship, *adhuc sub judice lis est*. Practice differs in this regard in various seminaries. Some deem the anxiety and rivalry out of keeping with the spirit of a seminary and rather hurtful in other ways. It is usually only to those who are from other motives already studious that the prizes serve as a spur, and a spur to one who is already working his hardest is overdoing the thing. There is a tradition that the prize-winner is apt to rest on his oars after the races are won. Others see in prizes only an additional allurements to the will and a pleasant yet powerful stimulant to hard study that will do much towards making it habitual. If prizes are to be given it would seem that they should take the form of books rather than of medals, for books are real treasures, whilst medals are baubles.

But after all it is the direct influence of the teacher that can do most to produce habits of study. It has indeed been much insisted on that mental assimilation, the foundation of mental growth, is an internal act for which the teacher can only help to produce external conditions, yet the cook plays a very large and important part where there is question of the digestion of food, and the teacher is none the less important where there is question of nourishing the mind. He must make his own enthusiasm contagious, and though in many subjects he may find his pupils immune yet it is hardly possible with energetic teachers for the vast majority of students not to be kindled to

something more than a compulsory interest in some branch or other.

One may find dogma irksome, but the Bible as literature, or as the archæologist's great storehouse may appeal to his imagination. It may be that the great pageant of church history moving majestically down the ages may awaken a love for study. His interest in the splendor of divine worship may turn his energies to liturgical matters. Or, haply, the modern languages may have a fascination for him, and if he has zeal, he can thus fit himself to do the missionary work of two or three. Or, perhaps, social questions will appeal to his practical mind. The charm of philosophy even may make so strong an impression on him as to draw him back to Plato and Aristotle. A student with special elocutionary gifts may find sermon writing most to his taste, and if he is convinced that only the studious turn of mind can develop the preacher of real worth, his intellectual future is assured, especially if he is made to see the awful desecration of God's word they are guilty of whose natural glibness serves to hide, especially from themselves, their lack of ideas. All empty pretence of being literary without a clear idea on any subject should be branded in every seminary for what it really is, jackdaw vanity strutting in borrowed peacock plumes. If only all such could be made to realize the saying of Ruskin, "False education is a delightful thing and makes you think every day more of yourself. And true education is a deadly cold thing with a Gorgon's head on its shield and makes you every day think worse of yourself."

No one should be allowed to escape the seminary without a really intellectual hobby, a mild one, indeed, that will not interfere with outside duty—one that will cause the time left at one's free disposal to be usefully employed. The seminarian is the heir of all the ages, in the foremost file of time, in a higher sense than Tennyson ever dreamed of, and yet if great care be not taken he may leave the seminary oblivious of the heirship and so not use its treasures to further his Master's cause. There have been Cures d'Ars and Father Drumgoolles—and would there were hundreds of them—whose virtue, strong will and natural logic supplied the place of scientific at-

tainment, but the student who through lack of coöperation remains unintellectual all his life is apt to prove but an indifferent worker in the Master's vineyard. Each student requires a director for his intellectual as well as for his spiritual life—one whose duty it is to see that he gets a real interest in some branch of ecclesiastical science, and if his taste is already developed to help him use it to best advantage. And where the taste is catholic, to turn his energy to the line of study most adapted to his future environment.

As the voice of the teacher cannot be heard all day long, it must be supplemented by the printed word. The taste for thoughtful reading practically involves the habit of study. Happily, bibliographies are now so usually given in learned treatises that the student interested in any subject, has the means to pursue it within reach, and his zealous professor has given such criticisms of these works that he can readily decide which are best for him. The well stocked library is a necessity. Not that it is to be rorted through indiscriminately, for concentration is the *sine qua non* of real study, but the varying ability and taste of the students demand a variety of books to satisfy them. The vanishing of the borrowed book is indeed a trial to the librarian, but when the students themselves are entrusted with the whole care of their library it becomes absolutely obsolete. Yet much of the reading of books that is done is mere waste of time, skillfully disguised, it is true, especially from the reader himself. To make a sieve of the mind is the worst thing that can be done. But to read with the object of getting the thought of the greatest minds on great questions and assimilating it only in so far as one's judgment declares it to be wholesome food is indeed the way to intellectual strength and power, and a vast help in other ways. Father Faber says that after the grace of God a taste for reading is the greatest aid heavenward.

But after all the habit of study and the learning it leads to are but a means to an end. A seminarian of many years ago was shocked to hear a learned ecclesiastic describe how he knelt before the altar on his return from sick call duty, exclaiming to our Lord in the tabernacle, "How long, O, Lord, how

long, must I be tied to this drudgery, while there are such vast fields for my mind to explore?" But deeper thought must have taught his critic that this was but the natural cry of a mind happily hungry for truth. Nothing is nobler, nothing higher than the zealous administration of the sacraments. And he who found it irksome, never shirked. But his cry was at bottom prompted by a realization that his intelligence developed, as leisure to study afterwards developed it, would open the way of thousands to the sacraments and to heaven. No one else could do this work, yet any priest could go on sick calls without much effort of will or intellect. The most telling eulogium uttered of a professor is, "he taught me how to study." In this he had given his students the best natural gift and they enshrine him in their heart of hearts. But best of all he is enshrined in the heart of the Master whose work he has done well.

THE TRAINING OF SEMINARIANS TO HABITS OF STUDY

REV. MICHAEL F. DINNEEN, S. S., D. D.

That this subject has been assigned for discussion before a gathering of seminary directors is evidence enough of its practical importance; that it has been thought of at all, is proof presumptive that whatever success in this matter may have been achieved thus far, it is still, in a measure, "a consummation devoutly to be wished."

It is not meant, in discussing this question, to imply that, as a general rule, serious study is neglected in our schools of philosophy and theology. It is hardly rash to assert that, in the amount and earnestness of intellectual application, we need not fear comparison with any other educational institutions. Still, we must confess that where we do come short is in instilling into candidates for the priesthood that love for knowledge, sacred and secular, which should stand by them through life. How are we to deal with the problem?

There is a saying attributed to Hugh of St. Victor, which sets forth well enough for our present purpose the make-up of a student: "*Tria sunt studentibus necessaria, natura, exercitium et disciplina.*"

As for the first requisite, natural ability, it is enough to remark in passing, that, whereas a youth with very marked mental deficiency would be better advised to try some other vocation, even for his own sake, yet the Church does not expect or desire a supply of geniuses. Experience tells her there is a class of slow students who shall never acquire anything more than a working knowledge of sacred science; and all that can be hoped for from them is that their supernatural view of the work before them and their faithful correspondence with grace will enable them to do what not a few such have done before, viz.: teach the faith once delivered to the saints; instruct many unto justice, reserving their lustre for another world, where they shall shine as stars throughout eternity. This category, of course, cannot be expected to turn out lovers of study.

Neither must we consider those seminarians who are of exceptionally bright parts. Their genius will enable them to override all obstacles—their hunger and thirst for knowledge will make them "scorn delights and live laborious days." Besides, not unfrequently they are given the advantage of special university training. So they, too, may be left out of account.

Just now we are concerned only with the average students of our seminaries, and the problem before us is: How are we to form them to habits of intellectual work which will accompany them beyond the walls of the seminary? What "*exercitium et disciplina*" are we to make use of to bring out the best that is in them of ability and scholarship?

First. We may justly call for a collegiate preparation suitable for the work of the seminary.

Second. We may demand, in our seminaries, that the matter and method of studies be such as will elicit from our students the best intellectual work of which they are capable.

I.

An all-important factor in the acquisition of habits of study is to begin well.

1. If, as Cardinal Newman declares, one main portion of intellectual education is "to give the mind clearness, accuracy and precision," certainly it is of prime importance to teach thoroughly the elements. To be able to analyze and parse one's mother tongue is indispensable. So evidently true is this, that to insist upon it sounds like emphasizing the obvious. Yet, will any educator of moderate experience deny that it is just this that is most often neglected? The assertion does not imply that even a small percentage of college boys are unable to give correct definitions of grammatical terms; but only that the proportion of those who have a real grasp of their meaning is lamentably small. The mistake is too common to assume that the young mind takes in the meaning of the thing with its verbal definition. An able teacher, with an experience of twenty-five years and more, is authority for the statement that it takes three scholastic terms (fifteen months) of constant repetition and varied illustration to enable the average boy to master the analysis and parsing of complex and compound English sentences—that is, to acquire a real, not merely a notional, concept of their grammatical content.

Now, without this knowledge, he is blindfolded and groping his way in momentary fear of tripping up; with it, he is ready to dissect and discuss the meaning of any proposition submitted to him. Thus made conscious of his strength, he goes forward with ease, confidence and satisfaction in the study of his native tongue and its literature.

Entering with this preparation upon the study of the classics, he finds himself equipped for the work. Much of the difficulty which the beginner encounters in Latin and Greek syntax he easily overcomes, for he sees that the principles of thought and speech are ever the same, and to make his way, he has only to note the idioms proper to the new language, and the accidental differences of construction and termination.

2. With the elements of grammar there should be inculcated accuracy in the use of words. The beginner should be taught

not only the exact meaning of the terms of his ordinary vocabulary, but also to distinguish the different shades of cognate words. This is not so difficult when illustrated and enforced by concrete examples. Much light is at times gained by showing their derivation from Greek and Latin roots, or possibly, tracing their descent through the French, Italian, or other tongue, that the learner may be acquainted with. At any rate, the teacher should not fail to familiarize his pupil with the intelligent use of the lexicon, pointing out to him the Greek equivalent of the Latin word, or *vice versa*, as therein indicated. This practice aids much in securing accuracy of thought and alertness of observation.

3. Another important end is subserved by this manner of studying the languages—the formation of a correct literary taste, i. e., the right estimate of elevated and beautiful ideas aptly expressed. The study of the classics is confessedly the best means for this end; but something more is necessary than the construing of the text of Homer or of Vergil, of Demosthenes or of Cicero. The student should grasp the exact thought and the force of its rhetorical expression, and this he cannot do without being taught to appreciate the beauty of its historic setting and poetic imagery, as well as its ethical value. Once he has formed such a taste, he finds pure delight in applying his mind to serious literature.

4. Another condition to profit to the full by a seminary course is a careful training in mathematics. Mathematics, according to Bacon, makes a man subtle. When properly drilled in this science, the mind acquires a certain suppleness, elasticity and precision which no other mental gymnastics can supply. It thus learns to grasp and hold and handle abstract ideas. It can tell when it knows, and when it does not know. It can recognize its limitations as well as its powers—a most useful faculty. But in order to do this, it must see the reason for every rule and every link of a chain of reasoning, so that it can look backward and forward at pleasure, without losing itself. It must be able to prove by synthesis what it has demonstrated by analysis. Nay, more; it must be able to approach the prob-

lem set before it from different points of view, and take in its bearings thus modified.

True, this is not the only kind of knowledge; but besides being absolutely necessary for an intelligent understanding of the physical sciences, it is the basis of all exact knowledge, and the mental training it gives helps mightily in all manner of thinking.

5. Again, a most desirable preparation for seminary studies is a certain familiarity with the natural sciences. It would, indeed, be asking too much that the student have anything like a profound knowledge of them on leaving college; but it is not unreasonable to demand that he have some acquaintance with their elements. As their educational value consists mainly in cultivating the power of observation, and in fixing the objectivity of science, he should be made to study physics and chemistry in the laboratory, geology and botany in the field and under the microscope, astronomy through the telescope and under the direction of his professor of mathematics. Short of this, the study of natural science is hardly anything more than a training—or, rather, straining—of the memory.

But, when nature itself is studied—and not the lifeless textbook—then accuracy of observation is seen to be indispensable. Scientific knowledge is seen to depend upon the verification of facts the most minute and difficult to grasp; guesswork is seen to avail nothing; general ideas are seen to be worse than useless—even misleading. It is seen that measurements, proportions, quantities, must be carefully observed and noted with scrupulous nicety. Is not this training, to use again the words of Cardinal Newman, apt “to remove the original dimness of the mind’s eye, to strengthen and perfect its vision, to enable it to look out into the world right forward, steadily and truly?” And what an advantage is not this to the future student of ecclesiastical science—a science in which the argument from authority necessarily and rightly plays so large a part, but accidentally and wrongly inclines the disciple to swear too easily by the “*ipse dixit*” of some favorite master.

6. Likewise a more discriminating teaching of history is strongly desiderated. Without a knowledge of at least its gen-

eral outlines, all the studies proper to seminary training will be out of perspective. The march of science, of philosophy, of civilization, of religion as revealed in the Old Dispensation and the New, as well as its development in the Christian Church, will lose much of its interest and meaning, and all its apologetic force, unless it be cast in its true historical setting. What is imperative, therefore, is some familiarity with the course of universal history, together with some notions of historical criticism.

II.

Were a goodly number of our students thus equipped on entering the seminary, the task of imbuing them with a love of serious study would not be so formidable. Under these happier conditions, we should be able to introduce certain changes in our curriculum which would, it is conceived, make for this much coveted goal.

1. First of all, the training received at college could and should be pressed into immediate service and developed. As it is, the collegian on taking up his seminary course, is practically made to drop all previous habits of thought. He has devoted five or six years to classic Latin and Greek, and possibly, to one or more of the modern languages. All this is, for the most part, incontinently set aside for the crude Latin and (*pace* fellow professors) the still cruder English of our textbooks. Now, this is not as it should be. It is conceded that the classics, to give real culture, must continue to be read on into maturer years, else their efficiency, as a means of mental training, is hardly appreciable, and soon all taste for them is lost. Why not, then, turn to account what the student of classics has already accomplished by making him read, concurrently with his regular lectures, some classical treatise bearing on the same subject, v. g.: some of Cicero's *Opera Tusculana* on the soul, when treating of psychology; or when teaching ethics, selections from his *De Officiis*; or, again, in the same connections, selections from the *Dialogues* of Plato, or from his *Republic*.

It is not, indeed, claimed that, in our already crowded curriculum, anything exhaustive can be successfully attempted on

these lines; but, enough certainly can be done to rouse the student's curiosity and to give him an insight into what may engage his attention more seriously later on, when he shall have more leisure—*ab actu ad posse!*

2. A further incentive, as well as means, to acquire and develop a taste for linguistics (which is becoming more and more indispensable) will be found in the practical work of reference in connection with regular class work. It is well known that a thorough up-to-date knowledge of philosophical, theological, scriptural or historical problems cannot be obtained without a certain acquaintance with ancient and modern languages. Once the student is brought face to face with the original sources whence depend their critical discussion and solution, he will recognize how handicapped he is by his ignorance in this regard, and will be fired with a praiseworthy ambition to equip himself with the knowledge requisite for the task.

More particularly is it just this keen sense of his inability to master scriptural questions without some familiarity with oriental languages, at least with Hebrew, that will impel the more gifted students to devote to it such time as they can spare from more urgent occupations. On the other hand, this realization by the students, of its practical importance at once puts the Scripture professor in a position to exact greater attention to the language of the Old Testament, as well as to New Testament Greek. He would likewise feel encouraged to enlarge more fully on the literary beauties of the sacred text—a feature of Scripture study which, it is to be regretted, is too often a matter of tradition and human faith, rather than of direct personal appreciation.

3. On these same lines it were well to insist more strongly upon students going back to original sources, and to aid them by special classes in mastering those languages which are necessary or helpful to this end. Thus it would be advisable to encourage voluntary circles (or literary clubs) formed by such students as are desirous of learning or practicing some modern tongue—say French, Italian, German, Polish. This has already proved successful and profitable in some of our seminaries. Such *conversazioni* cannot but refine and develop

a literary taste, and beget a lasting fondness for intellectual pursuits.

4. One of the reasons assigned at times for the unattractiveness of seminary studies is the dryness and narrowness of the text-book; and it cannot be denied that there is some truth in the allegation. It seems, however, to be well-nigh impossible to dispense with it, since experience goes to show that it is probably the best, if not the only, means of securing accuracy and ready verification of principles and their application. This is shown by the fact that even such faculties as employ the lecture system always recommend some author as a text of reference. This holds not only for our secular colleges and universities, but also for our ecclesiastical schools in Rome and elsewhere.

Still, something, even much, might be done to relieve the dreariness of the situation. The professor might retain the text-book as the groundwork of his course, but enliven it by his personal appreciation of its manner of presenting the doctrine, confirming it, or else contrasting it with citations from, or references to, other writers and thinkers, orthodox and heterodox, old and new. As a general thing, contemporary authors are found to be more interesting, and when the discussion of the question in hand is rendered actual, even the most indifferent students are roused and made to feel the need of further inquiries and investigations.

The pupil is thus initiated by his professor into the attractive and profitable practice of looking upon the subject matter of the class in its relations with other subjects, and into the way it is regarded and treated by others. Thus his horizon is broadened, and he comes to take an all-round view of his subject, with the result that his interest in it is naturally deepened and intensified.

5. But whilst giving this new impetus and direction to the thought of his pupils, the teacher must likewise guide it with prudence and discretion. To bring out the best that is, in his class, unequal as are its members in ability, and different in taste, he must divide them into groups of like capacity. A certain proportion of them—say, the first third—should be organ-

ized into a *seminar* to meet once a week or oftener, for special work—a work, however, always in touch with the ordinary teaching in the classroom, in order to secure unity in their studies. The character of this work will, of course, depend much upon the bent and equipment of the teacher. Not inconsiderable results in this direction have been accomplished in philosophy, for instance, by reviewing certain chapters of Mill, Locke, Hume and Spencer, where their teachings trenched upon that of the school; or, again, by discussing in relation with criteriology, some moot questions in Balfour's "Foundations of Belief."

The other two-thirds of the class are usually unable to do this extra work, being taxed to their utmost to discharge their ordinary tasks satisfactorily. Still, they may be helped materially in this by conferences—say, once a week—under the guidance of their professor, in which the class matter is subjected to a critical repetition, and then summarized. At the same time, additional light may be afforded them by comments upon some less erudite treatise on the subject in the vernacular, and by indicating other sources within easy access, of which they will eagerly avail themselves when opportunity offers.

By a similar method, instructions in the natural sciences might be rendered not less interesting and profitable. Again, the class is to be divided into groups, and assigned laboratory work under the supervision of their instructor. The results of their personal observations are to be noted down and sketches made (often crude enough, to be sure) of—what their microscope or crucible reveals; and this is to be embodied in an essay of more or less pretensions. This does not exclude, but rather includes, comparison with the work of others, whether recorded in standard authors or in current literature on the subject. Still, in the main, it must be the student's personal appreciation of the scientific question under discussion. Where this experiment has been given a fair trial, it has had the refreshing charm of recreation, whilst awakening an intelligent interest in natural science.

Much the same means of stimulating interest have been tried with success in the study of theology, dogmatic and moral. At

times, it has been the critical examination of some authoritative document, as the Encyclical "*Pascendi*," or the Syllabus "*Lamentabili*," or else a review of some non-Catholic treatise bearing on Catholic dogma or morals, as Lea's "History of Auricular Confession." The less able students are aided in getting better hold of their matter by going over their textbook *pari passu* with some less technical treatise, as for instance, Wiseman's "Lectures on the Holy Eucharist," or his "Lectures on the Church," or De Vivier's "Apologetics."

In the study of Holy Scripture, the means of enlarging the students' views are still more abundant and diversified. Here the task of the professor is one of discriminating choice amid an embarrassment of riches. The amount of literature, orthodox and heterodox, to draw upon is inexhaustible. With a fairly good library at his command, he can indicate to his pupils what bears more directly upon the precise matter of his lectures. The more advanced students should have special classes (or *seminars*) for the discussion of more technical or knotty questions. Experience shows that the liveliest attention is paid to such investigations. To prevent misconceptions, which are only too apt to arise not only for "the unlearned and unstable," but even for the brightest and best balanced minds, it would be advisable to have the students' notes subjected to revision by the teacher.

6. An additional incentive to deeper and more extensive study of matter taught in the different classes might be furnished by a certain number of essays to be submitted each term. In the preparation of these, there will be afforded an opportunity for wider research and for the expression of personal appreciations, which, of all intellectual work, yields the greatest satisfaction.

7. Furthermore, there should be more formal and elaborate dissertations by the strongest students on subjects assigned to them by their several professors to determine the awarding of honors or prizes, or mayhap of academic degrees. If their efforts were characterized, as they should be, by personal work and literary finish, the probabilities are that the genuine satisfaction accruing from such performances would do much to

give the student's mind a serious bent towards intellectual pursuits.

8. Finally, a suggestion seems needful regarding the long vacation. It can scarcely be doubted that for the average seminarian it proves quite demoralizing intellectually, to spend the two and a half or three months of summer without any definite mental employment. True, in some cases, the students have to prepare an essay, or an instruction, or a more formal sermon, for the subsequent *semestre*; but this hardly keeps their minds from rusting. Would it not be advisable to supplement this by requiring of each student, on his return to the seminary, evidence of his having read carefully some serious work pertinent to his previous year's studies? Thus a student of philosophy might be obliged to make an abstract of the more important chapters of Turner's "History of Philosophy," or of Ward's "Philosophy of Theism." A theologian might be required to give an appreciation of Hedley's "Holy Eucharist," of Gihl "On the Mass," or of Newman's "Development of Doctrine," or of his "Arians in the Fourth Century." A student of Scripture might be told to furnish some critical notes on Barry's "The Tradition of Scripture," or of Le Camus' "Life of Christ."

Work of this kind, wherein the student is allowed some room for discretion and for the pursuance of his personal tastes and aptitudes, would do much, it is submitted, to form and foster in him habits of study.

DISCUSSION.

RT. REV. CAMILLUS P. MAES, D. D.: There is one point upon which the writers of both papers have touched, and from their testimony we may almost take it for granted that your seminarians are not thoroughly prepared for the seminary at the time of their application for entrance. This is very unfortunate. If you are to teach your seminarians under favorable conditions, you will have to have some agreement with the colleges whereby the seminarians will be taught Latin more thoroughly during the last two or three years of their course, and thus prepare them more efficiently for their seminary work. My idea is that a young man should be able to understand Latin when he enters and speak it fluently within a short time after having entered the seminary. The achievement of Latin speech is not so difficult as it is often considered to be; it is largely a matter of

practice. Would it not be a very good plan to make the young men speak Latin on Saturdays and Sundays and forbid them to speak anything else?

Seminarians are also to be trained to habits of study and of thought, to have a mind of their own. A great many of our young men don't seem to know that they must cultivate conviction in their minds. To correct this the teachers should, for example, make them apply sound principles in correcting the errors of a book which has been given to them for that purpose. Thus the young man must use his own mind. Or give the young man a certain book and tell him that at the end of the month he must bring in a brief resume of the book. Thus they will learn how to study.

It looks as if they were not trained sufficiently in the art of studying. Scarcely are they two years out of the seminary, and the majority of them no longer study. With the important exception of those stationed in large cities, priests generally have but few duties to attend to. But as a rule we find that the priests who have the most to do also study the most.

We should try to get the habit of study into every student. Bring his attention to the fact that such or such a point of history is not fully understood and then tempt him to write on it. As I said, the great thing is to awaken the mind of the young man. The best professor is the man who can put the boy on his own feet and make him walk. Give the young man some interesting subject, indicate to him the sources of information accessible in the seminary library; leave him free to handle the subject as he pleases and to present his own views and conclusions. Thus you will soon have the measure of the man and find out along what lines his mind and judgment have to be strengthened.

Lay stress upon the study of Patrology; too few of our priests know anything about the Fathers of the Church and the truthful history of dogma. The Fathers are a great mine of doctrine, of knowledge, of wisdom and piety in which too few of our students ever work. Make the student dig for himself, and bring you the gold he finds. As to vacation, I think it is a good thing for the seminarian, and necessary, but in order to prevent his mind from rusting make him read certain books and after vacation have him give an account of what he has read.

VERY REV. DR. FLYNN: We all recognize, of course, that the two gentlemen who favored us with their interesting papers have ably brought out the necessity of training our young men to habits of study and have contributed valuable suggestions as to the methods of effecting this. Personal work, the habit of thinking for oneself, are essential, as the papers showed and as the bishop has insisted. We have found it excellent practice to have the students read carefully some book, especially the Patrology, bearing on the subject of instruction—philosophy, theology or whatever it may be—and give an account of it, with their own judgment of its argument and

chief points. The acquisition of such habits is necessary, not only for their welfare as students, but for the cultivation of a priestly spirit and life.

REV. F. H. GAVISK: A word or two may be permitted an outsider. It seems to me that you gentlemen of the seminaries have this matter all in your own hands. If you agree among yourselves on a certain standard to be demanded of those who wish to enter the seminary, would not that prove very satisfactory to the colleges? A good standard in Latin should be maintained; and it seems to me, too, if I may say a word about the seminaries, that Greek is not everywhere kept up as it should be. In Protestant seminaries, a familiar acquaintance with New Testament Greek is acquired and kept up; why could it not be the same in all our seminaries? A priest—even a parish priest—finds it useful to know something about the Greek New Testament—and embarrassing sometimes not to know it.

REV. ALCUIN DEUTSCH, O. S. B.: I wish to corroborate the remarks of the last speaker. We know it is true that many students of Protestant colleges have a better knowledge of New Testament Greek than some of our Catholic students. Latin must be kept up; our Latin text-books secure that, and our liturgy. But I feel it a pity we so often drop our Greek. After a certain lapse of time, the sight of Greek words frightens some of our students and they fail in the courage to keep up the study of the language. One thing we should decide upon is some method of keeping up the study of the Greek New Testament in the seminary.

RT. REV. C. P. MAES, D. D.: There is one point which you could perhaps use practically. It is to make the boys write an essay on a subject and call the attention of the bishop to the fact that one of his boys has performed such and such a thing and request the bishop to write to the boy and encourage him. These things coming with the ordinary mail, it is true, do not always receive the attention that ought to be given to them but I promise, for my part, that they shall be given full attention. When it happens that one of my boys has done well I let him know it, and when he does not do satisfactory work I also let him know. I have spoken to one of my boys severely for not doing as much as he could, although his professors were fully satisfied with him; I knew that he could do better. The result was that he got from 95 to 97 per cent. in every branch the following year. If you call special attention to the fact, the bishop is going to take notice.

I find that very few of our priests use texts of Scripture. We who preach in English, have to give the text just as it stands in the Bible. The student should be required to memorize texts of Scripture in English. This will help him to preach with greater strength in after years.

RT. REV. D. J. O'CONNELL, D. D.: The views that have been expressed here this morning are very interesting and very important. It seems to

me that it would be of great value to our educational system if we could make the gentlemen of the college department acquainted with the views and opinions of the gentlemen of the seminary department in regard to this matter of preparation for seminary work. On the other hand I notice the general meeting is so close that there is hardly time to discuss the matter properly. A committee might be named by the seminary department to meet a committee named by the college department. Let the two committees come together and make arrangements.

REV. J. F. FENLON, S. S., D. D.: I think we should go a little more slowly in this matter. If we have a joint session now and tell the college men that a good proportion of the students who apply to us are unprepared for real seminary work, the fact may be disputed, or at any rate, very little good, probably, would come of the discussion. Most of our seminaries have examinations in September for applicants. These students come from all the Catholic colleges in the country, we may say. If we collect these papers, we should have very fair evidence of these students' preparation for the seminary. The facts would be patent. We should then be in a good position to come to an agreement with the college men as to actual conditions and state the minimum we consider requisite. A conference with the college men would be likely then to lead to substantial results; at present, were we to have a conference, little or nothing might come of it.

VERY REV. P. J. CONROY, C. M.: It is surely advisable for seminary and college men to come together and discuss a workable standard of seminary entrance requirements; but it is right to go slowly in this matter and to have evidence first. I have had ample opportunity of seeing students from all parts of the country and from various kinds of colleges; standards differ greatly, much more than they should, and it will be no easy matter to fix a standard that will be acceptable to all.

REV. ANDREW BAUER, O. S. B.: I would like to ask if there is any general practice in regard to the admission of students. Is every student examined before admission? Or are certificates of the courses completed accepted in lieu of examinations?

REV. WALTER STEHLE, O. S. B.: I may answer for St. Vincent's, that our practice is not to examine every applicant, but to accept the recommendation from the colleges. The seminary, in fact, is not always left free in this matter. We do not have it as much in our own hands as some think. It often happens that bishops urge seminaries to accept students whose preparation, even in Latin, is very deficient. Diocesan needs seem to demand it. Then colleges are very uneven, or at least, students differ very greatly in their preparation. Some are very competent to write Latin and, after some practice, to speak it, and to do seminary work very

well; others are not so well equipped. Generally, it seems, they are a little below the required mark.

Now in regard to a conference with the college department, the Rt. Rev. President General thinks it would be well to extend them an invitation to a joint session and to explain to them what we think ought to be done. It is not simply the question of deficiency in the training of schools, colleges and seminaries; but the fitting of the school into the college and the college into the seminary. I believe this is not the first time, Mr. Chairman, we have had this matter under discussion. It was referred to at Cleveland. We are longing for improvement and would welcome an opportunity to arrive at some agreement with the college department to meet this situation.

THE CHAIRMAN: Yes, this matter of entrance requirements came up at Cleveland and, in some form or other, comes up at every meeting. Whenever the question of seminary studies is considered, somehow we work back to the consideration of our students' preparatory studies or their deficiencies of preparation.

REV. T. C. O'REILLY, D. D.: One thing the colleges might do to give the students a better Latin preparation would be to teach some class in Latin during the last year or two of college, as is done in the seminary. The students would then be engaged in Latin studies and should be able to follow the professor and gain some proficiency in speaking. Then, on coming to the seminary, they would be prepared for Latin lectures and not waste months gaining familiarity with the spoken language. Perhaps the chief deficiency of the college boys who come to us is their lack of training in personal work, their inability to set about any original work or to have a personal view of any question of importance. This necessity of original, or, at least, personal work is what we must impress on our students. We ought to do that by giving them the literature on the matters we teach and tell them what books we employ in studying up our lectures.

REV. JOHN A. RYAN, D. D.: The deficiency in Latin during the first few months is real, as we all have occasion to know; but I have found that it passes away after some months of practice. As a suggestion towards the cultivation of habits of study, I would say that, among other things, more attention should be given to the reading of Catholic magazines and other magazines bearing on religious questions, with due care. Perhaps we do not do as much in this line as we might. We ought to encourage each student to subscribe to one good Catholic magazine if he cannot do more.

REV. J. F. FENLON, S. S., D. D.: If real interest in any study is to be awakened in students, I, too, believe that side reading is necessary. Our own experience has probably taught this to most of us. The text-book

itself rarely creates an interest in study. It may be a good guide and a good summary of information, and is usually needed by the students; but it is not a good stimulant and very seldom forms a student. A professor can create live interest in a study; but it requires a book more living than a text-book to impart living interest to a study. Perhaps, too, it is not merely interesting books, but the great books, the great authors, the men that help to form a science, that raise up students whose interest in a science is likely to last. In the old days, men studied in the great authors and had little in the shape of a compendium; and it is only those to-day who have recourse to the great authors of the past and the present who will become real students. Again, we cannot hope to raise up real scholars, such as are so plentiful in the non-Catholic world to-day and are much needed by ourselves, unless our men have a good training in languages. A good knowledge of languages is, to-day, the foundation or the requisite condition of all exact knowledge of historical and theological studies. Men study religion and theology historically in our day, and we must raise up some men at least who will be able to meet these students on their own ground. New Testament Greek ought to be taught as a regular study, at least to the students of some ability, not merely to the brightest, during the first years of seminary. It is easy to many or most of them then; it becomes difficult or almost impossible later. If that be taught from the start, some would probably be encouraged to deeper studies and we could send some young priests to the university really capable of university work.

One word as to entrance requirements. Will it ever be possible to arrive at something like this: to draw up a set of entrance examination papers and get the seminaries or a number of them to agree to accept these papers as the standard, or as models, and to require students to pass on these papers, and allow no exceptions unless expressly requested to do so by a student's ordinary? The standard at first, probably, could not be very high; but with the coöperation of the colleges, it could gradually be elevated. It would then be known, too, which seminaries were willing to adopt such a standard.

THE CHAIRMAN: May we not come to something practical as the result of this meeting? Would it be proper, first of all, to appoint a committee to express under form of resolution, the sentiments of this meeting? For instance, in regard to conferring with the colleges? Would it be well to arrange a conference at some future meeting? This same committee, likewise, might express the sense of the meeting in regard to the formation of habits of study. One thought seems to have predominated in the papers read and in the discussion—and that is the necessity of thoroughness, thoroughness in the studies leading to the seminary and thoroughness in seminary studies. Any one who comes to the seminary

with thoroughness of preparation will find his seminary studies a pleasure and a relief, and will desire to acquire real knowledge, to do thorough intellectual work. I therefore suggest to the Conference that a committee be appointed to express the sentiments that have predominated in this meeting.

THE STUDY OF SOCIAL QUESTIONS IN THE SEMINARY

REV. WILLIAM J. KERBY, PH. D.

In as far as the proposal to bring about a more thorough study of social questions in the seminary, involves the introduction of a new course into the curriculum, new demands on the time of the students, and the creation of a new chair in the faculty, to that extent, of course, the proposal faces serious difficulties.

If the intention be, however, merely to give more attention to social questions in the courses of moral theology or ethics, or to have some work done in this line by professors of other subjects, some difficulties are evaded, but the essential difficulty remains: an added demand on the time and energy of the student who is already, it would seem, as busy as he ought to be. Hence it appeared more simple and advisable, to assume in this short paper, that the aim is to introduce a new chair into the seminary faculty and a new course into the curriculum. The complex nature of social questions, the intimate relation of social movements to individual standards of justice, equity, progress, the compelling influence of social forces on character and aspiration, the subtle changes that go on in definitions and in institutions unknown too often to us, the danger of inaccurate information, hasty judgment, and poor sense of proportion; the definite bearing on religion of the great social processes at work about us; all of these surely warrant us in giving serious attention to social studies. The social and spiritual leadership of the priesthood is at stake. Pope Leo recognized it; we see proof of it every day. In our industrial centers to-day, the priest must understand the issues raised by socialism,

labor unions, methods in charity, labor legislation, reform movements. If he does not, he ceases to be a leader. If he would have information, understanding and method, his seminary course must prepare him for the work.

But we must admit that the seminarian's time is already well occupied, and that demands on him are constantly increasing. Growth of positive matter in every science; readjustment to new results of research; need of new methods of defense and exposition create added demands daily. The seminarian needs more church history, not less; more work in sacred Scripture, not less; more instruction in dogmatic and moral theology, not less; more skill in preaching, and a wider range of reading and reflection. It is the opinion of one seminary president that probably two hours a week might be given to social sciences in the fourth year only, and that possibly one hour during the other years might be allowed, chances, however, not being very favorable.

It would seem then that experience alone would show the way. It is not of much use for one, not actively engaged in seminary work, to attempt to show how the courses might be rearranged. Hence the suggestions here offered do not go so far as that. They refer to what might be done, easily, gradually and with profit, if a specialist in social sciences were added to the seminary faculty.

It is possibly no longer advisable to speak of a specialist in social sciences. Men are content nowadays to specialize in departments of a single science. But the term is used to indicate a man who has his university degree in a social science, being by the fact, relatively well equipped in the sciences closely related to it.

I.

It is of course clear that we cannot make all priests specialists in social sciences; nor need we aim particularly to make any very large number of them specialists. Undoubtedly, there are to be found in every seminary some students of superior ability with a taste for social sciences. These students meet the demands of the curriculum with relative ease. Might not

they form the nucleus of a serious class in social studies whose members would do first rate work? And might not numbers of them find it possible to get a university course after ordination and take degrees? Half a dozen such issuing every year from our seminaries would quickly give us a body of thinkers and writers in social lines whose influence in the body of the clergy would be marked.

As regards the larger body of seminarians, such time could be taken as the seminary authorities see fit to allow, in the beginning and instruction could be given in certain general lines. Principles of social investigation, questions of method, of observation, classification and interpretation of social facts; information on the nature, constitution and content of movements like socialism, labor unions, reform legislation, discussion of methods and problems in charity, might be taken up with great advantage. Such a course might aim to impart information, but above all to develop the sociological point of view and acquaint the student with rudiments of method, so that in later life, he could use sources intelligently, recognize his limitations sensibly and thus speak and think accurately when called upon. The priest should be able to see social facts, to classify and interpret them, to see the social process behind them. This result might, it would seem, be secured by such a general course.

If we had then, a relatively small number highly trained in the social sciences and the body of the future clergy, open-minded, well instructed on general social lines, capable of taking advantage of the literature on social questions, and interested in them, we would be in a fair way to get satisfactory results.

The thought may be illustrated. It is alleged that workmen are falling away from religion. Workmen say so; their leaders often say so; students say it frequently. Back of that social fact, is a process which is very complex. Investigators find that one series of causes may be located in the very nature of industrial organization. Labor is monotonous and exhausting; man serves the machine. He is in a world of belts and wheels, where the iron law of cause and effect dominates. He sees

only mechanical forces; he shrinks into a mechanical adjunct to the machine. His spiritual sense is dulled if not killed and his whole development is toward a materialistic view of life. His relations to his employer, hard, impersonal, purely economic reinforce that development to a marked degree. Thus the average experience of life of a worker seems to confirm the main thesis of the socialist.

Assuming this to be true, as Veblen has shown, the movement for an eight-hour day takes on a distinct religious bearing. To reduce the work day means to reduce this materializing process; to widen the laborer's horizon, to spiritualize him, socialize him and save him to the higher things of life. In the face of such presentations, the clergy could scarcely remain indifferent to efforts to shorten the work day.

We need then, as many trained specialists among the clergy as we can easily secure, who will study such social processes, trace them to their sources, instruct us on their bearing on religion and on the real progress of society; we need secondly in the priesthood at large, open-mindedness, sympathy, willingness to follow the leadership of such men, and eagerness to get the best out of the literature which is being created.

II.

It does not seem visionary to expect the early accomplishment of that much. The first step would seem to be the introduction of the specialist in social sciences into the faculty. It is true that in the absence of him, much may be done in the course in church history, moral theology, ethics, biology. This was shown in the splendid work done by the lamented Dr. Bouguillon in the university. But the treatment will necessarily lack thoroughness; the word of the professor will lack authority; and the work done will lack prestige and individuality. Even if none of these limitations were found in certain cases, the presence of the specialist is a distinct advantage.

His influence in the faculty will be considerable by way of discussion and conference with fellow professors. Personal contact with students, assistance given to them when their literary work and debates turn on social questions as they so

often do, gradual equipment of a library, would of themselves, be distinct advantages rewarding any sacrifice that was entailed in making this addition to the faculty. Once a number of seminaries were thus equipped, a seminary journal of social sciences might be started with promise of real service in the formation of the students' minds.

These advantages would be accessory to the regularly organized class conducted by the professor, and to his work as writer, lecturer and organizer.

It is assumed that his class of special students will be small, and that the instruction which he will be able to give the larger body of seminaries will be limited. Johns Hopkins University has an average of one professor to four students; Harvard has one to ten. Hence the limited number who might take full advantage of courses in social sciences need constitute no objection, if, indeed, it did not insure a higher grade of work.

As things stand, it seems that economics would be the best basis for such a course. The science is pretty well crystallized; the aspects of social organization and function that it investigates are fundamental. The destructive problems of the present and immediate future are largely economic, modern use of text-book, supplemented by systematic study of every day economic phenomena would quickly organize the social experiences of students and develop the habit of coördinating and interpreting commonplaces of life. The later study of social processes and social institutions, of the relations of the great social forces to progress, morals, religion, would widen and deepen knowledge and light up the struggles of standards of justice and of social philosophies as we see them about us to-day.

This work, leads the student away from books and toward life. When he wishes to know what division of labor is, he goes to the factory, not to a book. When he wishes to know what a labor union is, he goes to the union and not to a book. When he takes an attitude toward trade union policies, he goes to their adherents first and finds out what things mean. And this activity directed by a teacher of skill and judgment,

will develop objective thinkers, sympathetic students and safe leaders.

The power of such movements as socialism and labor unionism is largely in their interpretation of the every day facts of life; the weakness of those outside of these movements is largely in their habit of ignoring facts and in attempting to hold the masses to a view of life and a philosophy which their experience does not confirm and their sympathies oppose. If the priest is brought into familiar relations with facts of life, if his sympathies are stirred and his judgment is enlightened, his power is increased immeasurably. But we may not expect this type of priest short of some effort and training such as that referred to. A brilliant economist now in an American university once said that as a boy, he worked in a factory and came to understand thoroughly machinery, trades, class consciousness, wages, standard of life, etc. Yet he never thought that this information was knowledge; never correlated it with the great social process about him until he began the study of economics. The priest likewise, may know facts of poverty, of social conflict and processes, of loss of religious faith by masses, but unless he interpret these; unless he see them by light of larger knowledge and trained judgment, his knowledge is not power and his leadership is not secure.

III.

Since college and seminary are organically related in our system of education, this question presents itself: May not much of this work in social sciences be done in the college? Undoubtedly it may. In as far as it may be done, it offers possibility of more advanced work by the seminarian and a higher type of priest. Naturally only the suggestion can be made in this paper.

IV.

Problems of charity are distinct from general social questions held in mind in the foregoing. The peculiar relation of the Church to charity, the spiritual character of social service, demand from the priest particular attention. What is needed is practical knowledge. It would seem that while much might be done in the course in social sciences, that the best training in

charity methods and principles might be received through coöperation with the St. Vincent de Paul society. This might be begun even in college. The seminary conference of the society would be of highest value, for its spirit and traditions are healthy, thoroughly Catholic, spiritual and intelligent. It was a source of much satisfaction to the last national conference of the society in Richmond, that one seminary sent two delegates; that three college or seminary students took an active part in the work of the convention, by preparing papers.

V.

We may not expect, as already stated, that every priest be all that is here described. But this power, alertness, habit of observation and of reflection or interpretation of facts, this sympathy, deep, active, intelligent, surely ought to be in the priesthood as a whole, so marked as to constitute a glory; so well established as to make us a social force of the very highest kind, not only in negatively maintaining order as it is, but in anticipating movements, in foreseeing the drift of things, and maintaining the spiritual interests of the race against every development that comes.

The task of the seminary is not an easy one. Probably not one of us looks back to his seminary days, without discovering the magnitude of the task and the brave efforts to do it well.

The complexities of our time increase the duties of the seminary without always adding to its resources. But the wisdom that has been manifest in the past is guarantee that these problems will be safely met, and that the American priesthood will find in our seminaries the training needed to fulfill its mission.

THE STUDY OF SOCIAL PROBLEMS IN THE SEMINARY

REV. JOHN A. RYAN, D. D.

According to a well known socio-historical theory, the primary, fundamental, and decisive forces in the life of man are economic. The methods of production, exchange, and distribution

form the basis of all other social institutions, political, legal, educational, literary, scientific, moral, and religious; and this economic basis determines the nature, development, and transformations of the superstructure. At any given period all other phases of life are an inevitable reflex of the economic life. Although this theory, taken in its extreme and most pretentious form, is naive, narrow, and superficial, it contains a very large element of very valuable truth. Economic motives and economic institutions exert a wide and a profound influence upon both the individual and society. To quote the Jesuit Father Cathrein, "before anything else man must live, must find nourishment, clothing, and comfortable shelter; therefore economic activity will ever be of *paramount* influence in human life." Social institutions, movements, and ideals are vitally affected by industrial conditions and methods. Until quite recently, written history dealt for the most part with dynasties, wars, battles, sieges, and with the spectacular achievements of great captains, great monarchs, and great diplomats. To-day it becomes more and more a scientific description and discussion of social institutions, particularly economic institutions. The change is due in part to greater enlightenment and a better historical method, but more perhaps to the obvious importance of the economic factor in modern times. The great majority of wars, revolutions, and political movements during the modern period can be traced largely if not chiefly to economic causes and economic motives. Almost all the political problems, almost all the civil legislation, almost all the international problems of to-day, are predominantly economic. If we seek an explanation of this increased importance of the economic factor we shall find it partly in the great increase of the world's wealth, but more perhaps in the modern conception of the worth of life. "The old Christianity," says Professor Paulsen, "raised its eyes from earth, which offered nothing and promised nothing, to heaven and its supersensuous glory. The new age is looking for heaven upon earth; it hopes to attain the perfect civilization through *science*, and expects that this will make life healthy, long, rich, beautiful, and happy." This attitude is, indeed, a consequence of the decay of faith which began with the

Protestant Reformation; but the Reformation itself was rendered possible through the dominance of economic motives in the lives of many of the clergy, through the economic oppression of the peasants by the feudal lords, and through the desire of the middle class of the towns for economic freedom.

Unless the priest realizes the immense and manifold importance of the economic side of life, he will be unable to accomplish much that he might accomplish. Every intelligent priest understands in a general way that all men love money, that the great majority expend most of their time and energy in pursuit of money, and that race suicide and late marriages imply an excessive love of material comforts. But general and fragmentary knowledge of this sort will not suffice. The priest needs an amount of thorough and systematic training which will enable him to realize, for example, that the hostility of political parties and of governments toward the Church is determined by economic motives to a much greater degree than appears on the surface, or than his inadequate theories of history and politics have led him to believe; that many of the great popular movements which seem to be political, and therefore comparatively unimportant to him, are at bottom economic, and therefore of vital concern to morality and religion; that the economic status of men profoundly influences their notions concerning the morality of some of the most important activities and institutions of our time.

Although the principles of morals are eternal and unchangeable, their actual application is very differently made by the different economic classes. Witness the diverse opinions concerning the trust and the trade union, profits and wages. If the priest does not grasp the magnitude and the causes of these differences, his authority and efficiency as a teacher of morality is very much less than it ought to be. In this connection the words of the pioneer Catholic social reformer of modern times, Archbishop Ketteler—"my great precursor," Leo XIII called him—are most suggestive and pertinent: "If we wish to know our age, we must endeavor to fathom the social question. The man who understands that knows his age. The man who does not understand it finds the present and the future an enigma." Fortunately for

the Catholics of Germany, they adopted and incorporated into their working program this theory of the great Archbishop of Mayence. To this more than to any other fact they owe those magnificent achievements which are at once a reproach and an inspiration to their co-religionists in practically every other country of the world. Had they not taken the social viewpoint and identified themselves with the cause of social reform, they would never have been able to rouse the masses of the Catholics of Germany from apathy, to defeat the government's policy of tyranny and absolutism, or to check the onward rush of socialism.

Coming to some of the more concrete phases of the situation, we see that the priest who wishes to do the most effective and extensive work, must give special attention to the condition and aspirations of that economic class known as the wage earners. Almost all intelligent and unprejudiced observers now realize that the future of the Western World belongs to democracy. The rule of the people in political affairs will inevitably grow in extent, directness, and intensity. But political democracy tends more and more to become economic in its content, aims, and motives. Whether this developed and expanded democracy, this industrial democracy, shall be converted, or corrupted, into socialism, or be confined within the limits of reasonable social reform, will depend largely upon the ability of the teachers of religion to understand, assist, direct, and restrain this powerful and far reaching movement. Thirty-five years ago, Cardinal Newman wrote these remarkable words: "As far as I can see, there are ecclesiastics all over Europe whose policy it is to keep the laity at arm's length, and hence the laity have become disgusted and become infidel, and only two parties exist, both ultras in opposite directions." Since that date the proportion of the laity of Europe that has become alienated from, or at least lukewarm toward, the Church, has undergone a considerable increase. The causes of this defection are not easily susceptible of exact analysis, but one of the most effective and disastrous of them would seem to have been the antagonism of churchmen to the spirit and aims of democracy. The excesses that have been committed in the name of democracy during the nineteenth century in Europe,

have been great and deplorable; yet the question persistently rises, could not most of these excesses have been prevented by a deeper understanding and a more conciliatory attitude on the part of religious teachers and leaders? Is it not a fact that the latter have too frequently overestimated the worth and strength of the ruling and directing classes, underestimated the intelligence and power of the masses, and failed to appreciate the element of good in the rising forces of democracy?

We in America flatter ourselves that we are in no danger of repeating the mistake made by our brethren in Europe. Do we not live in a democracy, and do we not accept joyfully and unreservedly the doctrine of government by the people? Hence our attitude of pitying patronage toward those churchmen of France who have refused to accept the republic. Let us remember, however, that political democracy is only one form, and in our day the less important form, of democracy; that, while entirely loyal to the forms of democracy political, we may quite conceivably antagonize democracy industrial. There is scarcely any danger, indeed, that the clergy of America will ever lose sympathy with the desire of the masses for industrial freedom and industrial opportunity, but there is a very real danger that their sympathy will not be equalled by their knowledge. The great majority of our clergy in the United States have not yet begun to study systematically or take more than a superficial interest in the important social problems of their age and country. Too often their social views and impressions are derived from newspapers and periodicals which are unfriendly to the aims of the working classes, and to the cause of social reform generally. It is natural and proper that the priest should prefer those journals which are conservative both in their methods and in their attitude toward the existing order. But it is unfortunate that these publications are, as a rule, ultra conservative with regard to modifications or reforms in that portion of the existing order which we call economic. On the other hand, the periodicals which advocate effective and vital reforms are not infrequently radical in their views of moral, religious, and educational institutions. As a consequence of this situation, the average priest is apt to

possess only a one sided and superficial knowledge of the social question. While sympathizing in a general way with the aspiration for social betterment, he is not unlikely to misunderstand and antagonize many of the particular doctrines, aims, and methods of the actual reform movements of the time. We have, therefore, no sufficient assurance that we shall not duplicate in the field of industry the mistake made by many of the clergy of Europe in the field of politics. It is well within the bounds of possibility that we shall give relatively too much attention to the excesses of industrial democracy, and relatively too little to its elements of good.

Again, we complacently assume that the alienation of the working classes from the churches, about which so much is heard, always refers to Protestant working people and Protestant churches. Have we sufficient grounds for this assumption? Are not large sections of our own working people rapidly becoming indifferent to their religious duties? We are fond of asserting that our congregations are made up not of the rich but of the poor; but is it not a fact that those whom we call the poor, the common people, the working people, in our city congregations, belong mostly to the middle class; or receive salaries rather than wages? The United States' Census has recently informed us that in 1904 about 58 per cent. of the four million adult males employed in our manufacturing industries, received an annual wage of less than six hundred dollars. It is safe to say that the per cent. of underpaid is equally large among the several million wage earners engaged in occupations other than manufacturing. An investigation which would enable us to know what proportion of the Catholics in this class, and of their families, are regular church attendants, in the large parishes of the large cities, would be a most valuable if not reassuring piece of work.

The importance to the clergy of an understanding of our social problems will increase with the inevitable increase of the problems themselves. Therefore the priest of the future should be equipped to deal intelligently with these problems from the very outset of his ministry. To this end he should receive in the seminary an amount of social instruction which will be fundamental

and scientific; which will be sufficiently extensive to make him acquainted with the vital facts of current social conditions, tendencies, and doctrines; which will be sufficiently stimulating to give him a lasting interest in these phenomena; and which will be sufficiently thorough to enable him to deal intelligently, justly, and charitably with the practical situations that he will be compelled to face afterward. Here, again, we may profitably perhaps take example from the experience of some of our brethren in the Old World. It has been frequently asserted that one explanation of the failure of the clergy of France to retain their hold upon large masses of their countrymen, is to be found in their inadequate and impractical seminary training. It is not impossible that we shall one day find ourselves similarly impotent on account of our insufficient instruction in social problems. Such questions as just wages, just interest, just profits; a living wage for the worker versus normal profits and interest for the employer and the capitalist; reducing wages to maintain dividends; the responsibility of stockholders, including educational and charitable institutions, for the improper practices of corporations; stock-watering and other questionable methods of high finance; the aims and methods of monopoly; the aims and methods of the labor unions; socialism, materialistic and non-materialistic—are all of vital importance to large masses of people, are the subject of endless discussion in public and in private, and involve definite and far reaching consequences to morality and religion. Do they, or any of them, receive sufficient attention either in the manuals used or the oral instruction at present imparted in our seminaries?

The objection will be raised that the seminary curriculum is already overcrowded, or at least is so fully occupied that there is no place for anything like an adequate course of social study. In reply it might be urged that sufficient time for the proposed course could with advantage be taken from some of the other branches; but the relative importance of the various studies is too large a subject for this paper. A more practical and more suggestive alternative will perhaps be to indicate one attempt which has been made to solve the difficulty. This attempt is not

set forth as entirely successful or entirely satisfactory, but as a proof that something can be done in this direction.

In the provincial seminary of St. Paul, the course of Junior Moral Theology extends over two years, and includes Natural Ethics as well as the whole field of Moral Theology proper. The Sacraments, Indulgences, Censures, and Irregularities are treated in the Senior Course. One semester out of the four given to the Junior Course, is taken up with a brief introduction to Economic History, and an elementary course in Political Economy. The object of the discussion of economic history is to give some account of the Gild System and of the economic life of the Middle Ages generally, to trace the origin and development of the present industrial order, and to show the bearing of economic institutions upon the life and thought of their particular age. The object of the course in Economics is to describe in outline the forces and influences which actually govern the production, exchange, distribution and consumption of material goods. In connection with this study, many moral topics are discussed which are usually studied in the treatise on Contracts. Such, for example, are wages, usury, speculation, monopolies. This plan makes possible a more organic treatment of these subjects, inasmuch as it enables the student to study their economic and their moral aspects at the same time. In the matter of wages, for example, he is led to see how wages are actually determined, how they ought to be determined, and what reforms are practically possible. And six years' experience seems to indicate that the allotment of so much time to social topics has not been detrimental to the course of instruction in Moral Theology. Finally, the value of social studies as an intellectual discipline, as an antidote, if the term be permissible, to the ultra deductive habits of mental activity which are frequently apt to plague the seminarian, is well worth consideration.

Something was said above concerning the indifference of the masses to religion. While this indifference is undoubtedly on the increase, it has not yet reached such proportions among our Catholic workmen as to justify an attitude of pessimism. The clergy of America have an immense advantage over their brethren

ren of the Continent of Europe, in that they have never antagonized the political democracy, and are not identified in the minds of the people with the fortunes of any privileged or powerful class, either political, hereditary, or economic. The Catholic masses still recognize that we are not the retainers either of aristocracy or of plutocracy, that our churches are the churches of all the people, and that our sympathies are with all the legitimate aspirations of the lowly. It rests with us to decide whether we shall retain this ground of vantage, and utilize it in order to solve intelligently and justly the great social problems which day by day become more urgent and more difficult. Day by day it becomes more evident that the future will witness a many-sided conflict between Catholic principles and the principles of secularism.

Inasmuch as the future belongs to democracy, it is also evident that, whatever shall be the outcome of the struggle between religion and secularism, the social institutions of the future will be those which satisfy democracy. The supreme question, therefore, is: Shall the cause of secularism become the cause of democracy; or shall democracy become convinced that all its vital aims are in harmony with and safest under the protection of the Catholic Church? As Canon Barry has finely said in a recent number of the Dublin Review: "The Church subdued Greek philosophy to its divine purpose. Why should we despair of its leavening with true life the democracy that is looking for guidance, that will not always groan beneath monopolies; nor dream of Socialist Utopias bounded by the grave? * * * * The sum, therefore, is plain. Religion must be made the heart of democracy, and democracy the hands of Religion. Since this cannot be done by law upon medieval lines, it remains to attempt it by influence, in the open tolerant state. Barbarians within, heathens without, lords of war, monopoly kings, social misery—the signs of the times point to a mighty tempest. If we fail to reinforce our strength as sons of saints and crusaders; to meet energy with yet more determination, intellect with understanding, the lesser ideals with a Gospel of universal redemption, *we* *victis.*"

DISCUSSION.

THE CHAIRMAN: Rev. Fathers, I think this Conference owes a debt of gratitude to Dr. Kerby and Dr. Ryan for the able and thoughtful papers which were so suggestive as to these vital social questions. The matter is now before the Conference for discussion.

RT. REV. J. SCHREMS, V. G.: Mr. President and Rev. Fathers, I shall have occasion in the paper that I have been asked to read here to-morrow to touch somewhat upon this topic. The observation has been made that we should get our knowledge of labor conditions from the leaders of labor in the labor unions; of situations regarding socialism from socialistic organizations. This is true, to a great extent. I am far from believing, however, that the direct information imparted by such men will always give us a correct idea of those bodies. I am convinced just of the very opposite, because these men but too often hide their real purpose. It is their object to keep the ordinary laboring men under a cloud as to the real object of their socialistic organizations, which are anti-religious. A socialist speaking on the attitude of hostility on the part of the Church to socialism, made this significant remark: "I think it is a dangerous thing to discuss the matter of religion. Too many of us have gone out and told the people that we want to do away with religion. We should hide our intentions and objects, and not reveal them until we have the people fairly under control."

While it may be useful to get into direct and close contact with some of these organizations, it is necessary to get at the real principles that underlie these organizations. But the priest should come in contact with the toilers and common laborers, and learn their real sentiments and ideas, because as Dr. Kerby says, very many of us are standing at more than arm's length away from these people, we are not in touch with them. We are standing up in our pulpits, we are going into our confessionals, we are stepping up to the altar but we are keeping away from the hearts of the men, we do not know them; the priest must learn to go out to the people, to the men who labor and toil. That many do not learn this is one of the great deficiencies, at present, in our seminary education.

REV. J. A. RYAN, D. D.: I would like to make an observation with regard to the statement of the Rt. Rev. Vicar General. I think I understand his idea pretty well, but it seems to me that his words in the beginning may be misleading. But I take it that Mgr. Schrems meant that we cannot rely on what we are told, on everything that is told to us by these leaders, and that we have to get at their literature and other sources of knowledge. This is true, no doubt. But on the other hand I believe that the necessity of concrete study can not be over-emphasized. I think priests should take advantage of what means are at hand in their own parishes; they should seek to discover just what the labor leader's

point of view is. The priests should get their knowledge of trade and labor unions from those members of their parish who are such leaders, and not from the daily papers. Something of that sort must be done or our knowledge is secondhand. In these remarks just made I had reference to leaders of trade unions rather than to socialists. Among socialist leaders there is a tendency, I think, towards dishonesty of statement; but after all the socialists form but a small minority in this country.

PROF. J. E. HAGERTY: I do not intend to discuss these questions, but as a teacher of sociology, I wish to express my high appreciation of the papers which have been read here this morning. At the present time the Protestant churches have no hold whatever on the laboring classes of the large cities. The laborers in the cities at the present time who have any religion are Catholics, and the Catholic Church has a great hold upon them. But a time may come when socialists will capture the laboring unions and classes. Then we shall be face to face with the problem of keeping the Catholic laborers from being captured by socialism. At present, with the weakness of Protestantism, it seems to me that the Catholic Church has nothing to fear from Protestantism. On the contrary, the Catholic Church has now a great opportunity of winning the masses. It is the only church to which masses of the laboring classes cling and the only church in which they feel at home. It is the only church that is the friend of the working people, and at the same time the only church that has strength against socialism. If she were known to them for what she is, they could not help but respect her and be inclined to follow her teachings. We are, therefore, in a position not only to retain our own Catholic members, but we ought to be able to win back multitudes from Protestantism and indifferentism.

REV. F. H. GAVISK: I have attended many conventions, but none in which I have listened to more interesting and able papers. I believe that the executive committee of the Association ought to urge its press committee to see that a large amount of matter of this Association comes to the public. During the Richmond National Conference of Charities they had from four to five columns in the papers of my distant town, Indianapolis. The press committee should have had a synopsis of all the papers which have been prepared for this convention and have had them sent to the newspapers long before the meeting convened.

As to sociology, many priests are in total ignorance of it, do not even know what the term means. They look on it merely as a fad and think nothing practical can be learned from it. But the many brainy men who are studying the present conditions of society have learned something and have something to teach us, something in regard to conditions and something in regard to remedies for what is evil and amiss in these conditions. A priest who is active in his work will find about him a great

many problems of charity. He ought to make these a part of his study. I find there is such a thing as science applied to charity. We are apt to be very distrustful of anything called scientific charity; and yet the man to whom we give an alms to-day will be just as hungry to-morrow, and we need *science* to get at the causes of his distress and to seek a remedy. Take, again, the care of our dependents. Should children be brought up in asylums or put out in families? That is a great question, involving the moral life and happiness of many thousands. We are building great orphan asylums and protectories which are magnificent and provoke admiration; yet many careful observers have come to the conclusion that this is not the right method of caring for children, that it is really responsible for many boys and girls going astray. They have not had home surroundings. Here is one question, then, that is not to be settled offhand, but must be studied carefully, that is, scientifically. Again, there is so much to be done in penal institutions, hospitals, etc. The priest should have an eye to these things and should have a mind to reflect upon them, too. And the seminary should send us men prepared to enter upon this work.

REV. M. NEVILLE: I wish to express my agreement with the ideas and spirit of my friend from Indianapolis. The priest must be a public-spirited man, as well as a religious man, if he is to do his work well in this country. He must know the life of the people and sympathize with all that is good in it. He should be one of the first to show his interest in labor movements, and should, on occasion, be present at the meetings of trade-unionists. He should show—and feel—an interest in the civic improvements, moral and material, of the town in which he lives, from the fight for proper regulation of the liquor business to public playgrounds for children or the beautifying of the city.

RT. REV. J. SCHREMS, V. G.: We are dealing here especially with what is to be done in the seminary. The seminarian must be prepared for the work he must do after he leaves the seminary. Concrete facts should be left to the experts, for the student cannot get at them, but let the seminarian get the right principles. That is the first thing with which you have to furnish him—correct principles.

The principal point under discussion this morning has been socialism. We are perhaps too apt many times in our lives to be very rash and sweeping in our condemnations of socialism. One of the aims of socialism is to promote and improve the material well-being of the social classes. Why condemn that part of it? There is much that we can learn. But we must insist that these material improvements are not the things which socialism stands for. These are only baits. These are only the means of winning the people to its side. One of the chief objects of the Catholic Church should be to prevent the spreading of socialism, to defeat it entirely. In that small

Catholic country Belgium, socialism cannot thrive because the Catholic party has taken the wind out of its sails and rendered it helpless. To do away with socialism should also be the aim of the Catholics in this country.

VERY REV. E. R. DYER, S. S., D. D., CHAIRMAN: If the meeting will allow, I will make a remark with relation to the suggestion as to thoroughness of principles. I believe the necessity of thorough grounding in first principles is most real. I think that the method of teaching in general should be, the truths first, and the difficulties afterwards. Without this grounding in principles there can be no solid basis of knowledge. But I think something can be done, too, in a concrete and practical way towards initiating seminarians into knowledge of some of the social conditions around them and towards preparing them for future work along those lines. I will cite as an example of this what we have tried to do for some twelve years or more at St. Mary's, Baltimore; we have endeavored to train our students to charitable work, and make them adapted for it as priests. This is done in the work of the St. Camillus Society, which is similar to the St. Vincent de Paul Society and affiliated with it. In this way they come in contact with the poorer class, with the sick, with the unfortunate. Many have become very interested in such works, and declare that they have thus learned to approach people in such conditions. I have heard priests say that for years after going into the ministry, they feel diffident about going to the hospital or the bedside of the sick and speaking a comforting word to them.

In regard to the great social questions, it would be impossible for the body of students to make concrete study of them, to come into actual contact with social conditions, or leaders, or men; but I think some students who are particularly interested in social work, and have sound sense—not faddists or seekers of novel experiences—might, under the guidance of an expert in social science, make concrete studies of social conditions and the men and organizations that are trying to transform them. They might, for instance, see the conditions under which men work or have some labor leader explain the aims of his organization. This would give them an initiation in such matters, and when they go out, I think it would prove very helpful to them in later years.

REV. JOHN A. RYAN, D. D.: The field of concrete study of social conditions for the student in the seminary is, of course, very limited; but for the priest the field is almost unlimited. In general, however, very few priests, I believe, take advantage of their opportunities in this respect; there is much to be learned in this way about trade-unionism, the conditions of workmen, socialism, etc. The literature of modern social movements is likewise a concrete fact, and that should be studied also if we are to get at the real conditions. There seems to be a general tendency among

priests to get their knowledge secondhand; but we must get it for ourselves, we must study the conditions as they are, if we are to have any confidence in our sources of information.

REV. C. S. KEMPER, D. D.: I would like to ask Dr. Ryan some questions in regard to what he has just said. First of all I would like to ask him what publications he would recommend that would be likely to inform us of the true standing of socialism in this country. Second, how far may the priest with propriety attend these meetings without any harm? I remember one time I would have liked to attend a socialist meeting but doubted very much whether it would be proper, and remained away. I wonder if we were to attend these meetings whether we would not be considered spies. I fear, for example, that if I would attend them in Dayton, Ohio, I would soon be spotted.

REV. JOHN A. RYAN, D. D.: I do not think it advisable to attend the meetings of socialists, except on invitation; when I spoke, I had in mind the meetings of labor unions. The leaders of labor unions know that Catholic priests sympathize with the workingmen and want to see their condition bettered; a priest is nearly always a welcome visitor among trade-union men.

As regards publications, I would say that the periodical published by the Federation of Labor at Washington is the best to keep one in touch with the labor movement and to give one an insight into its aims. Every trade has its organ, but for general conditions that is the best publication. The organs of socialism are innumerable. As the most useful, I would recommend *The International Socialist Review*, monthly, Chicago; *Wiltshire's Magazine*, monthly, New York; *The Appeal to Reason*, weekly, Girard, Kan.; Vandervelde's "Collectivism," Kantsky's "Social Revolution," Spargo's "Socialism" and Ghent's "Class and Mass" (books by non-socialists); Ely's "Socialism and Social Reform," Cathrein's "Socialism," Ming's "Religion of Socialism," Brooks' "Social Unrest" and Rae's "Contemporary Socialism."

CHAIRMAN: The hour of adjournment has come; I think I may say that we all feel gratified not only at listening to the papers read but also at hearing the discussion. There is surely much of value in what we have heard both for seminary men and for priests in parish work. I feel, as Father Gavisk has said, that there are many ideas expressed here that should receive wide publication in the press. We know the Association is already a strong organization and destined to become very powerful; but the press of each city in which we have met—in St. Louis, New York, Cleveland, Milwaukee and now in Cincinnati—has taken little notice of our work, and the Associated Press almost no notice at all.

REV. F. H. GAVISK: We ought to do as they did at the Richmond Convention. They had a press agent in employ for a month or more before-

hand, at a salary. He had copies of every paper that was to be read there. Proof slips were sent throughout the country. He worked up the matter a month beforehand. He sent on for photographs of those who were to speak in the conference. This press agent had assistants at the actual time of the meeting. He furnished the matter not only to the local papers but also to the Associated Press. If there was any spicy discussion he gave that out; it didn't do any harm, but attracted attention. The press committee ought to get to work not during the convention but before the Association meets. The newspapers will not come to you for the matter, but they will take it if you force it upon them. They will publish only what you give them. They will publish it if you call their attention to it, or insist on it. I think this Association ought to have a very good press committee. Hire a man a month beforehand; don't be afraid to give him a salary. Place him at work long before the convention; coöperate with him—and even if he demands your photograph send it to him.

REV. C. S. KEMPER, D. D.: I would say that it would be very good to publish these papers, but I hardly think it would be practical. I suppose the newspapers would object to publishing such papers as have been read here, because they are too long for them. Put the whole thing in a nutshell, and they will publish it for you.

THE SEMINARY FROM THE VIEW-POINT OF A PARISH PRIEST

RT. REV. MONSIGNOR JOSEPH SCHREMBS, V. G.

The importance of the subject I have the honor to address you on, lies in the fact that the seminary is the fountain source of the ecclesiastical life in the Church of God. "*Spes messis in semine.*" From the earliest days, the formation of a learned and holy clergy was the chief solicitude of the Church. It would be a most interesting study indeed to trace the development of this institution from the "episcopia" of the primitive Church to the well defined seminary of St. Charles Borromeo, fashioned after the decrees of the holy Council of Trent, through the various ages down to our own time. But such a task while it greatly appeals to me, is entirely beyond the scope of the present paper. My task is rather to point out certain practical lines, along which the seminary of to-day might possibly be improved,

It must seem almost presumptuous in one so young and inexperienced in the actual work of a seminary, to venture to address such a learned and experienced body of men, whose lives have been consecrated to this eminent work, on such a vital topic. Yet, is it not a fact, that even the common soldier, doing dutiful work on the firing line, at times discovers gaps and flaws and points of vantage that escape the mature judgment of the general staff or the strategic board? May I not then claim your indulgence if after nineteen years of continuous work in the thick of the fight on the Church's battle ground, I presume to name a few of the *desiderata* which the actual ministry seems to demand? My best apology, however, must be this, that the task is not of my own choosing, but has been imposed by the secretary of your learned body.

For greater convenience I will divide my subject into the three great divisions of every seminary; *the faculty, the course, and the discipline*; for though the faculty is very directly concerned with and responsible for the course and the discipline, yet they have and are an objective entity of their own.

THE FACULTY.

The first quality which the Church has ever demanded in those who are to train her chosen ministers, is personal sanctity. St. Paul after a lengthy instruction to his beloved disciple Titus as to the requirements in those upon whom he would impose hands concludes with these significant words: "In all things show thyself an example in good works, in doctrine, in integrity and in gravity. The sound word that cannot be blamed, that he, who is on the contrary part, may be afraid, having no evil to say of us." (Tit. II., 7-8.) These words must ever be the keynote for the seminary faculty. Every word counts, has a deep meaning. Hence we find that the superiors of the Episcopia, those nurseries of ecclesiastical life in the early ages were called "*magistri disciplinae*." The Council of Nice (325) directed bishops to appoint such *magistri* in the churches and in the monasteries. The learned Thomassin in his work *De Vet. et Nov. Eccles. Discipl.* Pars. I, iii, c 14 seq., mentions that these *magistri* were frequently taken from the monasteries "as by their holy lives, they

contributed wonderfully to the edification of those under them." St. Basil, St. Gregory Nazianzen, St. Epiphanius, St. Ambrose, St. Martin of Tours, St. Augustine, and others too numerous to mention, were shining examples of such *magistri disciplinae*.

The first care of the saintly Father Bartholomew Holzhauser, who may be rightly called the father of the modern seminary, as we know it, in Germany, and the venerable Father John Jacques Olier, the holy founder of seminaries in France, was to surround themselves with men of God, animated by the one desire to exemplify in their own lives, what they demanded of those whom they formed and trained to the holy priesthood.

I am convinced that the same spirit animates the *corpus docens* and *regens* of our seminaries of to-day. But we are all human, seminary professors not excepted. I realize I am treading on delicate ground, but I will speak my whole mind sincerely and honestly. Might there not be more perfect harmony and personal unanimity, at least in the outward relations of the professors and the directors of the same seminary?

Strange tales of factions and personal bickerings and invidious jealousies among the professors of the same seminary are whispered by home-coming seminarians, that make neither for the edification of the faithful, nor for the better formation of the seminarians.

Again it is true, a priest is not simply a layman, plus a Roman collar and a black clerical garb; but it is also true, that the Church has at all times laid down certain wise laws governing the *vestitus*, the *incessus* and the *vita honesta* of her clergy. What scant authority will come with the teaching of those, who in "*conspectu discipulorum*" are transgressors of the laws they expound so eloquently *in cathedra*?

Bishops confiding their candidates to seminaries, rightly expect full, fair and conscientious reports on the conduct, as well as the proficiency of such students. Would there be so many *sacerdotes deficientes et labentes in via*, if seminaries did their full duty in this matter? I know full well there is another side to this question, but the recent legislation of our Holy Father on

students dismissed from a seminary, clears the way for the seminary side of the question.

Finally a more general "*entente cordiale*" between the various Catholic institutions, in the matter of receiving students on their *bona fide* standing, and possibly a better standard of uniform grading would, I believe, contribute greatly to the general respect for these institutions and to the very desirable solidarity among themselves.

II. THE COURSE.

It is an unquestioned lesson of history that ignorance in the matters of ecclesiastical science has inflicted the deepest and most hurtful wounds upon our Holy Mother, the Church. "The priests of God must valiantly raise the standard of the Cross at the head of the Church's army, and stand unshaken in the face of the attack of all her adversaries." Alquin Aedihert Epis. 9, Opp. T. I, Pag. 14.

Now, unless they be thoroughly grounded in the ecclesiastical sciences they are like soldiers without weapons, ignorant of the wiles and the strength of the enemy, and unfit to lead the body of the faithful. It is not at all astonishing therefore that the great heresies that have devastated the Church arose precisely at a time when ignorance was unfortunately prevalent among her clergy. It is the special function of the seminary to impart to the candidate for holy orders the knowledge required in the priest of God. Without wishing to enter into a detailed description or enumeration of the various branches that should be comprised in a thorough seminary course, it may not be amiss to call special attention to the recent reform legislation for seminaries in Italy, specially approved and recommended by our Holy Father, Pope Pius X.

The program therein laid down demands that the degree of culture imparted in preparatory seminaries, be equal if not superior to that of purely secular schools—(How like the echo of the words of Leo XIII "*Opportet praeire*")—and the special training in ecclesiastical sciences and discipline is to be of such a thorough nature and so adapted to present needs of the Church as to fit the young priest to exercise his ministry in an efficient and fruitful manner. The great body of positive theological knowledge,

whether of Scripture, Dogma, Moral, or Canon Law, required in a candidate for holy orders who is to undertake the care of souls immediately upon leaving the seminary, is something so well defined that there is scarcely any room for even a suggestion of a change in this domain. But it is a question in my mind whether the methods employed in teaching these branches might not be somewhat improved upon. Here again I am treading on delicate ground. I am fully conscious of my own inexperience in this matter, yet I have always felt within me a sense of a distinct void somewhere. This has become accentuated with the passing years of active ministry and by association and interchange of views with good and conscientious priests similarly situated, as well as by contact with young priests just emerging from the seminary.

This practical sense of a distinct want of something is what I will try to define more clearly in the following questions and suggestions:

First. Is it not a painful fact that for a considerable number of young priests the definition of "*Sacerdotium*" reads something like this: "*Finis studiorum?*" Hence the question arises, does the seminary of to-day in its teaching methods do all that might be desired in the way of inculcating an effective incentive for continued study? The distinctively ecclesiastical branches of seminary study are so charming and so sublime in their nature, so varied and numerous in their sources and so infinite in their extent, that it cannot but seem strange that a young priest should be so anxious to shelve his books and bid a joyful farewell to his studies after his ordination. A recent writer in the "*Ecclesiastical Review*," does not hesitate to describe this condition in the following strong language: "At present an individual priest here and there, gives himself to study, and to the degree, to which he does so, drops out of the consort of his brethren; apart from these, apathy is so general as to make it seem a kind of attribute of the clergy and to force our inquiry back to the formative influences that they have undergone in common." Rev. T. Campbell, Apr., 1908.

Second. Is it not a fact that many of our young priests on the mission who are thrown into daily contact with all manner of

controversies, in philosophy, sociology, and pedagogy as well as religion, often find occasion to express their dissatisfaction with their text-books as well as with their former teachers. Oh, yes, they furnished the necessary quantity of sound orthodox positive teaching of the Church. *Judged in the light of the present need, however*, they would now seem to have lacked *actuality*. As these men come face to face with the ever ready and loquacious champions of New Theology, Higher Criticism, Experimental Immanence, Subjectivism, Socialism, and various other kinds of "isms," they are but too often puzzled for an answer and wonder why they were not better prepared to meet such foes.

Many of these people have a wonderful readiness of speech and argument about them and they appeal so confidently and so earnestly to their fellow men, *yes, especially the men*, wherever they find them, in the workshop, on the trains, on our street corners and in the homes, that the young priest is disconcerted by his inability to meet their arguments and but too often gives over the attempt to counteract their pernicious activity.

Third. Is it not a fact that a considerable number of our young priests just coming from the seminaries have but little idea as to how to meet the man of other creeds or possibly of none, who comes in search of truth; but little idea of their peculiar difficulties or how to answer their strange questions and objections? He will learn in time, yes, possibly and even probably, but how many souls will he lose in the learning? Is it not a lamentable fact also, that in probably fifty per cent. of all marriages solemnized, either in the Church or in the priest's dwelling, the young bridal couple do not only not receive that *thorough and important instruction on the sacred duties and tremendous responsibilities of the married life*, which the Church so earnestly demands, and which experience proves to be so necessary to forestall numberless scruples and heinous sins and irregularities, but as a matter of fact receive no instruction at all? Are not the formative influences of the young priest's life, responsible in some measure at least for this condition?

In response to the above questions I will now endeavor to offer a few suggestions which I hope may be considered of some practical value.

First. A return to a more thorough and direct acquaintance with and study of *the text* of the Holy Scriptures. Memorizing in the vernacular, of certain important portions of the New Testament, such as the Sermon on the Mount; the sixth and the thirteenth chapters of St. John, etc., etc., *by the students of the last two years of the classics*. We should do "in our place and degree what the professor of profane literature does in his, to have the student *handle and read and understand the master-pieces of which his text-books speak*."

"No amount of sentence citation can take the place of this *
* *. To imbibe the culture of literature and to grow in the strength of Christian knowledge, we must explore the treasures where it reposes." Eccles. Rev., Apr., 1908, P. 387. "The resources of our arsenal should be not less known to the defence than to the attack." Ib.

In the matter of textual biblical knowledge, even Protestant laymen often put us to shame.

Second. A better understanding of the causes leading up to, and the circumstances surrounding conciliar enactments and definitions.

The great councils of the Church constitute the living history of the development of Catholic Dogma. How many a student remembers with a feeling of relief the *ennui* caused by the many solitary "*Si quis dixerit * * * anathema sit.*" Here again mere sentence citation is barren knowledge and so much undigested food. The history of the development of dogma as shown forth in the councils of the Church is a most fascinating and eminently practical study.

Third. A more practical application of Apologetics to *actual conditions of the present time*. Positive Protestantism is fast disappearing. Our warfare is against materialism, rationalism, subjectivism and infidelity. Practical direction by the professor in the art of dealing with seekers after truth. The Apostolic Mission House at Washington has for its *raison d'être*, this very need. The reading of Father Conway's *Question Box*, Father Lyons' *Christianity and Infallibility, Both or Neither*, and works

of a similar character would constitute an excellent and refreshing and eminently practical task for vacation time.

Fourth. A short course along practical lines in pedagogy, as every priest, will almost necessarily be thrown in contact with the parish school, and ought to be its painstaking and successful director.

Fifth. A better acquaintance with the social questions of the day, and a practical guidance as *to how to deal with men*.

It is astonishing how socialists and demagogues without one-tenth of the learning and culture of our priests, manage to get the ear of the men; and it is humiliating to confess that we are losing them. The sturdy sons of Ireland and Germany and Poland and other Catholic countries come to us with a rich inherited faith and we are letting them slip from our grasp every day. The Church accomplished the stupendous task of converting their forefathers from the gross superstitions and immoral practices of paganism, and we find it next to impossible to hold them in the faith.

Sixth. The recent encyclical of our Holy Father Pope Pius X on Modernism containing as it does such an authoritative *exposé* of our modern errors and pointing out at the same time their causes and the effective weapons and means of defense, would constitute, it seems to me, a handy guidebook for professor and seminarian, to accompany the study of the various branches of ecclesiastical science. The same might be said of the decree "*Lamentabili*," containing the enumeration of errors touching especially the Holy Scriptures, for the study of that important subject.

"If the professors in our seminaries would take up this course of action," says a writer in the November number of the Eccles. Review, p. 511, "there would necessarily arise a sort of unity of sentiment, expressed in pulpit and writing, helpful in correcting the evils of which the encyclical and every right-minded Christian justly complain as poisoning the intellectual and moral atmosphere of our schools. What is done in the seminaries, might be done in a modified way, in our catechetical schools, in the reading circles of our young men and women who aim at true

progress illumined by the teaching of the Church of Christ, the *Lux mundi in æternum.*"

Lastly. I think that a series of lectures on practical topics, given in the seminaries by various competent and experienced pastors, would be of no mean benefit.

DISCIPLINE.

More necessary even than science and knowledge in a priest is holiness. The priest must be a man of God. "*Tu vero, O homo Dei,*" thus St. Paul addresses his beloved disciple Timothy. A priest must strive after perfection. "*Estote ergo perfecti, sicut et pater vester coelestis perfectus est.*" St. Math., V., 48. As the seminary must train the young levite in science, so it must likewise train him in the spiritual life. This subject of spiritual discipline in our seminaries is but seldom touched upon, probably for the reason that it is taken for granted. I am willing to do as much, yet I feel constrained to make a bare mention of three points of practical importance.

In the first place the priest should be preëminently a man of prayer. Meditation is one of the daily routine exercises of every seminary, yet no less an authority than Father Keatinge says: "I am free to confess that never in my twelve years of college life, nor since, have I received any practical instruction how to make a meditation. It never seemed to occur to anybody to take me by the hand and teach me how to fulfill this duty, by all accounts of such moment." *The Priest, His Character and Work*, page 40.

Does a similar condition of affairs in some of our seminaries perhaps explain why meditation so quickly drops out of the life of a goodly number of priests?

The priest in the second place should be humble. Our Lord constantly inculcated this virtue upon His apostles by His word and His example. "*Qui major inter vos, fiat sicut minor.*" "*Exemplum dedi vobis.*" "*Non veni ministrari sed ministrare.*"

Do our seminaries succeed in thoroughly grounding the young levites in this virtue? Is there not a wide-spread complaint about the pride and untractableness of the young priest just coming from the seminary?

Do we never witness strife, contention, rivalry and speculation for the so-called better places? Pastors often complain of their assistants as being afflicted with "megalo-cephia," commonly termed the "swelled head." Of course there is another side to the picture. A pastor who once remarked that he knew of *nothing worse* than to get an assistant, was furnished with the ready reply by one of that class, that there was just *one thing worse*, to wit, to be an assistant. Growth in humility in the one and growth in charity in the other, would probably bring about good results. Lastly, the seminary should train the young levite in the spirit of obedience. Many a bishop might tell how lightly the solemn word "*promitto*" seems to touch the lives of some young priests. Where lies the fault?

The seminary from the view-point of a parish priest is now before you. As far as I am concerned, this paper was a labor of love and if in offering the same for your consideration I should have succeeded in helping even a little to promote this grand and glorious work, I shall feel amply repaid. I close as I began with the motto: "*Spes messis in semine.*"

THE SEMINARY FROM THE VIEW-POINT OF A PARISH PRIEST

VERY REV. JOSEPH A. SHEE.

The ties which bind together the seminary and the parochial clergy are many and strong. The very purpose of the seminary's existence is the preparation of candidates for the labors of the ministry. Its aim is to add to the diocesan clergy, priests thoroughly equipped for their vocation, both in knowledge and in character; priests with their hearts in their work, guided by a sense of duty, and formed to a holy life.

From the seminary halls, the young man looks forward with eager eyes to the field of his chosen vocation; after his departure thence, his superiors and teachers watch his progress in the work of the ministry, and regard his labors and their fruit as the crowning result of their own endeavors in his behalf. The priest,

in the midst of his labors for souls, looks back to the seminary as his Alma Mater, as the tender nursing mother of his priestly life and aspirations. If he loves his vocation, he cannot but love and revere the seminary where his vocation was developed and he was trained for his priestly career.

Moreover, the parish priest sees in the seminary the hope of the future. He knows that from it will come forth the priestly hands that will minister with him to his flock; and upon the efficiency of the seminary training, depends the value of their assistance to him in his labors. While his years are speeding on, and another generation is growing up, with its new traits and characteristics its hopes and failings, he is anxious to see his Alma Mater meeting the exigencies of the time, and preparing the young levites for the new conditions; so that the Church, ever ancient but ever new, may keep her hold on the hearts of the people. How intimately bound up, then, in hearty sympathy and in effective coöperation, should be the seminary faculty and the priests in the ministry. The faculty, in forming plans for seminary work, will give due weight to the opinions of the parochial clergy who are in touch with the people and the needs of the ministry; and pastors will see the need and advantage of upholding the prestige and influence of the seminary.

The priest in the ministry, used to contact with actual conditions more than with theories, takes a practical view of seminary life. His views will have much in common with the professor's, but he will lay stress upon those elements of training which will make the young priest fit more harmoniously into his new environment of parish life, and give him greater ease and facility in his work. By experience the priest estimates the value of the training he himself has received. He understands what were his own deficiencies in entering upon his work, and what he needed to supply by his own efforts. He sees wherein he failed, and what would have saved him from failure.

A pastor of souls, first of all, comes to realize that real success, in the true sense of the word, depends primarily upon having his heart in his work. I do not use the word zeal to characterize that quality, because, when we are very busy, we are apt to think

we are zealous. Without having his heart in his work, any amount of theological lore, of mental acuteness, of oratorical powers, and of pleasing address, will not carry him very far in his chief purpose of saving souls. All these gifts may make of him a professional man of good standing, competent and respected; but it will not make him another Christ, or a worthy dispenser of the mysteries of God. Perhaps we are coming to look at these duties in the cool calculating spirit of the professional man, looking to be well equipped for his life work, energetic, and ambitious of success—but less filled with the spirit of zeal and charity, in a word, with less heart in what we are doing. Maybe it is the spirit of the day. Father Faber says the tendencies of the age are reflected in the Church, and even her ministers are not exempt from the influence. False standards of conduct are formed upon that spirit, and are followed like any tradition, good or bad. The priest in the ministry does not like to see the young aspirant to the ministry begin life with such a standard. The spirit of the times will affect him soon enough. We look to the seminary to point out to the seminarian the incorrect traditions which worldliness is helping to establish, to point out the danger which contact with the world and material business is apt to create. We expect the seminarian to come forth, not formed on false traditions simply because they are in vogue, to descend gradually to lower depths of worldliness. We would like to see him less of the layman and more of the priest. We would like to see him, as he is, intelligent, energetic, correct in morals; but besides all this, we wish to see him throw into his work, his heart warmed by the apostolic spirit.

The sense of duty, of living up to his responsibility in the care of souls, must dominate the priest's life. The best form and expression of that responsibility is St. Paul's "All things to all men that I might gain all." *Then* it carries with it a *generous* spirit of sacrifice, where the priest himself, his time, his tastes, his pleasures, all yield to the opportunity of doing good. But in its essential form, the sense of duty must be relied upon for even an honest fulfillment of his duties. If the seminarian comes to his charge with the love of pleasure natural to the layman, with

an inclination to lay aside the tasks that interfere with his amusements and pleasures, his sense of duty will have a struggle in its exercise every hour of the day. Everything else, at times, must yield to the call of duty. All this means many a disappointment in pleasant company missed, in pleasures lost. To make the young priest equal to his burden, not a simple resolution in the retreat for ordination will fortify him, but he must have formed in his character some beginning of self-restraint, self-denial, self-sacrifice, call it what you will, but a quality anyhow, that will make the call of duty sound louder than the voice of pleasure. That call will often lead him away from the haunts which his tastes would seek, to the rooms of the poor and unfortunate, to the company of the lowly and uninteresting; but he will learn to esteem the love of the poor above the popularity which is so attractive to the tyro. He will learn to look upon the parish as a field of earnest effort from the start, not as a place of self-exploitation.

In these days when the young people of our country, breathing the air of liberty, are inclined to claim a large measure of independence, and when authority is not held in the same reverence as of old, the spirit of reverence and reasonable obedience needs to form a feature of the priestly character, that his relation with those placed over him may remain the traditional Catholic one. Having learned to obey and follow, he himself will be fitted one day to lead and command. The fact that there is a contrary current setting against this reverence and obedience, means that special care may well be employed to inculcate the motives which prompt these priestly virtues. The keeping of his promise of obedience and reverence, made on the day of ordination, will then become a ready acquiescence in the guidance of his superiors.

No doubt the ecclesiastical spirit is made up of many priestly virtues, but if the seminary gives us priests whose hearts are in their work, in whom the sense of duty is supreme, whose reverence is instinctive, the work of the ministry will be fruitful in their hands.

From his practical view-point, the priest in the ministry would like to see the knowledge and training imparted in the seminary course made more practical, so that the student would be more proximately prepared for his active ministry of souls. Much has been done since the olden day to bring the branches of study more nearly in touch with his actual work, but something still remains to be done. We all wonder, at times, and think how strange it is, with the labor spent by professor and student, that the young priest is so awkward in his public ceremonies, instead of being outwardly as well as inwardly in keeping with the solemn dignity of the offices in which he takes part. We wonder, too, that we have to learn over again in a practical way so many things that we knew, or thought we knew, in the various branches of sacred knowledge. How strange, too, that, with all the training of college and seminary, an ordinary sermon should be so terrible a drain upon the nerves of the young preacher, to say nothing of other people's nerves. How glad we would be sometimes, to exchange some of the knowledge we tried to acquire about the authenticity of the various books of Holy Scripture, for a deeper insight into the rich treasure of revealed truth given therein. In reflecting upon these things, one is apt to question, not the need of these branches of study, but whether they are put in the form best suited for actual use. However, practical training, it would seem, comes not simply from the manner in which knowledge is imparted in the lecture hall, but from the point of view and state of mind of the student who receives it. The more the student can be brought to look at his studies, and his spiritual exercises as well, from the point of view that will be natural to him when occupied with the work of the ministry, the more efficient his preparation will be. No professor can put him in possession of all that he needs to acquire for that purpose; but enough can be done in the seminary, in directing his thoughts and views, to make him, in vacation time, more than a mere pleasure seeker, a thoughtful student of the people and their thoughts, hopes, and feelings, their aspirations, their standards, and their needs. His practical knowledge will advance at least so far as to form a setting for his theoretical classroom knowledge. It will save

him much time afterwards spent in learning over again in a practical way the theoretical knowledge he has acquired. An equal amount of spiritual good may inure to him likewise by making his seminary exercises of meditation, etc., have a more practical bearing on his future life, and at the same time, have more similarity to what his spiritual life afterwards should be.

The priest in this country must be a leader among men. He cannot remain a mere expounder of doctrine, or a purely spiritual guide, no matter how exalted that office is considered to be, no matter what a tax upon his time and energies it may impose. He must be in sympathy with all the rightful aims and hopes of his people, and not unfrequently he is called upon to be a leader in the attainment of these purposes. All this requires an accurate, if not extensive, knowledge of the principles by which social and economic questions are solved. If he forms his opinions upon the comments of newspaper or magazine, without a deeper insight into the problems of labor, its rights and duties, of collectivism, socialism, and other questions, he may be able to converse intelligently upon these topics, but he will not be sure enough of his ground to represent the position of the Church on these subjects. Every priest coming from the seminary should be well grounded in these principles. Few may be called upon to be expert sociologists, but the great body of the clergy must keep in touch with the people, who, with conscious democratic freedom, are getting ready to solve the problems that beset them.

Another point might be made about the priest as a business man. *Nolens volens*, he will have to be one; and how ill equipped at ordination are most of us to assume the responsibility. Many do not know the most elementary things about business life and forms. Without touching upon the danger to the interests intrusted to him, a thought not unworthy of attention, I believe that actual life, breaking in upon the young priest often before he has served an apprenticeship under more experienced priests brings to him a personal danger. He becomes so engrossed with business matters, that he comes to look upon them as too important a factor in his life. If the seminarian were a little better prepared for his business duties and were impressed with the

thought that business is a part, but only an incidental part, of the American priest's labors, there might be less temptation to drop his spiritual exercises when taking up business affairs.

In spiritual training, the seminary differs from the novitiate of the religious order. The future priest is in the seminary, not to learn to lead permanently a seminarian's life, but to come into so close a contact with things spiritual, that he will learn there how he may be in the world but not of it—the great lesson he is to practice afterwards. But the priest needs to have his character trained as completely as anyone. In no state of life will his defects be so observable or afford so much embarrassment to himself, as in the life of a priest among his people. Little roughnesses of character should be smoothed off, sensitiveness be overcome, self-restraint be learned. Without these, he will be less courteous than the business man with whom he has to deal, less of a gentleman than many of the flock whose example he is. In the seminary he is to acquire a taste for spiritual things, and to form the habit of fulfilling essential spiritual duties that will be the mainstay of his own spiritual forces later, and the source of all the good that his ministry will accomplish. Vocal prayer and meditation, self-examination, and intimate converse with Christ in the Blessed Sacrament, should be regarded, not so much seminary exercises, as a lasting inward consecration of his life, to be made, if ever, before the sacred unction of the priesthood consecrates him outwardly to the service of his Master.

Occasionally we hear it said that much is lost during the vacation months of the spirit the seminary desires to impart to the levite. In a six years' course of philosophical and theological studies, fifteen months are spent away from seminary influence. This time, it is true, is a good test of the fitness and perseverance of the candidates for holy orders. Some see so much loss, instead of gain, in this time, that arrangements are made in some places, even in our own country, to have the students under the influence of the seminary during the vacation months. Under our present plan might not much of the loss be eliminated, if both pastor and student could be impressed with the idea, that during these months the pastor takes the place, in some degree, of the

spiritual guides in the seminary? This would seem to be the hope of the Third Plenary Council of Baltimore (No. 177). At the beginning of vacation, the Council prescribes that the student shall place himself under the direction and care of the pastor. On returning to the seminary, the student is to bring a letter from his pastor, in which the seminarian's moral conduct, his manner of living, his frequentation of the sacraments, his attendance at the sacred offices, and his dress, are reported upon by his pastor.

The student's view of the world after ordination and the commencement of his priestly career, will depend in great measure upon his conduct and associations in vacation. If vacation brings a reversal of the spirit he has learned in the seminary, so, likely, will it be when seminary restraints are permanently laid aside, and the young priest goes to carve out his future life.

The seminary can help to establish the desired relationship between pastor and seminarian, by instructing the latter, on his return home, to offer himself as a helper to his pastor. Without intruding upon the pastor's use of his own time, let him seek advice and experience such as his pastor is able and willing to bestow. If the pastor's manner of dealing with his student is friendly enough to invite confidence, but not so familiar as to lessen reverence, he can influence the young man very much. If, then, some encouragement and direction in the five points enumerated above be given, and a conscientious report be made to the seminary at the student's return, pastor and seminary will be working hand in hand to strengthen the student's vocation, and make him better prepared to meet the requirements of his priestly career.

DISCUSSION.

MOST REV. HENRY MOELLER, D. D.: My dear friends, I did not expect to be called upon this morning to say anything. I came here simply to listen to the papers, and I am very sorry that I was not here in time to hear all of the first paper read by Mgr. Schrembs. But judging from the part I heard I have no hesitation in saying that it was a very good paper. I beg to refer to the following points upon which Father Shee dwelt. Parish priests ought to sustain the influence of the faculty of the seminary. The parish priest certainly knows how much depends upon the work that

is done in the seminary, and this good work is neutralized by criticisms that are passed on the professors or on some of the work that is done in the seminary. The rector of a seminary and the professors are willing to take advice from the parish priests. It is not proper, however, that they openly criticise the seminaries; but if anything is amiss, they should inform the rector or the bishop of the diocese and if the difficulty can be remedied, it will be done.

We are living in an age when persons have little regard, little respect for those who are in authority. And it is very much to be regretted that some of the young men that come out of the seminary are imbued with this spirit of the age—want of obedience and respect towards authority. On the day of their ordination they promise obedience, but often the words they say do not come from the heart. A few weeks or months have elapsed, and their lack of obedience towards authority is but too evident. Father Shee spoke of the priest's spirit of self-sacrifice. Some of our young priests say their mass in the morning, read their office, and do what other little duties they have to do, and the rest of the day is spent in pleasure. They scarcely think of preparing a sermon for Sunday, or of doing other useful and necessary work. But if young men are willing to make sacrifices, then they will not spend their time in seeking pleasures, but in spending themselves for God and the salvation of souls.

It is necessary that our students should know something about bookkeeping. They should be instructed in the seminary in this matter in order that they may keep accurate account of the finances of the church.

RT. REV. C. P. MAES, D. D.: The paper we have listened to is a very striking one. It is a pleasure to see a man so thorough a priest as not to be afraid to tell the truth. Several matters have been touched upon, and I have had occasion to speak upon them at one of the meetings which have already been held by this department. There are two points to which I would like to call attention. First of all, let us be practical. I think we should have a course of bookkeeping one month before ordination. This would be sufficient to give the student a knowledge of the ordinary journal and ledger, and that is all that is necessary in keeping the books of a church. The second point is vacation. We have spoken of the desire to instill into our seminarians the spirit of study. If you succeed in doing that you are going to provide for vacation time. Olden times were different from ours. The young man went home from the seminary and his first visit was to the pastor. The pastor was so interested in him that he gave the young man something to do that would keep him busy for two or three days a week and prevent him from devoting his time entirely to pleasure. But it was done with such fatherly love, that the young man loved his pastor, and did the work most willingly. To-day resident priests do not pay as much attention to them. Hence the duty of seminaries to give them something to do.

Our young men who wish to become priests are good, and bright; they desire to do right when they go to the seminary. But they do not seem to be acquainted with the spiritual life, and if I were to put my finger on the great defect in the training of many seminaries, I would point to the absence of a course of ascetical theology. Even meditation, though they have become accustomed to it in the seminary and keep it up for some months, is given up. Why? I bring this to your attention, though with all appreciation of what the men of the seminary are doing. We know what it is to be in the ministry, and we know what it is to teach.

No one appreciates more deeply the hard work of our Seminary Professors than do the Bishops. They literally sacrifice everything to give the best of their heads and hearts to the young men they prepare for the priesthood. I thank them for their work, for the self-sacrifice they so generously practice, and assure them that they will always find with me a hearty response to their efforts in behalf of better studies, better discipline and greater zeal in the candidates for the sacred ministry.

REV. P. C. YORKE, D. D.: There is one thought that has come to my mind here this morning, the same thought that possessed my mind at San Francisco after the fire. It is that we are apt to forget the vast amount of foundations that are necessary before superstructure can be erected. Till I walked around the ruined city, I never knew there was so much underground work. And I am inclined to think that sometimes when we consider our mission work we forget all about the underground work which makes the overground work possible. Perhaps we are asking too much from the directors of the seminary. We are expecting them to be the builders and finishers of the overground work as well as the establishers of what is underground. Of course it would be a very good thing if all that has been recommended and spoken of could be put into the seminary; but, consider all you have in the seminary. Consider the many courses you must take, and I don't see how we can get all this in without dropping something else more important or fundamental. You cannot equip a man in the seminary with all ready-made answers to the difficulties of socialism and other modern erroneous systems of thought. I think what we want more than ever in this country and at this time is a good, sound grasp of philosophical and theological principles. If the seminarian is not able to apply these principles when he comes out, all his kindergarten training in various branches of knowledge will be useless.

I would say just one thing more, and it is this: I think if our seminaries would give more attention to the English Bible it would be a very good thing. If we were taught more to read the Bible we would be able to preach the word of God more effectively.

REV. C. S. KEMPER, D. D.: I wish to express my desire that something be done for the cultivation of vocal abilities and preaching. I believe very little is done for it. It is remarked that very many young priests, after

their long course in the seminary feel it a dreadful strain upon their nerves to stand before the humblest audience. I think this might be overcome by giving more attention to the training of pulpit oratory. We all have a little stage fright, and many of us, in spite of our long preparatory studies, are afraid to get before any audience. There should be some training in the seminary to aid the students to overcome this. The teacher of elocution in our seminaries should not only teach how to avoid the most palpable faults in voice and gesture, but also how to train the voice God has given them, poor though it may be. It is not merely that we want our priests to be able to say something somehow, but we should teach them to use the voice that God has given them to go forth to the world and preach His word at least agreeably. As I understand it, the seminarians should be trained to know how to talk on their feet, and as long as that is not done we may have very learned and pious priests, but we will not have the preachers we ought to have.

VERY REV. P. J. CONROY, C. M.: Without wishing to controvert any statements that have been made, I would like to say a word for the young priests. Often what appears in them to be insubordination or too great a spirit of independence or self-assertiveness, is in reality inexperience, a lack of knowledge or of tact. I have sometimes heard complaints of this kind against young priests whom I had known to be docile and humble but a short time before in the seminary; when I told these young men what was said about them, and heard their statement of the case, I could see there was no ill-will or pride on their part, but only lack of experience and knowledge. I found them just as ready to listen to advice or correction as they were in the seminary.

REV. F. H. GAVISK: I feel that there is a lack of training in Scripture in the seminary. I have felt the lack of this knowledge. It seems to me that the reading and study of the Scripture should be made an essential part of the *spiritual* training of the seminarian. The critical study of the Bible is well enough, but we know that ordinarily it is the least attractive of the courses in the seminary, for the reason that exegesis is above the head of the seminarian in his first years. It would be better if the candidate for the seminary, while he is in the college or the petite seminary, be made more familiar with the Bible by daily readings and simple explanations; he would cultivate a love for the Scripture and would be better prepared for the intricate explanations of the texts by the seminary professor. A knowledge of the Bible, and not merely of certain portions or texts, is essential for preaching; observe how effectively some of our public men use the Scriptures in their public addresses; the charm of Cardinal Gibbons' sermons is in the frequent use of scriptural phraseology.

As to the necessity of elocution lessons for the seminarian I am not sure; but there ought to be some attention paid to the manner of reading an-

nouncements, the epistle and-gospel of the Sunday and the public prayers in the vernacular, which are very often said without distinctness.

It seems to me also that the seminary gives too little attention to certain external things in the training of the seminarian. There is often found in the young priest an awkwardness of manner in the public functions of the Church and a carelessness regarding appearance in the ceremonies. I believe that if we are to speak of the "well-equipped" seminarian he should be drilled in every function he may be called upon to perform as a priest—how to adjust his alb, how to wear his surplice properly, how to read the burial office, and the-ritual for the administration of the sacraments in an intelligent manner. These things may be mere externals, but, when we consider that a large part of the public work of the priest is in these externals, we know that they can be made an occasion of edification, just as we know that the disregard of them is often a disedification.

CHAIRMAN: There is a little business before the members of the Seminary Department proper which we have to transact, and I think the time is more than past for this meeting. The members of the department proper will kindly remain for the transaction of this business.

(After the business was finished, remarks were made by various members present.)

REV. WALTER STEHLE, O. S. B.: It is a pity the seminary did not have a chance to state its side of the question before the visiting clergy. The difficulties of seminary education were entirely overlooked. There are deficiencies in our training; some of them can be remedied and others cannot. The material we get is not taken into account. We cannot make saints and scholars out of all our students. We cannot even get them all to do such a simple thing as to read out the Scriptures as they ought to be read. Many of the criticisms were unjust. I wish we had time to reply.

CHAIRMAN: True, yet I like to hear the criticisms of others even when they are not just, or are based on an incomplete view of the situation. It is good to have frank talking and to know the real mind of people. We may learn something; it will do us some good and won't do us any harm.

VERY REV. J. F. FENLON: I wonder if the product of our seminaries is deteriorating, if our young men deserve all the hard things that are said against them. Some deserve them without question; but I confess when I look at a crowd of fine young fellows in the seminary or think of most young priests whom I know, I wonder if they deserve to be put below the level of many older men. The old have always found fault with the young and always will; perhaps there is more ground at present for their criticism than there is usually. Seminary studies have changed greatly during the

past fifteen years; though the young men may not know more than their elders or possess their knowledge as thoroughly, still they have studied some great questions that the older do not know. This difference in intellectual training cannot help causing a little friction; and the young men have not the respect for the intellectual opinions of their elders which age feels entitled to and often carry this lack of respect into matters in which the experience of older men should make the younger look up to them. I suppose a great deal of this is to be expected at present, though it is a bad thing and we should fight against it in the seminary as much as possible.

REV. ANDREW BAUER, O. S. B.: The sad experiences of insubordination, etc., which are complained of, are by no means to be laid upon the seminaries exclusively. I need not go into detail to explain some other causes. We all recognize the excellence of the papers read and of many of their suggestions; but I think we feel, too, that it has been our earnest endeavor to remedy defects along these very lines. On the other hand, I think many of the defects in our young men are due, not to their seminary education, but to their vacations and their association, as seminarians with the priests *in cura*. As a rule, they treat the students either with too great familiarity or too distant a manner. If the priests knew how to be kind to them without being too familiar, and edified them by their good example and their respect for the priestly and ascetical spirit we try to teach them, our young men would be much better and the work of the seminary would be much easier. We cannot influence them directly during vacation; pastors can, but we know that too often the vacation does not help a seminarian's piety.

REV. JAMES HOOVER, C. M.: The seminaries were pretty sweepingly criticised, I thought. I do not pretend that our seminaries are perfect, yet I feel that very much of the criticism is unjust. It may be—I do not know—that it is justified in the case of some one seminary or more than one; but I am sure, Fathers, that you all feel as I do that to apply these criticisms to our seminaries in general, as the words seemed to imply, is altogether beyond justice and truth. Very likely the reverend speakers, in their zeal for the excellence of the priesthood, were simply gathering together the various defects they have noticed here and there among the younger clergy and warning us that such men should not be allowed to go into the ministry with the seminary's approval, but without meaning that they represent the ordinary young priest from the seminary.

Well, whatever was meant, the seminaries, as a rule, as far as my knowledge extends, do strive to teach the things for which they have been criticised as not teaching. What seminary does not try to train the students to habits of piety and religion? What seminary does not hold up before the student a lofty ideal of the priesthood? Or does not teach

the method of making a meditation? Or does not train the students in ceremonies and show them, if necessary, how to put on a surplice? Or does not warn them against saying Mass too quickly and irreverently? What seminary does not insist on reading the Bible? Or has not a course in homiletics and does not give training in preaching? We do not teach English grammar or bookkeeping; their place is in the school or college. But most seminaries, I believe, keep up the study of English literature.

Our young men are trained in all these things, but of course it is true that all do not profit by them all equally well. No training takes effect on all. But the defects of young priests are mostly in spite of their seminary training, not on account of it. Many things for which the seminary is blamed are largely due to conditions in the ministry. Take, for instance, the matter of study. Our young priests are not often hard students—neither are our old priests; but this is largely owing to the work of the ministry and to the lack of incentive and of encouragement from higher authorities. Again, our young priests are blamed for lack of manliness, of initiative. Yet how often does it happen that the spirit of initiative is crushed out of them by those who should promote it? Let the blame be placed where it belongs, though there is room for improvement in the seminaries, too, and I agree with very much of that which was said in the two papers. They were full of knowledge and sound sense, expressed in a very fine spirit.

CHAIRMAN: Rev. Fathers, we have to close now for the general meeting and adjourn till we meet next year. All of us, I am sure, feel that this meeting has been very interesting and very profitable. We are grateful to the writers of the two papers we heard to-day, which showed great care and thought and suggestiveness. Much ought to be helpful to us. No seminary is perfect; each has its weak point or points. Many things have been said here this morning which we know, but which it is well to hear said and which may spur us on to the best.

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THE CATHOLIC EDUCATIONAL ASSOCIATION

OFFICERS FOR THE YEAR 1909-1910

GENERAL OFFICERS AND GENERAL EXECUTIVE BOARD

Honorary President—His Eminence, James Cardinal Gibbons, Baltimore, Md.

President General—Very Rev. T. J. Shahan, D. D., Washington, D. C.

Vice-Presidents General—Very Rev. James A. Burns, C. S. C., Washington, D. C.; Rev. W. J. Shanley, LL.D., Danbury, Conn.; Very Rev. H. T. Drumgoole, LL.D., Philadelphia, Pa.

Secretary General—Rev. Francis W. Howard, LL.D., Columbus, O.

Treasurer General—Rev. Francis T. Moran, D. D., Cleveland, O.

Very Rev. F. P. Havey, S. S., D. D., Boston, Mass.

Very Rev. E. R. Dyer, S. S., D. D., Baltimore, Md.

Very Rev. Walter Stehle, O. S. B., Beatty, Pa.

Rev. Charles B. Moulinier, S. J., Milwaukee, Wis.

Very Rev. M. A. Hehr, C. S. Sp., LL.D., Pittsburg, Pa.

Very Rev. D. J. Flynn, LL.D., Emmitsburg, Md.

Rev. P. R. McDevitt, Philadelphia, Pa.

Very Rev. J. A. Connolly, V. G., St. Louis, Mo.

Brother John A. Waldron, S. M., Clayton, Mo.

OFFICERS OF THE DEPARTMENTS

COLLEGE DEPARTMENT.

President—Rev. Charles B. Moulinier, S. J., Milwaukee, Wis.

Vice-President—Very Rev. L. A. Delurey, O. S. A., Villanova, Pa.

Secretary—Very Rev. D. M. Gorman, LL.D., Dubuque, Ia.

Members of General Executive Board—Very Rev. M. A. Hehr, C. S. Sp., LL.D., Pittsburg, Pa.; Very Rev. D. J. Flynn, LL.D., Emmitsburg, Md.

Rev. E. L. Carey, C. M., Brooklyn, N. Y.

Rev. John A. Van Heertum, O. Pr., West DePere, Wis.

Very Rev. Vincent Huber, O. S. B., Beatty, Pa.

Very Rev. Aug. Siefert, C. PP. S., Collegeville, Ind.

Very Rev. J. P. O'Mahoney, C. S. V., Bourbonnais, Ill.

Very Rev. B. P. O'Reilly, S. M.

Rev. M. Schumacher, C. S. C., Notre Dame, Ind.

Rev. Patrick O'Brien, A. M., St. Paul, Minn.

Brother Maurice, F. S. C.

Brother Norbert, Xav.

Latin Section

Committee—Very Rev. J. F. Green, O. S. A., Chicago, Ill., Chairman; Rev. Alcuin Deutsch, O. S. B., Collegeville, Minn.; Rev. Patrick O'Brien, A. M., St. Paul, Minn.

Science Section

Committee—Rev. D. J. McHugh, C. M., Chairman, De Paul University, Chicago; Rev. Anthony Boclan, C. R., St. Stanislaus College, Chicago; Rev. C. P. O'Neill, O. S. A., St. Rita's College, Chicago; Rev. C. J. Anderson, O. C. C., St. Cyril's, Chicago; Rev. Paul Muehlmann, S. J., St. Ignatius', Chicago; Brother Ligouri, F. S. C., De La Salle Institute, Chicago.

History Section

Committee—Rev. John O'Hara, S. J., Philadelphia, Pa., Chairman; Rev. William F. Hughes, D. D., New York, N. Y.; Rev. Francis J. Purtell, Philadelphia, Pa.

Modern Languages and Greek Section

Committee—Very Rev. M. F. McAuliffe, Chairman, St. Thomas Seminary, Hartford, Conn.;
Rev. J. F. Tuscher, Secretary, St. Charles College, Ellicott City, Md.

Philosophy Section

Rev. Charles B. Macksey, S. J., New York, N. Y., Chairman of Committee.

PARISH SCHOOL DEPARTMENT

President—Rev. P. R. McDevitt, Philadelphia, Pa.

Vice-Presidents—Rev. Joseph F. Smith, New York; Rev. A. E. Lafontaine, Ft. Wayne
Ind.; Rev. O. B. Auer, Cincinnati, O.

Secretary—Rev. F. W. Howard, Columbus, O.

Members of General Executive Board—Very Rev. J. A. Connolly, V. G.; Brother John A
Waldron, S. M.

Rev. Thomas Devlin, LL.D., Pittsburg, Pa.

Rev. George A. Lyons, Boston, Mass.

Rev. M. F. Gibbons, Attica, N. Y.

Brother Eliphus Victor, New York, N. Y.

Brother Angelus, Xav., Baltimore, Md.

Superintendents' Section

Very Rev. J. A. Connolly, V. G., St. Louis, Mo., Chairman.

Secretary—Rev. R. W. Brown, Grand Rapids, Mich.

Deaf-Mute Section

Rev. F. A. Moeller, S. J., Chicago, Ill., Chairman.

Vice-President—Rev. P. M. Whelan, Ambler, Pa.

Secretary—Rev. S. Klopfer, St. Francis, Wis.

SEMINARY DEPARTMENT

President—Very Rev. F. P. Havey, S. S., D. D., Boston, Mass.

Vice-President—Very Rev. E. J. Walsh, C. M., D. D., Niagara University, N. Y.

Secretary—Rev. George V. Leahy, Boston, Mass.

Members of General Executive Board—Very Rev. E. R. Dyer, S. S., D. D.; Very Rev.
Walter Stehle, O. S. B.

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education, in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

CONSTITUTION.**ARTICLE IV****OFFICERS**

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting, wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V**THE PRESIDENT GENERAL**

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by, and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI**THE VICE-PRESIDENTS GENERAL**

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be selected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and the Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meeting of the Association which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the meetings of the Association.

CONSTITUTION.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decisions shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X**MEMBERSHIP**

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. The payment of annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI**MEETINGS**

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII**AMENDMENTS**

SECTION 1. This Constitution may be amended by two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII**BY-LAWS**

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum which shall not be less than one-third of its body.

INTRODUCTION

THE SIXTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION OF THE UNITED STATES was held at Boston, Mass., on Monday, Tuesday, Wednesday and Thursday, July 12, 13, 14, 15, 1909. The meeting surpassed expectations and although the distance to be traveled was great for many of the delegates, the registration was the largest of any of the conventions held by the organization. Representatives from all parts of the United States and from the Provinces of Canada were present, and the convention was honored by the expression of the personal interest of the Holy Father conveyed through his Grace, the Most Rev. Archbishop of Boston.

During the past year there has been a gratifying increase in the membership, the work of the departments has developed, new sections have been formed and the Association has shown evidence of strength and growth in all its activities. The programs prepared for the departments and sections were faithfully carried out, and the present volume is an evidence of the great amount of work that was done at the annual meeting.

The Association has for the principal object of its consideration the present state of education in our country, and the best means of promoting the efficiency of our educational system. The existing state of education in our country is a problem that requires serious study. Secular educators are not satisfied with prevailing conditions and they call loudly for a greater degree of coordination and system in the various departments of educational work. Catholic educators must, to a certain extent, adapt their work to the conditions that are found in the various localities. They have found that our own great problem is one of coordination, and the pressing need is that of establishing more systematic relations in our various grades of educational work. The annual meetings of the Association give our educators a comprehensive

view of the educational field and enable them to offer suggestions towards outlining an educational policy that will best conserve the interests which the Church has in education in America.

The good that can be done by the annual conferences of Catholic educators is now apparent. Those who attend are always deeply interested. The existence of the Association depends on the good will and interest of the members, and though it has an unofficial character it has been a means of bringing Catholic educational interests into harmony of action. The annual meetings tend to increase the efficiency of our educational institutions, they give our educators new inspiration and enthusiasm and they give encouragement to Catholic people who are supporting the work of education.

The Boston meeting of the Association will have a far-reaching importance, and it gave a new impetus and a new interest to the work of the Christian education of youth in the United States.

MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C.,

MONDAY, OCTOBER 12, 1908.

The meeting of the Executive Board was called to order by the President General at the Catholic University of America, Washington, D. C., on Monday, October 12, 1908, at 2:30 p. m. The following members were present: Rt. Rev. D. J. O'Connell, D. D.; Very Rev. P. J. Conroy, C. M.; Very Rev. J. A. Burns, C. S. C.; Rev. W. J. Shanley; Rev. F. W. Howard; Rev. Francis T. Moran; Very Rev. J. A. Fenlon, S. S., D. D., representing Very Rev. E. R. Dyer, S. S., D. D.; Very Rev. W. Stehle, O. S. B.; Rev. T. C. O'Reilly, D. D.; Rev. C. B. Moulinier, S. J.; Very Rev. M. A. Hehir, C. S. Sp.; Rev. P. R. McDevitt.

The minutes of the previous meeting were read and approved. The report of the Secretary General was called for. He reported that the papers for the annual report were all in and that the printer was preparing the book for publication. He stated that the effort to obtain verbatim reports of the discussions had never been satisfactory, and as the annual volume was growing larger every year, it might be well to print only the discussions that were prepared, or at least rewritten by those taking part. A systematic effort is now made to increase the membership in every diocese. A circular is sent to every priest and school principal once in a year.

After discussion of the matter of taking stenographic report, it was moved and seconded that a report of proceedings and discussions be taken, but the selection of portions to be printed be left to the Secretary General, and the Secretaries of the Departments. Carried.

The Treasurer General made a report of receipts and expenditures to date.

The president of the College Department stated that Catholic colleges for women would be admitted to the College Department

on payment of the usual fee. He stated that his action was subject to the approval of his Department.

The report of the Publication Committee was received. The report stated that copies of Bulletins Nos. 3 and 4 had been sent to all priests of the United States. It was the sense of the Board that such bulletins should be sent out for the general interests of Catholic education, and that the publication and circulation of the bulletins would continue as long as means permitted.

It was moved and seconded that a High School or Academic Department be formed in the Association, and that the membership fee be fixed at \$5.00. The president of the College Department stated that his Department had instructed him to say that the College Department would accept any decision the Board might see fit to make on this question, and that he was in favor of the formation of the new department. It was suggested that the College Department form a High School Section. After discussion of the various phases of the subject the motion was withdrawn for the present, with the consent of the second, and it was decided to await the report of the special committee on high schools appointed at the last meeting.

The chairman of the Committee on Incorporation reported progress, and stated that it had been deemed best not to take any step in the matter until some necessity should call for it.

The discussion on program followed.

The letter from the secretary of His Grace, Most Rev. William H. O'Connell, D. D., was read. The Secretary General was instructed to write to His Grace and thank him for the cordial interest and sympathy.

The secretary was directed to have suitable notice of the death of Rt. Rev. M. Tierney, D. D., inserted in the Bulletin.

At 5:30 p. m. a recess was taken until 8 p. m.

After the recess the members assembled, and the report of the Committee on High Schools was read by the chairman of the committee, Rev. F. W. Howard. The report recommended that a meeting of all interested in the high school be held in Boston, that the present committee be authorized to prepare a program for this meeting and that the decision of the Board on the ques-

tion of forming a high school department be deferred until the Boston meeting. The report was adopted, and the Committee on High Schools was continued and authorized to make suitable arrangements for the meeting.

The report of the Program Committee was received. It was deemed advisable to adhere to the general outline of the programs followed in the past. It was the opinion of the members that it would be well to have a reception of members of the Association on Monday, and to have a general public meeting on Thursday evening to close the sessions. The Committee on Program was directed to carry out the wishes of the Board expressed in the meeting, and was authorized to make any changes deemed necessary.

Rev. C. B. Moulinier moved that at the next general meeting of the Association a committee be appointed to draw up a paper on the conditions and needs of Catholic education, and the means of bringing about coordination, unification and strengthening of the different parts of our system, and to present the need of keeping our children in the system. The committee should present the thought and the hope that diocesan boards of education would be the result of the study and that such action would include representatives of all parts of our system.

After discussion, the motion was carried.

Topics for the general meetings were proposed and considered. It was agreed that the College Department should prepare the program for the second evening.

A bill for expense of stenographer for the meeting of the standing committee of the College Department was referred to the finance committee.

The Board adjourned to meet on Monday, July 5, at a time to be fixed by the Committee on Program.

BOSTON, MASS., July 12, 1909.

The meeting was called to order in the Lenox Hotel at 3 p. m. by the President General, Rt. Rev. D. J. O'Connell, D. D., and was opened with prayer. The following members were present:

Rt. Rev. D. J. O'Connell, D. D.; Very Rev. P. J. Conroy, C. M.; Very Rev. J. A. Burns, C. S. C.; Rev. W. J. Shanley, LL. D.; Rev. F. W. Howard, LL. D.; Rev. F. T. Moran, D. D.; Very Rev. E. R. Dyer, S. S., D. D.; Very Rev. Walter Stehle, O. S. B.; Rev. C. B. Moulinier, S. J.; Very Rev. M. A. Hehir, C. S. Sp.; Very Rev. D. J. Flynn, LL. D., Rev. P. R. McDevitt; Very Rev. J. A. Connolly, V. G.

The minutes of the previous meeting were read and approved.

The Secretary General presented the following report:

REPORT OF THE SECRETARY GENERAL TO THE EXECUTIVE BOARD

I beg to submit the following report for the year July 1, 1908, to June 30, 1909:

The growth of the Association during the past year has been satisfactory and its influence as a factor in our educational life is gradually extending. At the close of the fiscal year there were enrolled in the Association:

16 seminaries in the Seminary Department,

67 colleges in the College Department,

980 members and schools in the Parish School Department.

At the present time there is a spirit of unity and sympathy among our colleges, schools and seminaries. The institutions are brought into touch with each other through the medium of the Association. The general interests of Catholic education are promoted by the mutual acquaintance and the broader outlook that Catholic educators now have, and the Association will be a valuable means of conserving and propagating Catholic ideals, Catholic principles and Catholic traditions in the work of education.

It is to be hoped that the number of pastors enrolled in the Association will be greatly augmented during the coming year. The method of extending membership now followed seems to be the most suitable one, and the one that brings the best results. A circular is sent from the general office in the name of some priest of a diocese who acts as a secretary for the Association.

In August, 1908, twenty-four thousand copies of Father Fagan's paper on Educational Legislation were sent out. Three thousand copies of the annual report were distributed. In Feb-

ruary and May twenty-six hundred copies of the Bulletin were printed and distributed. Many circulars and documents were also sent out.

The receipts of this office appear in the annual report of the Treasurer General. No bills are contracted by the Secretary General unless authorized by the Finance Committee of the Board.

I have to express my sincere appreciation of the help and courtesy that I received on all sides in carrying out the wishes of the Executive Board in regard to the preparations for this meeting. I found nothing wanting, and Rt. Rev. Bishop Anderson, V. G., who was appointed by Most Rev. Archbishop O'Connell to take charge of the arrangements, gave personal attention to every detail.

I respectfully recommend that special efforts be made to interest the pastors in the work of the Association. One great benefit that may be derived from the annual conventions is the meeting of the college and seminary men with the pastors. The future of Catholic education depends very much on the interest of the pastors in the work, and it has been found that the Association can do very much to stimulate such an interest on their part.

F. W. HOWARD,
Secretary General.

The report of the Secretary General was accepted, and ordered to be placed on file.

The Treasurer General presented his printed report. An auditing committee consisting of Very Rev. E. R. Dyer, S. S., D. D., Very Rev. Walter Stehle, O. S. B., Very Rev. J. A. Connolly, V. G., was appointed to consider the report. The committee retired, and during the interim an informal discussion on means of raising additional revenue for the Association was held by the remaining members of the Board. The auditing committee appeared and presented the following report:

"The books and vouchers of the Treasurer General have been

examined and found to agree with the printed report and to be correct.

Signed,

"E. R. DYER,

"J. A. CONNOLLY, V. G.,

"WALTER STEHLE, O. S. B."

The report was accepted and the Treasurer General's report was approved.

It was moved and seconded that a sustaining membership with an annual fee of \$10.00 be created in the Association, and that high schools and academies be requested to pay an annual fee of \$5.00. The motion was carried. The Treasurer General was requested to make a report of the financial condition of the Association at the general meeting on Tuesday, July 13, and to explain the financial system which had been adopted. The report of the committee on High Schools presented by the chairman, Rev. F. W. Howard, was adopted.

The proposal made at the November meeting of the Executive Board to appoint a committee to prepare a paper on the present condition and needs of Catholic education was laid on the table. It was moved and seconded that the Executive Board recommend, at the general meeting on Tuesday, July 13, that the President General be empowered to appoint a Committee on Nominations and a Committee on Resolutions for the Association. The motion was carried. The meeting adjourned.

BOSTON, MASS., July 15, 1909.

The meeting was called to order by the First Vice President General, Very Rev. J. A. Burns, C. S. C., and opened with prayer.

The Secretary General announced that the following members had been elected to the Executive Board for the ensuing year: Very Rev. T. J. Shahan, D. D., Washington, D. C.; Very Rev. J. A. Burns, C. S. C., Washington, D. C.; Rev. W. J. Shanley, LL. D., Danbury, Conn.; Very Rev. H. T. Drumgoole, LL. D.; Rev. F. W. Howard, LL. D., Columbus, Ohio; Rev. F. T. Moran, D. D., Cleveland, Ohio; Very Rev. F. P. Havey, S. S., D. D., Boston, Mass.; Very Rev. E. R. Dyer, S. S., D. D., Baltimore, Md.; Very Rev. Walter Stehle, O. S. B., Beatty, Pa.; Rev. C. B.

Moulinier, S. J., Milwaukee, Wis.; Very Rev. M. A. Hehir, C. S. Sp., LL. D., Pittsburg, Pa.; Very Rev. D. J. Flynn, LL. D., Emmitsburg, Md.; Rev. P. R. McDevitt, Philadelphia, Pa.; Very Rev. J. A. Connolly, V. G., St. Louis, Mo.; Brother John A. Waldron, S. M., Clayton, Mo.

The following members were nominated for a Committee on Publication: Very Rev. Thomas J. Shahan, D. D., Very Rev. J. A. Burns, C. S. C., Very Rev. E. R. Dyer, S. S., D. D., Rev. F. W. Howard.

On motion, duly seconded, these members were elected.

The following were elected members of the Committee on Finance and Membership for the ensuing year: Very Rev. Thomas J. Shahan, D. D., Rev. Francis T. Moran, D. D., Very Rev. M. A. Hehir, C. S. Sp.

The following were elected members of the Committee on Program for the ensuing year: Very Rev. T. J. Shahan, D. D., Very Rev. D. J. Flynn, LL. D., Rev. F. W. Howard, LL. D.

The committees were authorized to exercise the same powers that were given to similar committees appointed after the meeting of the Cincinnati convention.

Rev. F. T. Moran and Very Rev. M. A. Hehir, of the Committee on Finance and Membership were authorized to transact all necessary business in the absence of the President General.

July 5, 6, 7, 1910, were the dates fixed for holding the seventh annual convention of the Association. An invitation to hold the next annual convention at Detroit was extended through Rev. E. A. Kelly on behalf of Rt. Rev. John S. Foley, D. D., Bishop of Detroit.

An invitation to hold the convention at Georgetown University was received. The Board decided to hold the annual meeting at Detroit, and the Secretary was directed to inform the Rt. Rev. Bishop of the acceptance of his kind invitation, and also to return the thanks of the Executive Board of the Association to the President of Georgetown University for his generous offer of hospitality.

It was moved and seconded that the matter of forming a new

High School or Academic Department be left in abeyance for the year. Carried.

It was moved and seconded that a committee of the Executive Board on High Schools, consisting of Rev. F. W. Howard, chairman, Very Rev. J. A. Burns, C. S. C., Rev. P. R. McDevitt, Rev. C. B. Moulinier, S. J., Very Rev. Walter Stehle, O. S. B., be authorized to continue its work, to add other members outside of the Executive Board to its number and to report as soon as possible. Carried.

A committee consisting of Very Rev. J. A. Burns, C. S. C., and Very Rev. D. J. Flynn, LL. D., was appointed to escort Rt. Rev. Bishop D. J. O'Connell to Jordan Hall for the public meeting.

November 10 was fixed as the date for the next meeting of the Executive Board. The meeting then adjourned.

F. W. HOWARD,

Secretary.

FINANCIAL REPORT

OF

The Catholic Educational Association

TREASURER GENERAL'S REPORT.

Cleveland, Ohio, July 1, 1909.

1908.	To Cash—	Receipts.	
July 1.	Balance on hand.....		\$ 161 31
July 6.	Received per Secretary General.....		34 00
July 9.	Received dues at Convention, Cincinnati.....		648 00
Aug. 3.	Received per Secretary General.....		187 00
Aug. 7.	Received per Secretary General.....		12 00
Aug. 31.	Received per Secretary General.....		106 10
Sept. 30.	Received per Secretary General.....		181 00
Oct. 8.	Received per Secretary General.....		101 10
Nov. 8.	Received per Secretary General.....		81 00
Dec. 8.	Received per Secretary General.....		22 10

1909.			
Jan. 6.	Received per Secretary General.....		126 10
Feb. 3.	Received per Secretary General.....		156 04
Feb. 27.	Received per Secretary General.....		121 00
March 31.	Received per Secretary General.....		52 68
May 1.	Received per Secretary General.....		308 10
June 5.	Received per Secretary General.....		516 25
June 7.	Received per Secretary General.....		124 21
June 21.	Received per Secretary General.....		600 00
June 30.	Received per Secretary General.....		245 81
Total cash received.....			\$3798 76

1908.	By Cash—	Expenditures.	
July 30.	Order No. 1.	Berlin Printing Co.:	
		5000 official programs.....	\$ 48 00
		800 booklets	26 00
		200 Supp. Reports—Mr. Mercier.....	17 50 \$ 88 50
July 30.	Order No. 2.	Columbus Printing Co.:	
		5/20 type circulars.....	1 50
		5/21 college circulars.....	1 50
		6/4 400 seminary circulars.....	2 50 5 50
July 30.	Order No. 3.	Central Ohio Paper Co.:	
		20,000-36 lb. 6½x9½ envelopes.....	25 87
July 30.	Order No. 4.	Postage	65 97
July 30.	Order No. 5.	Secretary's expenses to July 1, '08 (debt).....	370 00
July 30.	Order No. 6.	Expense—Secretary-General's Office	3 23
July 30.	Order No. 7.	Columbus Printing Co.:	
		1000 registration cards.....	2 25
Aug. 30.	Order No. 8.	Rev. F. W. Howard:	
		Secretary-General, services	100 00
Sept. 4.	Order No. 9.	Central Ohio Paper Co.:	
		Man. Cat. envelopes.....	25 87

Sept. 4.	Order No. 10.	Postage		\$1 18
Sept. 14.	Order No. 11.	Rev. F. W. Howard: Secretary-General, services		250 00
Oct. 1.	Order No. 12.	22,000 copies, Bulletin No. 4.....	250 00	
1909.		Envelopes and mail.....	18 75	268 75
Jan. 9.	Order No. 13.	Expressage:		
		To Fr. Conway, Washington, D. C., Nov. 17, '08.....	1 10	
		Daus Duplicator Co., Nov. 10, '08.....	45	
		Daus Duplicator, Dec. 18, '08.....	50	
		From Cincinnati, Ohio, Jan. 5, '09.....	75	
		To Washington, Jan. 6, '09.....	34	
		To Boston, Jan. 6, '09.....	34	
		To Cincinnati, Ohio, Jan. 6, '09.....	55	3 28
Jan. 9.	Order No. 14.	Postage:		
		Post-cards (100), Sept. 7, '08.....	1 00	
		100 5-cent stamps, Sept. 7, '08.....	5 00	
		121 2-cent stamps, Sept. 7, '08.....	2 03	
		Stamps, Sept. 15, '08.....	10 00	
		Stamps, Sept. 23, '08.....	2 25	
		Stamps, Sept. 30, '08.....	5 00	
		Stamps, Oct. 7, '08.....	5 00	
		4000 1-cent stamped envelopes, Oct. 15, '08.....	46 75	
		Stamps, Oct. 15, '08.....	10 00	
		20 10-cent stamps, Nov. 23, '08.....	2 00	
		Postage on Reports, Dec. 3, '08.....	23 93	
		Postage, Dec. 3, '08.....	5 00	
		Postage Deposit, Dec. 3, '08.....	10 00	128 55
Jan. 9.	Order No. 15.	Telegrams to:		
		Fr. Fenlon, Fr. Delurey, Fr. Swickerath.....	1 55	
		Cablegram to Holy Father, Oct. 22, '08.....	6 06	8 21
Jan. 9.	Order No. 16.	Expenses:		
		Pens, Aug. 1, '08.....	10	
		2000 letter-heads, C. E. A., Oct. 8, '08.....	6 00	
		Street car tickets, Nov. 14, '08.....	75	
		Ink, Nov. 24, '08.....	55	
		2500 clasp envelopes, Nov. 24, '08.....	18 86	
		Street car tickets, Dec. 18, '08.....	75	
		1000 envelopes, Dec. 18, '08.....	2 30	
		Stamping ink, Dec. 18, '08.....	25	
		Folders, Jan. 6, '09.....	1 58	30 24
Jan. 9.	Order No. 17.	Berlin Printing Co., 3000 Reports, 500 pages.....		653 55
Feb. 10.	Order No. 18.	Secretary General, services		250 00
Feb. 10.	Order No. 19.	Secretary General, services		250 00
May 8.	Order No. 20.	Postage		165 62
May 8.	Order No. 21.	Berlin Printing Co., 2000 copies Quarterly Bulletin.....		63 00
May 8.	Order No. 22.	M. H. Wiltzius, three Catholic Directories.....		4 23
May 8.	Order No. 23.	Columbus Printing Co.:		
		For printing typewriter circulars.....	20 80	
		5000 Buckeye Bond note heads—C. E. A.....	7 50	
		500 letter heads—C. E. A.....	2 25	
		5000 membership cards—C. E. A.....	5 00	35 55
May 8.	Order No. 24.	Columbus Printing Co.:		
		250 typewriter circulars—C. E. A.....		3 00
June 22.	Order No. 25.	Berlin Printing Co., 2000 copies Quarterly Bulletin....		72 50
June 26.	Order No. 26.	Secretary General, services		500 00
Total cash expended				3294 21

FINANCIAL REPORT.

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Summary.

July 1, 1908. Total receipts to date.....	\$5798 76
July 1, 1908. Bills paid as per orders and vouchers attached.....	3504 91
Cash on hand in treasury.....	\$ 2298 85

FRANCIS T. MORAN,

Treasurer General.

The following itemized statement shows the money that has been received by the Secretary General and turned over to the Treasurer General of the Association:

1908.		1908.	
July 1. Ven. Mother M. Thecla.....	\$2 00	July 14. Rev. E. Kelly	2 00
July 1. Sr. Mary Herman.....	2 00	July 14. Bro. Fr. Laehr, S. M.....	2 00
July 1. Sr. M. Alphonsa.....	2 00	July 14. Rev. E. C. Griffin, D. D.....	2 00
July 1. Sr. M. Celestine.....	2 00	July 14. Rev. P. R. McDewitt.....	2 00
July 1. Mother Cecilia.....	2 00	July 14. Mr. T. B. Lawler.....	2 00
July 1. Mother Alphonsa.....	2 00	July 14. Mr. D. T. Powers.....	2 00
July 1. Rev. J. J. Schneider.....	2 00	July 14. Mr. H. P. Conway.....	2 00
July 1. Rev. E. S. Fitzgerald.....	2 00	July 14. Rev. Wm. D. Hickey.....	2 00
July 1. Mr. G. W. Schmitt.....	2 00	July 14. Rt. Rev. L. S. Walsh, D. D.....	100 00
July 1. St. Mary's Academy.....	2 00	July 14. Rev. J. H. Muehlenbeck.....	2 00
July 1. Sr. M. Aquin, O. S. D.....	2 00	July 14. Rev. J. A. Ticken.....	2 00
July 1. Rev. Wm. McMullen.....	2 00	July 14. Mr. N. Joerns	2 00
July 1. Mr. F. K. Murphy.....	2 00	July 14. Sr. Marcelline	2 00
July 1. Sr. De Ricci.....	2 00	July 14. Bro. Bernard, S. M.....	2 00
July 1. St. Joseph's School.....	2 00	July 14. Rev. F. M. Lamping.....	2 00
July 1. Sr. M. Antonius, O. S. D.....	2 00	July 14. Mrs. G. W. Andrew.....	2 00
July 1. Rev. J. Kaster.....	4 00	July 14. Bro. Ambrose	2 00
July 1. Sr. Mary Antonine.....	2 00	July 14. Bro. Bernard, San Francisco.....	2 00
July 1. Sr. M. Philip.....	2 00	July 14. Rev. D. A. W. Schweitzer, C. PP. S.....	2 00
July 1. Rev. H. Stukenborg.....	2 00	July 14. Rev. F. Brugge.....	2 00
July 1. Benziger Bros.....	2 00	July 14. Bro. Angelus.....	2 00
July 1. Rev. J. S. LaBoule.....	2 00	July 14. Rev. I. M. Ahmann.....	2 00
July 1. St. Bede's College.....	20 00	July 14. Our Lady of Lourdes Academy.....	2 00
July 1. Rev. L. J. Kavanagh.....	2 00	July 14. Sr. M. Isabella	2 00
July 1. Mother Cecilia.....	2 00	July 14. Sr. Marietta	2 00
July 1. Rev. R. J. Connor.....	2 00	July 14. Sr. Constance	2 00
July 1. St. Gabriel's School.....	2 00	July 14. Mother M. Perpetua.....	5 00
July 1. Rev. P. J. Hynes.....	2 00	July 14. SS. of St. Francis, Cincinnati.....	2 00
July 1. Rev. J. J. Crowley.....	2 00	July 14. Aquinas Academy	2 00
July 1. Rev. J. F. Brunner.....	2 00	July 14. SS. of St. Francis, N. Alb., Ind.....	2 00
July 1. V. Rev. C. A. McDermott, V. F.....	4 00	July 14. St. Mary's Acad., Leavenworth.....	2 00
July 14. Rev. M. P. Kinkead.....	4 00	July 14. Sr. M. Pius, Toledo, O.....	2 00
July 14. Rev. H. A. Hukestein.....	2 00	July 14. Rev. H. Hillenmeyer.....	2 00
July 14. Rev. P. C. Yorke, D. D.....	2 00	July 14. Sr. M. F. Borgia, Milwaukee.....	2 00
July 14. Sr. Fidelis	2 00	July 14. Rev. F. L. Kerze.....	2 00
July 14. Bro. Felan	2 00	July 14. Rev. J. A. Ryan.....	2 00
July 14. Rev. J. Carroll	2 00	July 14. Rev. M. A. Hamburger.....	2 00
July 14. Rev. M. Mulvihill	2 00	July 14. Rt. Rev. Msgr. J. Schrembs.....	2 00
July 14. De Paul University.....	10 00	July 14. Rev. T. Rafter	2 00
July 14. Rev. Wm. Egan.....	2 00	July 14. Bro. H. Edward.....	2 00
July 14. Bro. Michael	2 00	July 14. Rev. A. Deutsch, O. S. B.....	2 00
July 14. Rev. J. A. Cumiskey.....	2 00	July 14. Rev. J. G. Stein.....	2 00
July 14. Rev. J. P. Lyden.....	2 00	July 14. Mr. Wm. Powell	2 00
July 14. Rev. B. P. O'Reilly.....	2 00	July 14. Rev. Andrew Bauer, O. S. B.....	2 00
July 14. St. Norbert's College, De Pere.....	10 00	July 14. Rev. M. Loney.....	2 00
July 14. Marist College, Atlanta, Ga.....	10 00	July 14. Rev. M. Leick	2 00
July 14. Rev. J. Denny.....	2 00	July 14. Rev. J. F. Smith.....	2 00
July 14. Rev. A. Hemmersbach.....	2 00	July 14. Rev. T. A. Thornton.....	2 00
July 14. Rev. S. Klopfer.....	2 00	July 14. Miss M. Walsh	2 00
July 14. Rev. F. A. Kehoe.....	2 00	July 14. Rev. A. A. Schuette, C. PP. S.....	2 00
July 14. Rev. Thos. F. Delaney.....	2 00	July 14. Sr. M. A. Burke.....	2 00
July 14. Bro. Bernard	2 00	July 14. Sr. M. Dosithea.....	2 00
July 14. Rev. T. J. Gibbons.....	2 00	July 14. SS. of St. Francis, Chicago.....	2 00
July 14. Rev. G. P. Jennings.....	2 00	July 14. SS. of St. Francis, Columbus.....	2 00
July 14. Rev. J. F. Quinn.....	2 00	July 14. SS. of St. Francis, Chicago.....	2 00
July 14. All Hallows College.....	10 00	July 14. SS. of St. Francis, Joliet, Ill.....	2 00
July 14. Rev. F. A. Moeller, S. J.....	2 00	July 14. St. Mary's Seminary	10 00
July 14. Bro. Jos. Schultz.....	2 00		

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July 14	St. Mary's of the Woods.....	2 00
July 14	Sr. M. Eusebia, S. S. N. D.....	2 00
July 14	Felician Srs., O. S. F., Detroit..	2 00
July 14	SS. St. Joseph, Springfield, Mass.	2 00
July 14	SS. of Notre Dame, Philadelphia	2 00
July 14	St. Joseph's Orphanage, Cincin.	2 00
July 14	Mr. J. W. Crosby.....	2 00
July 14	SS. of Charity, Greensburg, Pa..	2 00
July 14	Rev. J. Bussman.....	2 00
July 14	Mr. J. S. Curry.....	2 00
July 14	Mr. W. B. Kremer.....	2 00
July 14	Mr. J. Lehnhoff.....	2 00
July 14	Mr. A. M. Metz.....	2 00
July 14	Rev. T. Devlin.....	2 00
July 14	Rev. A. E. Lafontaine.....	2 00
July 14	Rt. Rev. H. J. Alerding, D. D.....	10 00
July 14	Rev. E. A. Kirby, D. D.....	2 00
July 14	Rev. T. Connell.....	2 00
July 14	Rev. J. J. Cunningham.....	2 00
July 14	Rev. B. Moeller.....	2 00
July 14	Rev. J. Moore.....	2 00
July 14	Rev. A. Dexter.....	2 00
July 14	Rev. M. Neville.....	2 00
July 14	St. Joseph's School, London, O..	2 00
July 14	Sr. Frances, Nashville, Tenn....	2 00
July 14	Sr. M. Joseph, San Rafael, Cal.	2 00
July 14	SS. of Mercy, Cincinnati.....	2 00
July 14	Sr. Mary, S. S. J.....	2 00
July 14	Sr. Seraphine, S. S. J.....	2 00
July 14	Mother M. Blanche.....	2 00
July 14	Sr. M. Agnes, Mt. St. Joseph, O.	2 00
July 14	Sr. Eveline.....	2 00
July 14	Rev. J. A. Schmitt.....	2 00
July 14	Sr. Philomena.....	2 00
July 14	Sr. Raymond.....	2 00
July 14	Sr. Hyacinth.....	2 00
July 14	Sr. Lioba.....	2 00
July 14	Sr. M. Seraphica, O. S. F.....	2 00
July 14	Rev. H. C. Wienker.....	2 00
July 14	Rev. T. E. Shields, LL. D.....	2 00
July 14	SS. of Charity, Harrison, O.....	2 00
July 14	Sr. Helena, Urbana, O.....	2 00
July 14	Blessed Sacrament School, Cin.	2 00
July 14	Mother Walburg, O. S. B.....	2 00
July 14	Holy Angels Academy.....	2 00
July 14	SS. of Charity, Findlay, O.....	2 00
July 14	SS. of St. Joseph, La Grange, Ill.	2 00
July 14	Bro. S. Labrunski, O. F. M.....	2 00
July 14	Sr. Clare of St. Joseph.....	2 00
July 14	Sr. Aloysius Angels, N. D.....	2 00
July 14	Rev. J. F. Schmidt.....	2 00
July 14	Sr. Susanna.....	2 00
July 14	Rev. G. J. Mayerhoefer.....	2 00
July 14	Manhattan College.....	10 00
July 14	Rev. F. H. Gavisk.....	2 00
July 14	Cathedral College, Chicago.....	10 00
July 14	Rev. P. J. McCormack.....	2 00
July 14	Rev. F. Kessing.....	2 00
July 14	St. Mary's School, Cincinnati...	2 00
July 14	Rev. E. A. Pace, D. D. (mem.)...	2 00
July 14	Rev. E. A. Pace, D. D. (dona.)...	8 00
July 14	Sr. Kostka.....	2 00
July 14	Sr. M. Sebastian.....	2 00
July 14	Sr. Fidelia.....	2 00
July 14	Mother M. Aquin.....	2 00
July 14	Sr. M. Morinus.....	2 00
July 14	Sr. M. Clare, Piqua, O.....	2 00
July 14	Sr. M. Agnella.....	2 00
July 14	Sr. M. Josepha, Lafayette, Ind..	2 00
July 14	Rev. J. J. Graham.....	2 00
July 14	SS. of Notre Dame, Covington..	2 00
July 14	SS. of Notre Dame, Bond Hill..	2 00
July 14	SS. of Notre Dame, Chillicothe.	2 00

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July 14	Rev. P. J. McCormick.....	2 00
July 14	Rev. J. O'Keefe.....	2 00
July 14	SS. of Loretto, Louisville, Ky...	2 00
July 14	Sr. M. Pauline, Xenia, O.....	2 00
July 14	Sr. Marie of the Sacred Heart..	2 00
July 14	Sr. M. Julia, O. S. F.....	2 00
July 14	SS. of Charity, Springer Inst....	2 00
July 14	Sr. M. Julia, Troy, N. Y. (dona.)	1 00
July 14	Sr. M. Julia, Troy, N. Y. (mem.)	2 00
July 14	SS. of St. Joseph, Troy, N. Y...	2 00
July 14	Mother Vicarius.....	2 00
July 14	Mother Olivia.....	2 00
July 14	Sr. M. Veronica.....	2 00
July 14	Rev. Wm. C. Welch.....	2 00
July 14	Mr. E. Ravenbyrne.....	2 00
July 14	Miss E. Moran.....	2 00
July 14	Sr. Angela, Trinidad, Colo.....	2 00
July 14	SS. of Providence, Mt. Healthy.	2 00
July 14	Sr. M. Ephemia.....	2 00
July 14	Rev. Father Filibert, O. F. M....	2 00
July 14	Sr. M. Regis.....	2 00
July 14	SS. of Charity, Norwood, O.....	2 00
July 14	Sr. Marie, S. N. D., Cincinnati.	2 00
July 14	Sr. Agnes Theresa, S. N. D.....	2 00
July 14	Sr. M. Josepha, St. Bernard, O.	2 00
July 14	Sr. M. John, San Antonio, Tex.	2 00
July 14	Miss O. St. Pierre.....	2 00
July 14	Dominican Srs., Wash. Co., Ky.	2 00
July 14	Sr. M. Adele.....	2 00
July 14	Sr. M. Joseph.....	2 00
July 14	Sr. M. Gabriel.....	2 00
July 14	Sr. Lucy Ignatia.....	2 00
July 14	Sr. J. Evangelista.....	2 00
July 14	Sr. Sacred Heart.....	2 00
July 14	Mother M. Alexia, O. M. C.....	2 00
July 14	Sr. Cecilia Aloyse, S. N. D.....	2 00
July 14	Sr. M. of the Holy Cross, O. S. A.	2 00
July 14	Sr. M. Margaret of the S. H.....	2 00
July 14	Mother M. Fidelis.....	2 00
July 14	Sr. M. Pauline, Knoxville.....	2 00
July 14	Mother M. Pacifica.....	2 00
July 14	Sr. M. Catherine, O. S. F.....	2 00
July 14	Bro. John Schrufer.....	2 00
July 14	SS. of St. Francis, Cincinnati...	2 00
July 14	Sr. Marie of the Angels, S. N. D.	2 00
July 14	Sr. M. Gonzaga.....	2 00
July 14	Sr. M. Josepha, Milwaukee.....	2 00
July 14	Sr. Aloysius.....	2 00
July 14	Sr. M. Angeline, C. PP. S.....	2 00
July 14	Sr. M. Victoria, C. PP. S.....	2 00
July 14	Sr. M. Berchmans.....	2 00
July 14	Sr. M. Celestine, O. S. F.....	2 00
July 14	Sr. Mary John, Portsmouth, O...	2 00
July 14	Sr. Justina.....	2 00
July 14	Sr. Maria Joseph.....	2 00
July 14	Mother St. Joseph.....	2 00
July 14	Sr. Iranaea.....	2 00
July 14	Mother Maria.....	2 00
July 14	Sr. Philippa, S. N. D.....	2 00
July 14	SS. of St. Agnes, Decatur, Ind.	2 00
July 14	SS. of St. Agnes, Fond du Lac.	2 00
July 14	Sr. M. Patricia, Little Rock...	2 00
July 14	Sr. M. Aveline, O. S. D.....	2 00
July 14	Sr. M. Yolanda, O. S. D.....	2 00
July 14	La Salette Academy.....	2 00
July 14	Rev. H. H. Rehtin.....	2 00
July 14	Rev. J. Cogan.....	2 00
July 14	Rev. H. G. Limbeck.....	2 00
July 14	Sr. M. Denysa.....	2 00
July 14	Sr. M. De Sales, O. S. F.....	2 00
July 14	Sr. M. Loretta, O. S. F., Cin...	2 00
July 14	St. Francis Assisi Convent.....	2 00
July 14	SS. of St. Francis Assisi.....	2 00

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July 14.	SS. of Notre Dame, Reading, O.	2 00
July 14.	Sr. Ann of St. Joseph, S. N. D.	2 00
July 14.	Sr. Aloysius of Angels, N. D.	2 00
July 14.	Sr. M. Cyril	2 00
July 14.	Mother M. Petra	2 00
July 14.	SS. of St. Francis, Aurora, Ind.	2 00
July 14.	Rev. T. F. Gregg	2 00
July 14.	SS. of Providence, Hamilton Co.	2 00
July 15.	SS. of Mercy, Chicago	2 00
July 15.	Rev. T. E. McGuigan	2 00
July 15.	Mother Superior, Milwaukee	2 00
July 15.	Mother Directress, Milwaukee	2 00
July 15.	Sr. Bonaventure	2 00
July 15.	Rev. A. Mergl	2 00
July 15.	Rev. J. B. E. Magnan	2 00
July 15.	Kenrick Seminary	20 00
July 15.	Rev. F. Williams	2 00
July 15.	Rev. R. J. Roche	2 00
July 15.	St. Fidelis College	10 00
July 15.	Holy Rosary School, Milwaukee	2 00
July 15.	Rev. M. Dolan	6 00
July 15.	SS. of Charity, Newton, Mass.	6 00
July 15.	Mother Matilda, Columbus, O.	2 00
July 15.	St. Lawrence Academy	2 00
July 15.	Directress of Novices, Milwaukee	2 00
July 15.	Rev. P. S. Gilmore	2 00
July 15.	Rev. J. F. Sund	2 00
July 15.	V. Rev. J. F. Schoenhoeft, D. D.	2 00
July 15.	St. Lawrence's School, Cincinnati	2 00
July 15.	Rev. J. A. Conlan	2 00
July 15.	SS. of Notre Dame, Hamilton	2 00
July 15.	SS. of Mercy, Philadelphia	6 00
July 15.	Rev. J. J. Quinn	2 00
July 15.	Rev. E. F. Gibbons	2 00
July 20.	Reports	2 00
July 20.	Report	1 00
July 21.	Rev. E. Drury	2 00
July 21.	Rev. J. A. Weigand	2 00
July 21.	Mother Seraphine, St. Louis	2 00
July 21.	Bro. Fr. Xavier	2 00
July 24.	Trinity College	10 00
July 25.	Advertising	25 00
July 27.	Stamps	10
July 27.	Bro. Emery	2 00
July 27.	Rev. H. Koenen	2 00
July 28.	SS. of Mercy, Big Rapids	2 00

Aug. 1.	Advertising	25 00
Aug. 3.	SS. of the Holy Name	2 00
Aug. 4.	SS. of Presentation, San Fran.	2 00
Aug. 4.	Sr. Mary Josephine, Milwaukee	2 00
Aug. 6.	Sr. M. Ignatius	2 00
Aug. 6.	SS. of Notre Dame, Waltham	2 00
Aug. 7.	SS. of St. Francis, Bennett, Pa.	4 00
Aug. 7.	Fordham University	10 00
Aug. 7.	St. John's Univer., Collegeville	10 00
Aug. 10.	Rev. J. F. Ryan	2 00
Aug. 12.	Rev. E. G. Dohan, O. S. A.	2 00
Aug. 12.	Ursuline Sisters, Iron Co., Mo.	2 00
Aug. 15.	Rev. T. J. Delanty	2 00
Aug. 17.	Mr. A. V. D. Watterson	2 00
Aug. 17.	New Subiaco College	10 00
Aug. 17.	Rev. J. J. Chartrand	2 00
Aug. 17.	Rev. J. P. Barron	2 00
Aug. 17.	St. Joseph's Academy, Guthrie	2 00
Aug. 17.	Report	1 00
Aug. 21.	Rev. J. J. Greaney	2 00
Aug. 21.	Rev. A. G. Dusold	2 00
Aug. 21.	Dominican Srs., San Jose, Cal.	4 00
Aug. 24.	J. F. Sheahan	2 00
Aug. 24.	Mr. J. Sprangers	2 00
Aug. 24.	Mr. H. Decelles	2 00
Aug. 25.	Sr. M. Amadeus	2 00

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Aug. 27.	Sr. M. Generose, O. M. C.	2 00
Aug. 28.	Rev. P. J. Gleason	2 00
Aug. 31.	SS. of Loretto, Edina, Mo.	2 00
Aug. 31.	SS. of Most Precious Blood	2 00
Aug. 31.	SS. of Notre Dame, Forney	2 00
Aug. 31.	Ven. Sr. Holda, C. P. S.	2 00
Aug. 31.	Bro. George Ebert	2 00

Sept. 1.	St. Louis College, San Antonio	10 00
Sept. 5.	Rev. E. Barry, S. J.	2 00
Sept. 8.	Rev. T. J. O'Brien	2 00
Sept. 10.	SS. of Charity, Dubuque, Ia.	2 00
Sept. 10.	Rev. J. Redeker	2 00
Sept. 14.	Rev. W. T. Deasey	2 00
Sept. 14.	Sr. M. Reginald	2 00
Sept. 17.	Rev. H. T. Henry	2 00
Sept. 17.	Rev. J. L. Poulin	2 00
Sept. 17.	SS. of St. Joseph, Buffalo	2 00
Sept. 17.	Rev. I. J. Wonderly	2 00
Sept. 17.	Report	1 00
Sept. 17.	Holy Family Convent, Alverno	2 60
Sept. 17.	Mother Evangelista, Milwaukee	2 00
Sept. 18.	Mr. J. H. Jones	2 00
Sept. 18.	Sr. M. Coleta, Dubuque, Ia.	2 00
Sept. 18.	Sr. M. Victorine, Chicago	2 00
Sept. 18.	Rev. E. A. Caldwell	2 00
Sept. 19.	SS. of Notre Dame, St. Louis	2 00
Sept. 19.	St. Mary's School, Greenville	2 00
Sept. 19.	Bro. Joseph Jehl, S. M.	2 00
Sept. 19.	Sr. M. de Sales	2 00
Sept. 21.	Rt. Rev. C. P. Maes, D. D.	5 00
Sept. 21.	Rev. J. F. O'Dwyer	2 00
Sept. 21.	Mr. J. J. Dreher	2 00
Sept. 22.	Rev. E. M. Hayes	2 00
Sept. 22.	Rt. Rev. R. Canevin, D. D.	25 00
Sept. 23.	Rt. Rev. G. A. Guertin, D. D.	10 00
Sept. 24.	Most Rev. J. J. Keane, D. D.	25 00
Sept. 24.	Most Rev. J. J. Glennon, D. D.	15 00
Sept. 24.	Most Rev. W. H. O'Connell, D. D.	10 00
Sept. 25.	Mother M. Camilla	2 00
Sept. 25.	Rt. Rev. J. P. Garrigan, D. D.	10 00
Sept. 25.	Sacred Heart Convent, Balti.	2 00
Sept. 25.	Sr. M. Leontine	2 00
Sept. 25.	Convent of St. Elizabeth	2 00
Sept. 25.	St. Bernard's Academy, N. Dak.	2 00
Sept. 25.	Holy Cross Convent, Brooklyn	2 00
Sept. 28.	Rt. Rev. T. J. Conaty, D. D.	10 00

Oct. 2.	Mother Superior, Chicago	2 00
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May 25.	St. Francis Seraph's College.	10 00
May 25.	St. Joseph's College.	10 00
May 25.	St. Xavier's College.	10 00
May 25.	Georgetown University	10 00
May 25.	Srs. of Mercy.	2 00
May 25.	Bro. Fr. Xavier.	2 00
May 26.	St. Thomas College.	10 00
May 26.	Boston College.	10 00
May 27.	Srs. of Christian Charity.	2 00
May 27.	Sr. M. Josephine, O. S. D.	2 00
May 27.	Creighton University	10 00
May 27.	Loyola College	10 00

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May 27.	Sr. M. Angela.....	2 00
May 28.	Rev. C. Wirtz.....	2 00
May 28.	Rev. J. J. Shaw.....	2 00
May 28.	Reports.....	2 00
May 28.	St. Joseph's Academy.....	2 00
May 28.	St. Charles College.....	10 00
May 28.	Immc. Conc. College.....	10 00
May 29.	St. Viator's College.....	10 00
May 29.	Mt. St. Joseph's College.....	10 00
May 29.	Rev. P. J. Hally.....	2 00
May 29.	Cheverus Centennial School.....	2 00
May 29.	St. Basil's College.....	10 00
May 29.	Corpus Christi College.....	10 00
May 29.	Rev. Florence Brugge.....	2 00
May 29.	Rev. Wm. C. Conway.....	2 00
May 29.	Rev. Robt. Mayer, C. PP. S.....	2 00
May 29.	Donation.....	4 00
May 31.	Mr. Wm. J. Pyne.....	2 00
May 31.	Rev. A. M. Leyden.....	2 00
May 31.	Catholic Univ. of America.....	10 00
May 31.	Rev. J. J. Cunningham.....	2 00
May 31.	Rev. J. T. Dougherty.....	2 00
May 31.	Srs. of Mercy.....	2 00
May 31.	Dominican Srs.....	2 00
May 31.	St. Mary's College.....	10 00
May 31.	Capuchin Fathers.....	2 00
May 31.	St. Peter's College.....	10 00
May 31.	Mr. H. P. Conway.....	2 00

1909.

June 8.	Mrs. E. B. Burke.....	2 00
June 8.	Holy Cross College.....	10 00
June 8.	Mr. A. Schmitt.....	2 00
June 4.	Sr. M. Dosithes.....	2 00
June 4.	Sr. M. Julia.....	2 00
June 4.	Mr. M. I. J. Griffin.....	2 00
June 4.	SS. de Notre Dame.....	2 00
June 4.	Sr. Paula.....	2 00
June 4.	SS. of Christian Charity.....	2 00
June 4.	St. Rose's Convent.....	4 00
June 4.	Rev. P. H. Durnin.....	2 00
June 4.	Rev. H. C. Hengell.....	2 00
June 4.	Rev. I. Wonderly.....	2 00
June 4.	Mother Cecilia.....	2 00
June 4.	St. Bernard's College.....	10 00
June 4.	SS. of Notre Dame, Reading, O.....	2 00
June 4.	Rev. J. Hummel.....	2 00
June 4.	Rev. J. M. Kasel.....	2 00
June 4.	Rev. J. J. Chartrand.....	2 00
June 4.	SS. of Charity, Findlay, O.....	2 00
June 4.	Rev. E. Barry, S. J.....	2 00
June 4.	Rev. J. J. Schneider.....	2 00
June 4.	Christian Brothers Academy.....	2 00
June 4.	Rev. E. J. Fitzgerald.....	2 00
June 4.	Trinity College.....	10 00
June 4.	Benziger Bros., Cincinnati, O.....	2 00
June 4.	Rev. T. V. Tobin.....	2 00
June 4.	Benziger Bros., New York.....	2 00
June 4.	Rev. M. A. Hamburser.....	2 00
June 4.	Rev. L. A. Tieman.....	6 00
June 4.	SS. of Visitation, Wheeling, W. Va.....	2 00
June 4.	Rev. G. A. Lyons.....	2 00
June 4.	Rev. D. A. Hayes.....	2 00
June 4.	Rev. F. Speidel, C. SS. R.....	2 00
June 4.	Sr. M. Dolores.....	2 00
June 4.	Sr. M. A. Burke.....	2 00
June 4.	Postage.....	10
June 5.	St. Joseph's Col., Dubuque, Ia.....	10 00
June 5.	Rev. J. Nash.....	4 00
June 5.	Rev. T. E. Shields.....	2 00
June 5.	Sr. Gertrude.....	2 00
June 5.	Sr. Lucy Ignatia.....	2 00
June 5.	Mr. N. Joerns.....	2 00
June 5.	Rev. C. S. Kemper, D. D.....	2 00
June 5.	Rev. H. Goebel.....	2 00
June 5.	Bro. J. H. Lowcamp.....	2 00
June 5.	Rev. F. X. Willmes.....	2 00
June 5.	SS. of N. Dame, Cincinnati, O.....	2 00
June 5.	Pittsburg College of H. G.....	10 00
June 5.	Rev. E. S. Fitzgerald.....	2 00
June 5.	Sr. Angela.....	2 00
June 5.	Sr. M. Pauline.....	2 00
June 5.	St. Agnes' Convent, New York.....	2 00
June 5.	Rev. J. Mies.....	2 00
June 5.	Detroit College.....	10 00
June 5.	Rev. P. J. Gleeson.....	2 00
June 5.	Mr. P. H. Cannon.....	4 00
June 5.	St. Ambrose College.....	10 00
June 5.	SS. of St. Agnes.....	2 00
June 5.	SS. of Precious Blood, St. Louis.....	2 00
June 5.	St. Joseph's Academy.....	2 00
June 5.	Rt. Rev. A. J. Teeling.....	4 00
June 5.	Sr. Romona.....	4 00
June 5.	Sr. M. Stanislaus.....	2 00
June 5.	Rev. Benno Schum, C. SS. R.....	2 00
June 7.	Holy Family Convent.....	2 00
June 7.	Aquinas Academy.....	2 00
June 7.	SS. of Notre Dame, N. Orleans.....	2 00
June 7.	Rev. J. B. Brock.....	2 00
June 7.	Rev. H. A. Hukestein.....	2 00
June 7.	Blessed Sacrament School, Cinti.....	2 00
June 7.	Mt. St. Joseph's Convent, Phila.....	2 00
June 7.	Rt. Rev. Msgr. Synnott, V. G.....	2 00

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June 7.	SS. of St. Francis, N. Alb., Ind.	2 00
June 7.	SS. of St. Agnes, Decatur, Ind.	2 00
June 7.	Rev. F. Williams.....	2 00
June 7.	Mr. F. K. Murphy.....	2 00
June 7.	Bro. Michael Donnelly, S. M.....	4 00
June 7.	SS. of Notre Dame, Chinchuba.....	2 00
June 7.	The Convent F. C. J.....	2 00
June 7.	St. Joseph's Orphanage, Cinti.....	2 00
June 7.	Rev. C. W. Currier, Ph. D.....	2 00
June 7.	Rev. M. Jaekles.....	2 00
June 7.	Sr. Raymonda.....	2 00
June 7.	Bro. Henry.....	2 00
June 7.	Mother Gen'l, Holy Cross Com.	2 00
June 7.	SS. of Loretto, Louisville, Ky..	2 00
June 8.	St. Joseph's Academy.....	2 00
June 8.	Rev. Wm. D. Hickey.....	2 00
June 8.	Rev. H. J. Ehr.....	2 00
June 8.	Rev. J. A. Sheil, O. P.....	2 00
June 8.	Sr. M. Aquin, O. S. D.....	2 00
June 8.	St. Joseph's Seminary.....	20 00
June 8.	Rev. J. A. Schmitt.....	2 00
June 8.	Sr. Henrica.....	2 00
June 8.	Sr. M. Richard.....	4 00
June 8.	Sr. M. Agnella.....	2 00
June 8.	Rev. J. Gallagher.....	2 00
June 8.	St. Charles Seminary.....	20 00
June 8.	La Salette Academy.....	2 00
June 8.	St. Thomas Seminary.....	20 00
June 8.	St. Raphael's Convent.....	2 00
June 8.	Mt. St. Mary's Seminary.....	20 00
June 9.	Rev. T. F. Delaney.....	2 00
June 9.	Sr. M. Veronica.....	2 00
June 9.	Mother Olivia.....	2 00
June 9.	Rev. Wm. Egan.....	2 00
June 9.	Niagara University.....	20 00
June 9.	Miss O. St. Pierre.....	2 00
June 9.	Rev. J. Leukert.....	2 00
June 9.	Rev. P. E. Dietz.....	2 00
June 9.	Rev. J. H. Holthaus.....	2 00
June 9.	SS. of Christ'n Charity, St. Louis	2 00
June 9.	Sr. M. Leocadia.....	2 00
June 9.	Rev. John Morrissey.....	4 00
June 9.	Mother M. Camilla.....	2 00
June 9.	Mother Superior, Chicago, Ill..	2 00
June 9.	Mother Vicarius.....	2 00
June 9.	Rev. E. J. Lynch.....	2 00
June 10.	Rev. S. Weisinger.....	2 00
June 10.	V. Rev. O. J. S. Hoog, V. G.....	2 00
June 10.	SS. of St. Francis, Cincinnati, O.	2 00
June 10.	St. Bonaventure's Seminary.....	20 00
June 10.	Rev. C. M. Hegerich.....	4 00
June 10.	Sr. M. Denysa.....	2 00
June 10.	St. Vincent's Seminary.....	20 00
June 10.	Sr. M. F. Borgia.....	2 00
June 10.	Directress of Novices, Mil., Wis.	2 00
June 10.	Mother Directress, Mil., Wis.....	2 00
June 10.	St. Benedict's College.....	10 00
June 10.	Mr. F. M. Bruce.....	2 00
June 10.	Mother Anselm.....	4 00
June 11.	The Josephinum.....	20 00
June 11.	Rev. P. L. Massicot.....	2 00
June 11.	Rev. E. Dahmus.....	2 00
June 11.	Rev. F. Valerius.....	2 00
June 11.	SS. of Notre Dame.....	2 00
June 11.	Sr. M. Borgia, S. N. D.....	2 00
June 11.	Sr. Aloyse Angels, N. D.....	2 00
June 11.	Sr. Clare of St. Joseph.....	2 00
June 11.	Sr. Cecilia Aloyse.....	2 00
June 11.	Sr. Susanna.....	2 00
June 11.	Sr. Marie.....	2 00
June 11.	Sr. Marie of the Angels.....	2 00
June 11.	Rev. R. J. Roche.....	2 00
June 11.	Rev. W. J. O'Callaghan.....	2 00

1909.

June 11.	Holy Rosary School, Mil., Wis.	2 00
June 11.	Sr. M. Genecrose, O. M. C.....	2 00
June 12.	Mr. J. H. Jones.....	2 00
June 12.	St. John's University.....	10 00
June 12.	SS. of St. Francis, Cincinnati, O.	2 00
June 12.	Rev. Wm. P. Gough.....	2 00
June 12.	Mother Mary, Philadelphia.....	2 00
June 12.	Rev. M. C. Donovan.....	2 00
June 12.	Sr. Ann of St. Joseph.....	2 00
June 12.	SS. of Presentation.....	2 00
June 14.	St. Mary's Academy.....	2 00
June 14.	St. John's Seminary.....	20 00
June 14.	Sr. De Ricci.....	2 00
June 14.	St. John's Eccl. Sem., Boston...	20 00
June 14.	Fordham University.....	10 00
June 14.	SS. of Notre Dame.....	2 00
June 14.	SS. of Mercy, Chicago.....	2 00
June 14.	Rev. M. M. Meara.....	2 00
June 15.	Rev. T. F. Coakley, D. D.....	2 00
June 15.	Sr. M. Regis.....	2 00
June 15.	Rev. J. E. Bobier.....	2 00
June 15.	Rev. J. Kaster.....	2 00
June 15.	SS. of St. Francis, St. Louis...	2 00
June 15.	Rev. C. T. Dolan.....	2 00
June 15.	Rev. Wm. F. Blaber.....	2 00
June 16.	Rev. Mother M. Teresa.....	2 00
June 16.	SS. of Providence, Newport.....	2 00
June 16.	Mother Maria.....	2 00
June 16.	St. Mary's School, Greenville, O.	2 00
June 16.	Rev. J. W. Power.....	2 00
June 17.	Sr. Aloysius of the Angels, N. D.	2 00
June 17.	Sr. Phillipa, S. N. D.....	2 00
June 17.	La Salle Academy.....	10 00
June 18.	St. Bernard's School.....	2 00
June 18.	Reports.....	4 00
June 18.	Postage.....	87
June 18.	Sr. M. Symphorosa.....	2 00
June 18.	SS. of St. Francis, Aurora, Ind.	2 00
June 18.	Rev. P. C. Yorke, D. D.....	2 00
June 18.	Sr. Fidelis.....	2 00
June 18.	Bro. Felan.....	2 00
June 18.	Sr. M. Wenceslaus.....	2 00
June 18.	Sr. M. Rose, O. M. C.....	2 00
June 18.	Sacred Heart Convent, Balt.....	2 00
June 18.	Rev. G. J. Lannert.....	2 00
June 18.	Sr. M. John.....	2 00
June 18.	Rev. T. J. Murphy.....	2 00
June 18.	Mother M. Borgia.....	2 00
June 18.	Rev. Wm. P. McQuaid.....	2 00
June 18.	Rev. Jos. Gallagher.....	2 00
June 18.	SS. of Charity, Dorch'r, Mass...	2 00
June 18.	SS. of Notre Dame, Boston.....	2 00
June 18.	SS. of Charity, Roxbury, Mass...	2 00
June 18.	Rev. O. P. Lacroix.....	2 00
June 18.	SS. of St. Dominic.....	2 00
June 18.	Bro. Frank Saver.....	2 00
June 19.	Rev. J. P. McGraw.....	2 00
June 19.	SS. of Loretto, Edina, Mo.....	2 00
June 19.	SS. of St. Francis, Joliet, Ill....	2 00
June 19.	SS. of St. Francis, Chicago, Ill.	2 00
June 19.	SS. of St. Francis, Chicago, Ill.	2 00
June 19.	SS. of St. Francis, Columbus, O.	2 00
June 19.	Motherhouse Our Lady of Prov.	2 00
June 19.	Sr. M. Seraphica.....	2 00
June 19.	Sr. M. Josepha, O. S. F.....	2 00
June 22.	Mr. J. P. Frantzen.....	2 00
June 22.	St. Thomas College, St. Paul.....	10 00
June 22.	Mr. E. L. Halliwell.....	2 00
June 22.	Sr. M. Celestine.....	2 00
June 22.	Sr. M. Margaret of the S. H.....	2 00
June 22.	De Paul University.....	10 00
June 22.	Rev. J. M. Thica.....	2 00

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June 22.	Mother Alphonsa	2 00
June 22.	Sr. Celestine	2 00
June 22.	Rev. A. D. Granger	2 00
June 22.	Rev. J. F. Corcoran	2 00
June 22.	Cash	10
June 22.	Mt. St. Mary's Seminary	20 00
June 22.	Notre Dame University	10 00
June 22.	Bro. Angelus	2 00
June 22.	Cash	10
June 22.	Rev. W. J. Rensmann	2 00
June 22.	Rev. P. J. Kane	2 00
June 22.	Rev. A. O'Reilly	2 00
June 22.	SS. of St. Francis, Toledo, O.	2 00
June 22.	SS. of St. Fr's, Bridgtown, Mo.	2 00
June 22.	Rev. J. M. Commers	2 00
June 22.	Mr. G. W. Schmitt	2 00
June 22.	Reports	5 00
June 22.	Postage	85
June 22.	Rev. F. A. Moeller, S. J.	2 00
June 22.	Sr. M. Reparata	2 00
June 22.	Sr. M. Serena	2 00
June 22.	Bro. Fr. Lachr	2 00

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June 22.	SS. of St. Joseph, LaGrange, Ill.	2 00
June 22.	Rev. J. P. Kearns	4 00
June 22.	Rev. G. X. Schmidt	2 00
June 22.	Mr. C. H. Schultz, A. M.	2 00
June 22.	Bro. H. Edward	2 00
June 22.	St. Procopius College	10 00
June 22.	Rev. A. V. Garthoeffner	2 00
June 22.	Mother M. John	2 00
June 22.	Sr. M. Gabriel	2 00
June 22.	Visitation Academy	2 00
June 22.	Rev. D. A. W. Schweitzer, C. PP. S.	2 00
June 22.	Mother M. Blanche	2 00
June 22.	Sr. Eveline	2 00
June 22.	Sr. M. Agnes	2 00
June 22.	Mother Emily	2 00
June 22.	Rev. Edwin Drury	2 00
June 22.	Rev. M. J. Gleason	2 00
Total receipts		\$3637 45
Remitted to Treasurer General		3637 45

GENERAL MEETINGS

PROCEEDINGS

BOSTON, MASS., July 13, 1909.

The sixth annual meeting of the Catholic Educational Association was held at Boston, Mass., on July 12, 13, 14, 15, 1909. Mass was celebrated at 9 a. m., Tuesday, July 13, in Holy Cross Cathedral, by Rt. Rev. Monsignor George J. Patterson, V. G. His Grace, Most Rev. W. H. O'Connell, D. D., assisted at the Mass, and Rt. Rev. D. J. O'Connell, D. D., was present in the sanctuary. A large congregation was present and after the Mass His Grace, Most Rev. W. H. O'Connell, D. D., delivered an address to the members of the Association.

ADDRESS OF MOST REV. W. H. O'CONNELL, D. D.

It gives me great pleasure to welcome to Boston the Catholic Educational Association for its sixth annual congress. Our great cities have, like the children of a large family, each its own distinguishing traits and characteristics, its own peculiar physiognomy, so to speak, its own geographical advantage and its own moral and mental make-up; and, just as in the case of man, art, cultivation and tradition in the course of time have much to do with both. Your purpose in coming to Boston is not, of course, merely to seek its beauty of seashore or a comfortable climate. Yet both are worthy of consideration for those who, after months of fatigue in the classroom, have a just right to rest and recreation.

Our city, with its suburbs and surroundings, its extensive seashore, its lovely parks, its glorious monuments of historical interest—all these will naturally contribute to your pleasure and interest during your all too brief sojourn among us. But we have something more to offer beside scenery and climate and monuments, beautiful and interesting as all these will be to you. I

think that it is generally agreed that the spécial distinguishing feature of Boston, as one of the numerous grown-up children of the American family of children, is its well-earned reputation for the love of educational interests. Men may differ as we do in our conception of what these interests are and ought to be, but I think all will agree that nowhere in all America is the cultivation of mind or pursuit of the intellectual life held in higher honor than in this Athens of America.

Nowhere in all this country are there so many institutions of high order and well-merited fame; nowhere else do so many thousands of American youth gather at the feet of learned masters for direction in the glorious path of learning; nowhere else is the general public spirit of the people so full of enthusiasm and applause for all those who are striving to add their mite to the great universal treasure-house of culture in the arts and sciences. Nowhere, I venture to say, on this account could you receive more kindly greeting or cordial welcome as men and women devoted to a noble calling, and nowhere, I am sure, could you find yourselves more at home, for the whole population of this commonwealth and city have nothing but the profoundest respect for the glorious title of teacher. And your coming to advance the cause of learning, to raise higher still the triumphant standard of Christian education, is hailed by all here as an omen of the best that Boston loves.

If this be true in general of all our people, it is doubly, trebly true of the people and priests of this great diocese, who have done so much in the past, who are doing miracles now—miracles of sacrifice and noblest zeal—for the progress of the cause in which you are the honored champions. You who know the difficulties to be overcome, the lack of material means, the former tepidity of interest; beholding to-day our prosperous scholastic conditions, our flourishing college, now at the birth of a new and glorious era of an enlarged usefulness under its energetic and devoted president; our numerous preparatory schools advancing steadily; our many academies for young women where is cradled all that is best in Christian womanhood; our ever-growing number of splendidly equipped parish schools; beholding, I say, all these signs and wonders, you must realize that this diocese, with

its priests, its magnificent corps of devoted religious and its strongly Catholic-minded faithful, stands in the very front rank of the vanguard of Christian education.

All this to you, whose holiest and best interests are bound up in what that word represents, will mean more than anything else I could say to you. Not merely the general public, all, as I have said, lovers of culture and refinement, welcome your coming and will watch with profound interest your doings here, but every Catholic father and mother offers you heartfelt greetings, as an augury of the success of the great plans which you have come here to deliberate and mature. For me, personally, no one more than myself feels how fraught with the hopes of great and good things for religion is your coming congress.

During the past year Boston has been alive with a high degree of activity to every cause which tends to spiritual advancement and progress. Her temples have resounded again and again with the bugle call to higher duties and loftier responsibilities. Her streets have re-echoed to the tread of thousands and thousands of noble Catholic men, with faces turned to the east, marching with high spirits toward the hopes of a glorious future for the Church. In this good old Puritan city the Catholic name has grown to be a power and strength, and thousands of her sons stand forth conspicuous in their devotion to all that is best in the religious life of a people.

The flame of faith never burned so brightly as it does to-day in the hearts of Boston's Catholic children. To-day there reigns throughout the diocese the highest and holiest enthusiasm for all the sacred interests of holy Church. And this present congress in the cause of Christian education, reaching out as it does to the very culminating point of intellectual and moral progress, will be, as it were, the very crown of the phenomenal activity of the last two years. So, in my own name and in the name of this vast diocese, I bid you welcome. But I have for you even nobler greeting—the Holy Father bade me to say to you that he watches with the keenest interest the outcome of your present meeting. Well informed as he is of all that you are laboring to accomplish, he sends you, through me, his paternal benediction.

Beholding the wreck and ruin which the false ideals of educa-

tion are bringing upon those nations who have debased and disfigured their once glorious ideals, and realizing as he does that the root of the whole malady is the pagan ideal animating society, he calls out to the whole world a warning—the warning of a Father solicitous for the welfare of his children. If the holy years of childhood are to be left without moral restraint or guidance, if youth and young manhood are to be cast out upon life without rule or compass, what inevitably must be the end of civilization and society?

By the Bishops of the Church here the holiest interests are entrusted to your keeping. Under the guidance of your Bishops, who are by right divine the teachers of their flocks, and have the grave responsibility of assisting you in your labors and directing you in your efforts, you must strive earnestly. On your part you must be faithful to them, for you are but helpers of the hierarchy in the feeding of the flock of Christ. Teaching is not a thing apart, as it were—a profession isolated from the general work of the Church. It is but one portion of that sacred ministry of the word, the teaching of which was first entrusted to the Apostles and after them to their successors, the Bishops of the Church, for all time. There is no disunion or dismemberment in the Church's ministrations. No man and no body of men stands apart in the Church's wonderful organization. There is coordination and subordination all along the line of the whole diocese, with all its varied activities, to the bishop, and of the bishop to the Holy See. In the last analysis, according to that wonderful system that runs through the whole Church, the episcopate is entirely responsible, and the episcopate, governed by those wise regulations which the wisdom of the Holy See has framed for its guidance, entrusts this particular share of its multiform labors to those who by vocation and training are best fitted for the task.

It is this union of all through the episcopate to the Holy See which constitutes the real strength of the Church's position in whatever work is undertaken in the name of the Church, whether it be the administration of the sacraments, the preaching of the word of God, the teaching and training of youth, or any other phase of spiritual ministration in the

ecclesiastical regime for the guidance of the mind toward truth and the forming of the will toward goodness.

Pius X, wise and practical as he has shown himself to be in every act of his wonderful pontificate, stands, as he must, for organization and unity, and his constant cry to all those offering their services and aid in every work—moral, intellectual, or social, is "Stand with your bishops; seek their counsel and direction and follow their guidance scrupulously."

Your work, if you hope to make it truly efficacious, stable, permanent and truly progressive, while at the same time, wisely conservative, must be no exception to the general system which controls and directs every activity in the whole Church all over the world. You must strive in this coming congress of yours, first and last for united effort under the Church's constituted authority. No work has succeeded for long without this, and the work of Christian education, all-important as it is, cannot be suffered to undergo hazard and risk. Union, harmony, alliance, organization—these must all be the watchwords of every session of your congress.

No amount of good will or zeal in other directions will bring the success which can come alone from unity. These are the sentiments I bring you from Rome, from all the great men of the Church, who watch with earnest solicitude our growth and progress here. With the blessing of the Holy Father upon your deliberations, with earnest good will on your part to work, not for a partial good, not for a local interest, but with heart, mind and soul for the strengthening and elevating of Christian education in this whole country, you cannot fail. And this congress can, if you will—and remember the responsibility is all your own, and the glorious opportunity also—be made an epoch-making congress in the whole history of Catholic education here.

With these words and sentiments of highest confidence and fullest encouragement, sanctified and confirmed by the blessing of the Vicar of Christ, your congress opens.

What a glorious opportunity awaits you here and now, for God and country! Outside the Church's pale men are grop-

ing in doubt and darkness for the great principles upon which all civilization and society rest. Where the light of faith has gone out there is naught but gloom and confusion. The very simplest and most fundamental truths are being questioned. The whole aspect of life is changing. Out of the darkness millions of hands are reaching out for something that is secure. Out of the babel of myriad voices, each crying its own panacea, arises only the dismal discord of a vain and purposeless philosophy. Amid all the splendor which prosperity and wealth show forth, there is a pathetic hollowness and shallowness which foretell great moral danger. The children are stretching forth their hands for bread and many a heartless scheme called education is offering them only a stone.

A generation has arisen which is famishing for the food which nourishes the whole man. It is cruel beyond words to behold the methods by which their tired-out brains are crammed fuller still with the dry and fruitless morsels which have not a drop of moisture, not an atom of nourishment for that in man which is his best and innermost self.

What is it to me that the planets are peopled, if I am starving here, and my planet has neither hope beyond the grave, nor consolation in moral anguish! What does it matter to me if by the wonderful wireless message my words are carried over oceans, if from my little bark, in which all that life holds for me is contained, I must toss unguided upon the boundless sea with no port into which I may safely and securely enter at last!

Is not all the meaning of science man's fuller happiness? And if the key to eternal happiness is lost, what boots it to be possessed of free entry to every place in every kingdom of the wide world?

What is education in the end but the preparation for life? And what is life? Here begins the confusion which ends in the destruction of the very primary principles of education. If life is but the passing chance of material happiness and sensual enjoyment, a materialistic philosophy will frame its base view of education upon that degraded foundation and

the schools will turn out monsters with neither mind nor soul.

If the conception of life be utilitarian, the schools will turn out money machines. If the scope of life be considered merely intellectual acumen the schools will develop clever criminals. All these views of life are radically or essentially false and, therefore, every system of education built upon them as a foundation is radically and essentially false. The truest philosophy the world has ever known, after all its investigations, its experiments, its reasonings and its deductions, has always finally knelt at the feet of religion for its final answer to the all-absorbing question—what is life? And religion the world over, under whatever name, in whatever guise, has ever been the only exponent of a sufficient answer to this question.

Here again, though all religions differ in their definiteness of response, they all agree in this that somehow, in some way, man is not meant for this world alone and that life in its fullest sense is more than mere thought or intellect or mind, and that that indefinable something which men call "soul," and which is more than mind, is at the very basis of each individual human being. But there is only One in all the world who has taught humanity what life really is—whence it comes and what its destiny is. Jesus Christ, the Way, the Truth and the Life, revealed to a world which had wandered into every realm of false philosophy and false belief, the only true conception of existence and destiny. To know, to love and to serve God, whatever our position, wherever we are, and whatever we do, this is the sublime and unique answer to all questioning humanity.

And His Church alone has held true to His answer. She loves every revelation of true science, because it reveals to her more clearly the knowledge of Him who is all truth. Firm as the pillar and ground of truth, she watches unmoved the vain speculations of idle dreamers who, to-day are famous and to-morrow are forgotten. She has sent forth her children, her apostles, her priests and her holy religious, into all lands to learn as well as to teach, and they have weeded out and sifted all that human learning and research have gathered, and have

woven into a solid and compact system those principles upon which the very best and noblest education must rest securely for all the ages to come.

Again and again restless minds, tired of the solemn grandeur of perennial principles, have rushed into novelties and experiments, but again and again they turned, tired of their vain search and have sat down at the feet of the Eternal Master. This country has had its share of fruitless experimentalists. The pendulum has swung far, almost to the point of escape, but let us look around us and take courage from the open and public declarations which to-day the men acknowledged to be the leaders of education here and about us have the honesty and sincerity, and let me add, the courage to proclaim. They are tired of mere experimentalism, and the parents and society at large are even more weary than they, and they are returning a wiser, if sadder, group of men from the fruitless search after the famous intellectual Eldorado, to the simple and solid principles of centuries ago, adopted and used by the Catholic Church; namely, that true learning and real education consist in the building up of the whole man, and in that upbuilding the structure of the moral edifice must have an infinite preponderance and care. So you, who come here together representing, as you do, the teaching-body of the Church in its scholastic branches, learned priests, members of the great religious orders, whose history is the history of education, stand firm in a fearless conservation with the eternal Mother of truth as your guide! While clinging tenaciously and rigidly to the wisdom which she has wrested from the ages, accept only that which is really an acquisition from what the present offers.

St. Benedict, St. Thomas, St. Ignatius, St. Joseph Calasancius, St. John de La Salle, the great founders and world-famed professors of the grand universities of Europe and the illustrious organizers and framers of common school education! What has a later world to offer that can compare with the learning, the wisdom, the sound judgment, and the magnificent devotion of these intellectual glories of the Church and humanity?

What other men in all the world have conferred such lasting good upon all society as these truly great educators? I am not arguing for a standstill attitude. I know the value of progress well, but I also know that not everything that calls itself progress is truly such, and that not infrequently the man who has mistaken his path is far wiser to turn back to the secure road rather than lose himself irretrievably and to no purpose in the growing entanglement which leads to nowhere. I am firmly convinced that in some instances we have been rather inclined toward the influence of experimentalism, of which the atmosphere all about us is full, and that we have been too sensitive of being considered old-fashioned.

Let us stop and seriously ponder what have these new fashions produced. By their fruits you shall know them, and what are the fruits? Formerly universities turned out men of solid learning with minds solidly based upon sound principles, with a real knowledge of the best literature of the age and with what is even of more value, a profound and habitual love of study. What they knew they knew well, and their knowledge, if not embracing every ephemeral theory, was thoroughly broad and comprehensive. Their minds were fitted for whatever specialty they afterward chose to pursue. Their culture was as it were, pyramidal, with the foundation broad and secure of both mind and character, and upon this foundation they laid a superstructure of refinement and cultivation which pointed ever upwards as it rose. The classics were household friends. They thought as well as read, and they could write something well worth the reading. There was a dignity accompanying their learning which gave them nobility of thought as well as refinement of manner.

What have we now in place of this? The foundations are abbreviated and curtailed until indeed so little is left of them that whatever is afterward built upon them, no matter how high it may reach, is in perpetual danger of tottering. Modern educators are in perpetual labor in their endeavors to invert the pyramid, with the manifest result that each successive stratum added only makes the structure more feeble, and what is still worse, the pyramid is pointing downward. It is time

to invert the process and return to the normal methods. There is such an attempt at futile general culture that solid training is being overlooked, with the result that instead of a compact, well-constituted organism of knowledge, moral as well as mental, there is a spreading out of a thin veneer over so large a surface that it takes but a short time and little wear to penetrate through the thickest part of it. It is principles, principles, principles, the foundation stones of life, which are needed to-day. And the mere glow of satisfaction which comes on the day of graduation is soon dissipated in the rough-and-tumble of life unless those principles of the moral and intellectual order are laid so deep and strong that even if for a moment they are slightly disturbed they can never be really moved or shaken.

And now let me come to my conclusion with this word, the expression of a sentiment of complete and well-warranted conviction. It is a word for more religion than even now we are getting in our common school and college training. Woe to us all, if whatever else we do, we are lacking in this! If, untrue to our stand, we are carried away by a vain ambition to run after purely secular standards, we shall utterly and absolutely fail in everything, for the very purpose of our existence will be lost.

The children, the young men, and the young women, who to-day fill our schools, academies, colleges and universities, are delivered into our hands for one special and distinctive purpose, that their souls and hearts and minds be instructed, trained and formed upon the mold of Catholic faith and Catholic principles. No school or college can shift this responsibility. The children of to-day will be the Catholic men of to-morrow. They will have to face a world cold in indifference and even frigid in infidelity. The devotions of their childhood will do much to keep them untainted, but in the fierce battle, which the natural and merely human and humanitarian is now waging against everything supernatural and divine, nothing but profound and intimate knowledge of the foundations upon which their faith rests, the divine authority of the Church and the main and salient points in their

Church's history can save them from the ubiquitous perils which more than anyone else, the professional man and the man in public life must inevitably face. More and not less instruction in religion is the demand of the hour.

And it will be your glory if in this congress of your Association, something is done to insure, especially in the colleges, a more serious, more interesting, and more solid course of instruction, framed for the college curriculum. Even as a matter of mere intellectual training, nothing could commend itself more, but over and above and beyond that, I repeat, it is the very reason of your existence.

And now I have only to wish you Godspeed in your work, a work than which none is more noble. Unite in the firmest union with one another; and all with those whose duty it is to watch over and guide and direct the welfare of the Church and the progress of the faith in this country. Under their direction stand firm to the old landmarks and accept the best only which is new. Go forward courageously with your eye fixed upon the star of faith set and immovable in the heavens.

Train up minds and hearts to the knowledge and service of God. Send forth from your schools men and women knowing well what they know. Give to the Church and to the State what both have a right to expect from you, faithful hearts grounded fixedly in Catholic faith and devotion, and citizens, who, next to God, will love their country so well that to serve it faithfully and loyally will be to them the greatest of earthly honors.

At the conclusion of his address, His Grace gave the blessing of the Holy Father to all who were present.

FIRST GENERAL SESSION

TUESDAY, JULY 13, 11 A. M.

The first general session was called to order at 11 a. m. in the college hall of Boston College, by the President General of the Association, Rt. Rev. D. J. O'Connell, D. D. After prayer had been said, the President General addressed the members.

ADDRESS OF RT. REV. D. J. O'CONNELL, D. D.

Members of the Catholic Educational Association:

Your work awaits you and it would be out of place for me to detain you with many words. There is not anything of importance to add, nor can I add anything to the dignity and wisdom of the word spoken by His Grace the Archbishop of Boston this morning in his inspiring address to the members of this Association.

But I cannot refrain from saying how happy we all are to meet again after the separation of a year, and to meet here in this hospitable, this cultured, this Catholic city of Boston. We Catholic educators are no longer strangers to each other. We look forward with eager anticipations to these annual conventions, and I feel that with the experience of our past conventions to help us and with the preparations that have been made this year we shall look back on this as our greatest convention.

I am sure it will be a pleasure to you to hear of the progress of this Association since our splendid meeting in Cincinnati. Our membership has been doubled, and new lines of active work have been developed in conformity with the purpose of our organization. It is universally admitted, I believe, that an Association of this kind is necessary for us. Through its operation we have a more satisfactory, a more secure knowledge of our conditions, and we have become better acquainted with the strong and the weak points of our educational system. Although we have many and divergent interests we have become one through our devotion to Catholic education. We plant our feet firmly on the unity of Catholic principle that underlies our work.

In the early days the work of this society was of a general order, but now we perceive that the time has come for us to take a closer view of each and every question. The great problem of secondary education is before us, and we must bring into harmonious relations and into systematic adjustment the various departments of our educational activity. Each department lives not to itself alone, but must consider its relations to the other parts of our system; and if we are to maintain our position of influence in American life and if we are to be faithful to the mission given to

us we must give special attention to the need of Catholic higher education.

I felt inspired, as we all did, by the words of His Grace this morning, and I thought he accorded an importance and dignity to this Association that had never before received such an open and authoritative recognition. I did not exaggerate when, some years ago in one of these conventions, I stated that a national meeting of Catholic educators was second in importance only to a Plenary Council.

His Grace this morning pointed out how this Association, responsible to the hierarchy and the Holy See and directed by them is an invaluable aid in carrying on the great mission of the Church of Jesus Christ. And I am sure that a deeper feeling of responsibility came to every Catholic educator as he listened to those words of the Archbishop.

How pleased we were to hear from His Grace of the deep personal interest that the Holy Father himself has expressed in the work of the convention that has now assembled in this city. At every convention the first thought of your Board has been to send our loving greetings to our Holy Father, and to ask his blessing, and in every convention we have been encouraged by receiving his loving apostolic benediction.

With a feeling of deep responsibility and with feelings of great encouragement, we now enter upon the practical work of this sixth annual convention of our Association.

The minutes of the convention of 1908 were approved as printed in the report of that convention, and the reading of them was dispensed with. The Secretary General gave a summary of the proceedings of the meetings of the Executive Board, and gave a synopsis of his own report to the Board.

The President General was authorized to appoint a Committee on Nominations, and a Committee on Resolutions for the Association.

The following Committee on Nominations was announced: Very Rev. E. R. Dyer, S. S., D. D.; Rev. C. B. Moulinier, S. J.; Rev. P. R. McDevitt.

The committee was requested to report at the general meeting on Wednesday evening.

The following Committee on Resolutions was announced: Rev. P. J. Supple, D. D.; Very Rev. D. J. Flynn, LL. D.; Rev. M. J. O'Connor, S. J.; Very Rev. J. A. Connolly, V. G.; Rev. Walter Stehle, O. S. B.; Brother Victor, F. S. C.; Brother John Waldron, S. M.

It was announced that all resolutions to be presented to the Association should be passed on by the Committee on Resolutions.

After announcements the meeting adjourned.

SECOND GENERAL SESSION

TUESDAY, JULY 13, 1909.

A general session was held on Tuesday evening for the discussion of the problem of Catholic secondary education. Rev. P. J. Conroy, C. M., presided. Many who were present took part in the discussion, and at the conclusion of the meeting it was decided to refer the matter of forming a high school department in the Association back to the Executive Board. The meeting then adjourned.

THIRD GENERAL SESSION

WEDNESDAY, JULY 14, 1909.

The meeting was called to order by Very Rev. J. A. Burns, C. S. C., and opened with prayer. The report of the Committee on Nominations was presented by the Chairman, Very Rev. E. R. Dyer, S. S., D. D.

The following officers were nominated by the committee:

For President General—

Very Rev. T. J. Shahan, D. D.

For Vice-Presidents General—

Very Rev. J. A. Burns, C. S. C.; Rev. Walter Shanley, LL. D.; Very Rev. Henry Drumgoole, LL. D.

For Treasurer General—

Rev. Francis T. Moran, D. D.

Other nominations were called for.

There were no other nominations, and on motion, duly seconded and carried, the Secretary General cast the ballot of the Association for the nominees, who were then declared the officers of the Association for the ensuing year.

Unanimous consent was asked for the present consideration of the following resolutions:

WHEREAS, The Rt. Rev. D. J. O'Connell, D. D., has for the last five years, as its President General, guided the destinies of the Catholic Educational Association with consummate kindness, tact and prudence, through many difficulties and dangers;

WHEREAS, Under his able and zealous headship it has developed in strength, efficiency and unity;

WHEREAS, We all unite in the conviction that the present convention of the Catholic Educational Association, the last under his presidency, is the largest and most successful in its history; be it

Resolved, That the Catholic Educational Association, at the close of the Sixth Annual Meeting, extend to the Rt. Rev. D. J. O'Connell, D. D., our heartfelt and enduring gratitude and appreciation.

The resolutions were adopted by unanimous vote and were ordered to be engrossed and presented to Rt. Rev. Bishop O'Connell. The meeting adjourned.

FOURTH GENERAL SESSION

THURSDAY, JULY 15, 1909.

The meeting was called to order by Very Rev. James A. Burns, C. S. C., Vice-President General. The Secretary General announced the names of those who had been elected members of the Executive Board of the Association from the departments:

From the Seminary Department—

Very Rev. Francis P. Havey, S. S.; Very Rev. E. R. Dyer, S. S., D. D.; Rev. Walter Stehle, O. S. B.

From the College Department—

Rev. C. B. Moulinier, S. J.; Very Rev. M. A. Hehir, C. S. Sp.; Very Rev. D. J. Flynn, LL. D.

From the Parish School Department—

Rev. P. R. McDevitt; Very Rev. J. A. Connolly, V. G.; Brother John Waldron, S. M.

Rev. P. J. Supple, D. D., chairman of the Committee, presented the following resolutions:

RESOLUTIONS

1. With a deep sense of appreciation of the personal interest of the Holy Father in the proceedings of this convention, as made known to us by Archbishop O'Connell, and sincerely grateful for the Apostolic Blessing conveyed to us from him by the Archbishop, we pledge our heartfelt loyalty and attachment to the Holy See and to the present benign and illustrious Pontiff, Pius the Tenth.

2. We deem it proper to put on record an expression of the profound thanks of the Catholic Educational Association to His Grace, Most Reverend William H. O'Connell, D. D., for his cordial reception of the delegates in his archiepiscopal city and for the masterly discourse in which he set forth the truth and value of the Catholic system of education in contrast with all others claiming support and patronage; especially do we feel grateful to him for pointing out clearly the one secure basis upon which the Catholic educational institutions of the country may find unity and strength, namely: cooperation with and due subordination to, the divinely constituted ecclesiastical authorities in each diocese and province and full-hearted submission to the prescriptions and directions of the Holy See.

3. Moreover, we extend our sincere thanks to the reverend clergy of the city, to the members of the Catholic Union and other active committees in charge of the preliminary arrangements of the convention, to the representatives of the Catholic and secular press of the city and country, to the public officials and to the citizens of Boston for their hospitable welcome of our body, and especially to the Cathedral clergy and to the Reverend President and fathers of Boston College for their generous kindness in allowing the members of the Association the use of their church and college buildings.

4. We observe with particular pleasure the strong stand of the Catholic laymen of the Boston Archdiocese in favor of Catholic education as evidenced in the addresses prepared by prominent representatives of their members for the public functions of this sixth annual meeting of the Association.

5. We feel it to be a duty as well as a pleasure to record our grateful recognition of the unselfish and devoted work of our Catholic sisters and brothers in cooperating with zealous pastors of souls to build up the present imposing parish school system of the United States—a work often accomplished with slender

material resources and without the ordinary rewards held out to human endeavor. Furthermore,

6. WHEREAS, The cause of Catholic Education is one of the noblest that can appeal to the Catholic heart and is intimately bound up with the welfare of Church and Country, be it hereby

Resolved, That we exhort Catholics everywhere in accordance with the suggestions of the Treasurer General in his annual report, to become permanent subscribers to the fund of the Catholic Educational Association, which has for its object the promotion and steady advancement of Catholic education in the United States.

Resolved, That while recognizing the awakened interest of Catholics in the cause of Catholic education, we will use our best efforts to impress the public mind with the strength and harmony of the Catholic system until all shall acknowledge the birthright of every Catholic to a Catholic education in school, college and university.

Resolved, That renewed efforts be made to make the Catholic home the efficient cooperator of the Catholic school, and to bring home in as forcible a manner as possible the correct principles of parental duty and the sacred character of parental responsibility in the matter of the Catholic education of the children. Moreover,

7. WHEREAS, Our Holy Father, Pius X, beholding the wreck and ruin which their false ideas of education are bringing upon those nations who have debased and disfigured their once glorious ideals, and realizing as he does that the root of the whole malady is the pagan ideal animating society, calls out to the whole world a warning—the warning of a father for the welfare of his children; and

WHEREAS, His fatherly warning is accentuated and emphasized by the laws enacted by our spiritual leaders, the Archbishops and Bishops of the country assembled in the Third Plenary Council of Baltimore, on the subject of secondary and higher education, hence be it

Resolved, That we solemnly reiterate our purpose, expressed in the resolutions of the fifth annual meeting of the Association “to make every effort not only to strengthen our present splendid parish school system, but also to equip in as perfect a manner as possible, to maintain in all vigor and to multiply, wherever necessary, our academies, high schools, colleges and universities, which are coming to be more and more recognized as the only ordinary safeguards of faith for a period of life most in need of such aid; the only protection of that lofty citizenship which the

Church has ever cherished, and the only effective means by which the tide of infidelity threatening our country can be stayed."

WHEREAS, The Rt. Rev. D. J. O'Connell, D. D., has for the last five years, as its President General, guided the destinies of the Catholic Educational Association with consummate kindness, tact and prudence, through many difficulties and dangers;

WHEREAS, Under his able and zealous headship it has developed in strength, efficiency and unity;

WHEREAS, We all unite in the conviction that the present convention of the Catholic Educational Association, the last under his presidency, is the largest and most successful in its history; be it

Resolved, That the Catholic Educational Association, at the close of the Sixth Annual Meeting, extend to the Rt. Rev. D. J. O'Connell, D. D., our heartfelt and enduring gratitude and appreciation.

Rev. F. W. Howard spoke as follows in regard to the resolutions relative to Bishop O'Connell:

"In view of the retirement of our President General and in view of the close relations I have had with him during the time he held this office, I beg your indulgence for a short time to express some of the thoughts and feelings that I have on this occasion. I believe that the Catholic educational forces of the United States have to-day a greater feeling of unity and sympathy, and are animated by a closer spirit of cooperation than has ever before existed among them; and this spirit of union, which so happily exists among us to-day is to a very great degree a reflection of the sympathy, the interest, the never-failing tact and courtesy which our President General has manifested in the affairs of this Association. We have many diverse elements and interests in our educational work. Bishop O'Connell in harmonizing these elements in this Association, and in watching over its growth and guarding it from difficulties has, I believe, done a great service to Catholic education and the Church. He was always careful not to obtrude himself, and he was guiding most when he seemed to be directing least. In the affairs of this Association he has never been found wanting in interest, wanting in sympathy and encouragement, wanting in sacrifice. In the early days of this Association there were several serious difficulties that had to be met. There was the frequent objection that the Association could not do anything. It had no power, and could not enforce its own recommendations. It is now seen that what was considered a source of weakness is, in fact, the foundation of our strength. We meet here under the authority of the Bishop of the diocese to deliberate,

to compare our experience, to take counsel of one another. Our meetings have taught us the great value of such an Association in a country like ours, where every interest has its association. The apprehension that existed that these meetings would attempt things beyond their competence, or that the Association would usurp the function of legislation, has been allayed.

"Another difficulty was the feeling of apprehension that existed and was often privately expressed, that the Association might be used to promote the particular interests of some institution, some order, or some diocese. This feeling in the beginning retarded the growth of the movement, and nothing, indeed, could be more prejudicial to the success of this great cause than the feeling that the Association might in some way be used as the organ of a particular interest.

"It is due to Bishop O'Connell that these difficulties have been overcome. He was careful at all times to keep before the Association the limitation of its powers and to emphasize the value of its proper labor; and he was always anxious to avoid even the appearance that the Association had any official connection with the institution of which he was rector, or any relation different from that which it had with all other institutions. It was the confidence which the diverse elements in our educational work came to have in Bishop O'Connell that made the present position of this Association possible.

"A great many elements have concurred to make this Association, and it is dependent entirely on the good will, the enthusiasm and the interest of those who realize the need of it. It can only be held together by the united efforts and earnest good will of all of us. This Association can not forget what has been done for Catholic education in this country by Bishop O'Connell, and I believe the success of our Association is due to our adherence to the lines of policy that were marked out by our first President General."

The resolutions proposed by the committee were unanimously adopted.

The Vice-President General called for miscellaneous business, and there being no other matters for the convention to consider, the Vice-President General addressed a few remarks to the members and then declared the sixth annual meeting of the Catholic Educational Association adjourned.

FRANCIS W. HOWARD,
Secretary General.

PUBLIC MEETING

A public meeting under the patronage of his Grace, Archbishop O'Connell, was held on Thursday evening, July 15, at Jordan Hall. The following program was given:

1. Music—"To Thee, O Country".....Eichberg
Male Chorus.
2. Address.....The Rt. Rev. D. J. O'Connell, D. D.
President General of the Catholic Educational Association.
3. Education and Character.....Arthur W. Dolan, Esq.
4. Music—"Praeclara Custos Virginum,".....
Mr. Pio Di Luca and Chorus.
5. Education and Social Duty.....Francis J. Barnes, M. D.
6. Education and Respect for Law..Joseph C. Pelletier, Esq.
7. Music—"Star Spangled Banner".....Male Chorus
Mr. Pio Di Luca, Conductor.
Mr. John A. O'Shea, Organist.

At the conclusion of the program His Grace, Most Rev. William H. O'Connell, delivered the following impromptu remarks which were received with great enthusiasm by the delegates:

"If there is a man or woman in Massachusetts who has read in the papers the proceedings of this congress and who will say after this that he or she does not understand our purpose as Catholics in insisting upon our stand for moral instruction, then it is a useless task to try to educate them.

"I ask every fair-minded person to-night, if you listen to or read and study seriously what has been said at this congress, as you certainly do the words of the various presidents of your honored and distinguished colleges around about us—and you do well to do so, but we ask equal right for us—if you read honestly the thoughts of profound philosophy uttered here to-night by these three distinguished men, and are convinced that they are sincere, then I ask can you honestly persist in refusing the hearing we have a right to demand?

"It is not merely for the upbuilding of the Catholic Church, though we must stand upon that ground, too. But we are do-

ing our best to train our children to love their country, and not only that, but to love it with that enthusiasm which faith alone can bring to the heart.

"We are training these children to become the best and noblest citizens, and for that we must pay. But we must pay for your children who go to your schools and for ours who cannot. (Applause.) I am talking simple justice. I am not trying to arouse enthusiasm upon a false basis. I repeat, I only ask you to read honestly and fairly what has been said and then answer the question yourself."

In accordance with annual custom a message was sent at the opening of the convention to the Holy Father. At the close of his remarks, Most Rev. Archbishop O'Connell read the translation of the reply received from his Eminence, the Cardinal Secretary of State:

"The Holy Father with pleasure accepts the filial homage of Catholic educators and imparts to them the apostolic blessing with all his heart.

"CARD. MERRY DEL VAL."

PAPERS READ AT THE GENERAL MEETINGS

THE PROBLEM OF CATHOLIC SECONDARY EDUCATION

**REPORT OF COMMITTEE AND DISCUSSIONS HELD ON TUESDAY
EVENING, JULY 13, 1909.**

A committee of the Executive Board consisting of Rev. F. W. Howard, Chairman, Very Rev. James A. Burns, C. S. C., Rev. C. B. Moulinier, S. J., Rev. P. R. McDevitt, Rev. T. C. O'Reilly, D. D., was appointed to report on the formation of a High School Department in the Association. The committee was authorized to arrange for a discussion of the problem of Catholic Secondary Education, and at the conclusion of the discussion to take an expression of opinion on the advisability of forming this department at the present time. The discussion took place at a general meeting of the Association on Tuesday evening, July 13, at 8 o'clock.

Rev. P. J. Conroy, C. M., Vice-President General, opened the meeting with prayer. He stated the purpose of the meeting and announced that the discussion would be informal and general. He then called on the chairman of the committee, Rev. F. W. Howard, to give his report and open the discussion.

REPORT OF THE COMMITTEE TO THE EXECUTIVE BOARD

Your committee, appointed to report on the advisability of forming a High School Department in the Catholic Educational Association, submits the following report:

A meeting of the committee was held on October 12, 1908, and it was the opinion of the committee that no final action could be taken this year, but recommended that arrangements should be made for a general and thorough discussion of the problem of secondary education at the sixth annual meeting,

and that academies and high schools which wished to join the Association should pay an annual fee of five dollars. This report was approved by the Executive Board at its meeting in October, and your committee was continued and authorized to make the necessary arrangements for the discussion. In pursuance of your instruction the discussion of this problem will be held in a general meeting of the Association on Tuesday evening, July 13.

1. Your committee wishes to state that we regard the problem of secondary education as the most difficult and the most pressing phase of our educational work at the present time. We think there is no question in regard to the need of Catholic secondary education, but the important problems are what shall be the character of this education, and how can it be provided for all to whom it should be given. We believe that more study of these problems is needed and that there should be a free and general expression of opinion on the subject by our educators.

2. The organization of more departments at this time may tend to impair the usefulness of the Association, and we believe that the special interests of secondary education may be sufficiently cared for at the present time by the formation of one or two sections in some one of the existing departments.

3. We suggest that a committee of the Executive Board be authorized to continue the study of the problem of secondary education, that it be empowered to add other educators to its number, and that this committee be requested to prepare a report in a reasonable time.

DISCUSSION

From the beginning of this Association the high school problem has engaged the attention of all who came to these meetings. Much information of a valuable nature has been obtained, and we have heard expressions of opinion from many different viewpoints. The best judgment of those who have given study to the subject seems to be that we need still more study and deliberation, and that every effort should be made to look at the subject in a broad and comprehensive way. The discussion of this evening was arranged with this end in view, and it is the desire of the committee that we should have a free, a candid, an informal and a

general discussion of the various elements of this problem. It was thought well therefore to sacrifice order and definiteness in the conduct of this discussion to spontaneity.

At the meeting of this Association held in Cincinnati, the formation of a new department, to be known as the Academic or High School Department was proposed. The need for such a department in this Association is felt by all who conduct high schools for boys, by those who are in charge of academies for girls, and especially by pastors and teachers who carry on high school work in the parish school. The proposal was made to the Executive Board that such a department be formed, but the Executive Board not wishing to take action on the proposal at the meeting in Cincinnati, referred it to a committee of five members. This committee still holds this proposal under consideration, and arranged this discussion. The practical question to be passed on by this assembly at the close of this meeting is, Is it desirable that we should proceed at this time to form a new department in the Association to be known as the High School or Academic Department?

Those who direct the system of secular and public instruction are by no means satisfied with existing conditions. There is too much misadjustment, and there has been a pronounced demand for a closer and more efficient articulation of the various elements of the educational system. In a paper written by Edward J. Goodwin, and read at the Forty-sixth University Convocation of the University of the State of New York, the following striking statements occur:

"We may, therefore, not hesitate to declare that a national system of education for America is yet to be worked out and established."*

"In the march of events the American school has lagged behind. Neither the secondary nor the elementary schools are fairly meeting the requirements of to-day."†

"Commissioner Draper in a recent National Education Association address * * * intimates, but does not expressly state, that the strictly elementary school may accomplish its work in six years."—Ibid. I, p. 80.

"It is obvious that the giving of eight or nine years to ele-

*Proceedings of the Forty-sixth Annual Convocation of the University of the State of New York, p. 75. † Ibid., p. 76.

mentary education must be abandoned. Ever since the report of the Committee of Ten in 1893 the conviction has been gaining ground among thoughtful school men that the program of studies for the elementary school should be revised and simplified and that a limited differentiation of studies should be provided for at the end of a six year elementary curriculum."—*Ibid.*, p. 88.

In the general discussion that followed the reading of the paper Professor DeGarmo said:

"All European experience and very much of our own, especially in private schools, has shown the futility of carrying this elementary education so far that we dwarf the growth of preparation for higher training. What is the natural period for a child to get through with the ordinary school program and the acquirement of knowledge in history and geography and the like? It seems to me that nature and art both fix the age of twelve as the natural one, and this new industrial training, I believe, should begin at the age of twelve. Every activity of the elementary school at this point should converge to a new purpose, namely this purpose of preparation of mind and body for meeting the conditions and vicissitudes of life and of solving its problems."—*Ibid.*, p. 93.

"We must begin these (foreign) languages early, and we ought to begin them early whatever our purpose in learning them. Fourteen or fifteen is too old to begin foreign languages, and for the sake of those who are going to college, I should plead that we have six years in which to learn the ancient and foreign languages, mathematics and other things. They would go into college very much stronger, very much less jaded, more elastic, more ambitious and more efficient in every way."—*Ibid.*, p. 96.

Dr. Andrew S. Draper, the Commissioner of Education, made the following significant statements:

"I have felt for some years—it is not a new thought at all—that the greatest wastage in our educational system is in connection with the elementary schools. Let me say this: We in the State Department expect to do something that is perhaps drastic, certainly something that is material, in an effort to recast the framework of the educational system.

"It is the purpose of the Department to lay out a new course for the elementary schools that will at least do the essential work of those schools in seven years. I should myself be very

glad if a plan could be laid out which would do the essential work of the elementary schools in six years."—*Ibid.*, pp. 98, 99.

It is plain from these and from many other statements that might be adduced that those who shape educational policies in secular and public education are not satisfied with the present arrangements, and that some radical changes are about to be inaugurated.

In taking account of the present condition of education in our country it is but just to remember that we are experimental. When we are confronted with a difficulty, we devise a makeshift; when new difficulties arise we effect a compromise. No matter what the experience or traditions of other nations and peoples have been we want to find out things for ourselves, and hence our public educational enterprise has been to a very great extent an experiment.

Our colleges and institutions of higher learning have had an origin and growth independent of the elementary system of instruction. We have to-day the college and university reaching down, and we have the elementary and the high school reaching up. The need of coordination is sorely felt by all secular educators to-day. Secondary education is the battleground. I think it is necessary for us to consider the significance of the movements that are now under way, and it is important to realize that a reforming or a reorganization or a recasting of the system of secular instruction in the various states of the union is impending.

Now, we have many difficulties of our own, as any one who has followed this high school discussion knows. We must undertake this work of high school education for our Catholic children, and any one who understands the present situation knows what a burden that means. It seems to me our own difficulties are due partly to the fact that we are compelled to adapt our work to some extent to the system in vogue in the country and no national educational system has as yet been devised. Our difficulties are also due in part to the fact that we have not always kept the clear knowledge of the principles of education before our minds and perhaps also we may have forgotten the old and well-tried traditions of Catholic education.

We are entering an important period in the educational history of this country, and it is incumbent on us to be alert. We must revive our traditions, we must refresh our minds with the study of the correct principles, we must adapt and adjust our work as far as may be necessary and useful to the conditions of our civil, social and economic life.

What we need is study and deliberation. We need a comprehensive view of the present situation, and the purpose of this discussion is to evoke an outspoken expression of opinion from many on the problem of Catholic secondary education.

DISCUSSION.

VERY REV. THOMAS E. SHIELDS, Ph. D., LL. D.: That the present curriculum of our grammar schools is unsatisfactory is admitted on all sides. This dissatisfaction is felt by those who are responsible for the public schools as well as by those who are shaping the policy of our parochial schools. As might be expected, many remedies are proposed. To some, the remedy seems to lie in a return to the three R's as the sum total of elementary education. But to me, those who take this stand seem to overlook certain important factors in the problem. They are in the habit of measuring the men who came out of the elementary schools in the days when these schools confined their efforts to the three R's with the pupils who are at present coming up from our grammar schools, to the great disparagement of the latter. Hence, to improve our present condition, they tell us that all that is needed is to return to the old curriculum which produced such splendid results in the past.

There are two fatal flaws in this argument, even if it be granted that the present product of our educational system is inferior to that of a former generation. The function of the school is quite different to-day from what it was in the past. In the old days the school rightly confined its efforts to the three R's, for the function of the school then consisted in rounding out and completing a fundamental education which was imparted in the industrial home. In those days the home was the unit of industry, and within its walls the pupils obtained a sensory-motor training of the highest value. At an early age the children participated in real occupations and fulfilled important home duties, all of which resulted in the development of character. To-day this is all changed. The factory has absorbed the industrial processes, and the child in the home is left in idleness. His senses and muscles remain untrained, his character undeveloped. He receives everything and produces nothing. The objective basis of his intellectual and moral training has ceased to be supplied in the home and must be given in the school or it will be omitted from the child's education. The three R's supplied by the school of former days were sufficient to

supplement the home training of those days, but they are not basic in character, and unless they are preceded by an adequate objective training they are valueless. The failure of our present curriculum is, in reality, a failure to supply what was never before demanded of the school.

The second error in the argument for the three R's arises from the failure to take into account the present social and economic conditions in the adult life for which the schools should supply adequate preparation. The young man of to-day does not leave the school to enter an industrial world that is illumined by a tallow candle and moved by a donkey's muscle. If he is to succeed under present conditions, he must be familiar with principles of mechanics and laws of nature which were unknown to his ancestors in the golden age to which the advocates of the three R's are in the habit of turning for light and inspiration.

On the other hand, it will readily be admitted that our present curriculum is burdened with much useless matter and that a great deal of the student's time and energy is consumed by the needless multiplication of subjects and by the lack of proper coordination in the matter of the curriculum. There is on foot a well-defined movement looking towards the reduction of the present elementary school grades to six, and many are of the opinion that better results can be obtained in six years if useless matter be eliminated and the subjects in the curriculum properly coordinated than is at present obtained in eight years. However, we are not yet in a position to organize our parochial schools on a basis of six years. What may be done in the near future is a matter of speculation. So long as we lack adequate high school facilities of our own we will not be able to make a change of this sort in our curriculum, unless it be first made in the state schools, and even then it would not be desirable where it means that our pupils pass out of our own schools at the age of twelve instead of at the age of fourteen. The present problem presented by our curriculum is how shall we organize the necessary subject-matter in such a vital way that the pupils will want to remain in the schools as long as possible? One of the first results that should be demanded of the schools is that they awaken in the minds of the pupils a desire for further knowledge, that will be robust enough to make our boys wish to pass up through the high school and college wherever opportunity offers and that will lead them to seek mental food and stimulation elsewhere when economic conditions render it necessary for them to cut short their educational career. It should at least be possible to so improve matters in this direction that the present tendency of our boys to leave school on the completion of the fifth or sixth grade would practically disappear.

DR. JAMES J. WALSH, of Fordham University: It seems quite inevitable that the development of our Catholic education shall bring us high schools in all our large cities, at least, quite as well as it has brought other phases of Catholic education. The one thing that is of supreme importance

for us to realize is that those high schools should be conducted so as to make them departments of real educational value and of thorough developmental significance. We have had high schools up to the present time as important factors in all our Catholic colleges. These high schools have done good, solid work. There is danger in the organization of high schools in connection with parochial schools, lest we should lower the standard that has been set in the past, and, above all, teach subjects that are of lesser value than those that our colleges have insisted on in their high school departments. Above all, it must be remembered that the mere imparting of information with regard to various interesting—and, it may even be, scientific—subjects does not constitute education in the proper sense of the word, unless this curriculum is arranged with such care as to make it truly developmental. That this warning is not without due reason may be judged from the fact that not long ago President Woodrow Wilson, of Princeton University, said: "I have been teaching for twenty years. I take that back. I have been conducting classroom exercises for twenty years, but I have not been teaching for any appreciable portion of that time."

He then went on to say that he had been lecturing about many things that he knew from books, and his students to a great extent had forgotten his lectures and remembered only his stories. He added that his father, who was a plain, blunt man, used to characterize our modern education in a very plain, matter-of-fact Anglo-Saxon expression: "The human intellect is not a long gut, to be stuffed." Educators should remember that education is something more than merely the imparting of information. We are not in the sausage making business, in education, and it is perfectly possible to make a high school curriculum that looks ambitious and yet means absolutely nothing for education. It is scarcely more than an exercise of memory and does not bring out the intellectual qualities as true education ought to.

This subject is of great interest to me, because in the medical school, the high school graduates, even after a year of college work or some other additional opportunities, often proved to have no real education. They did not know how to study for themselves; they did not know how to think for themselves; they did not know how to tackle problems. President Nicholas Murray Butler, of Columbia, talking before the American Association for the Advancement of Science, two years ago, called particular attention to the fact that, in spite of the space that science now took in, the curriculum of scientific teaching needed to be modified if there was to be real educational value in it. Others have called attention to this same fact; and, if this is true for the colleges, how much more so is it true for the high schools, where the merest smattering and introductory courses of science were given. We are to have high schools then; but let us not get away from the old-fashioned college high school, with its thorough training in the languages. A writer in the *Popular Science*

Monthly for July calls attention to the fact that even in the Harvard Medical faculty the men who have succeeded the best in the last twenty-five years are those who have the degrees of A. B. and A. M. for the old-fashioned courses. Many a physician, this writer says, sends his boy to school and tells him to take cultural subjects for educational purposes and not to bother his head about taking scientific courses, supposed to be preparatory to medicine. It is not the man that comes to the graduate school with a lot of preliminary information, but the man who comes with a well-developed mind, that gets the most out of our medical teaching. Let our high schools, then, that are going to come, be cultural in their courses, and developmental, and really educational.

Let them not imitate the modern high school, attached to the public schools, for that, to a great extent, runs after fads and fancies, and is not really educating. Educators all over the country are waking up to this, and there is a decided reaction in the latter. We need only maintain our policy of old-fashioned high school work, with educational significance, and then we shall accomplish as much more than the public high schools as our parochial schools are accomplishing more than the public schools.

REV. ROBERT SWICKERATH, S. J.: Two arguments have struck me as especially forceful, the one that relatively few children avail themselves of the opportunities for a higher education and that it would be unfair to tax the Catholic people at large for the support of such schools. The other was the objection raised against shortening the elementary course, so as to enable the pupils to enter the secondary schools at an earlier age. This would be a decided weakening of the general course of education in favor of the higher opportunities of the few. The rule for the majority would be modelled according to the special needs of the minority. Allusion has been made to the schools of France and Germany where pupils enter the secondary schools much earlier than in this country. This is true; in Germany, for instance, they enter the classical schools when ten or eleven years old. The study of Latin is begun at that age, French in the next year and Greek in the third year; all the other branches, mathematics, etc., are arranged according to a system specially organized for the purpose of fitting those branches in with the teaching of the classical languages. The whole educational machinery of this country makes it impossible to begin the study of Latin at so early an age, but there should be no difficulty to have things arranged so that it could be done, let us say, at the age of twelve. In that case, however, changes would have to be made in the secondary schools with regard to teaching English, mathematics, etc. I cannot help thinking that some of the remarks made are apt to lead to a misunderstanding, especially the use of the term "secondary education." There is a different meaning attached to this term in this country and in Europe. In this country it means the "high school" or its equivalent. Not so in Europe. In recommending an expansion of sec-

ondary schools frequent allusions were made to the German Gymnasium and the French Lycée. Now both the Gymnasium and the Lycée are much more than the American high school. They are much more like the old Catholic colleges of this country, comprising the high school grades and the college proper, or at least the greater part of it. Thus the Gymnasium is a nine years' classical course, with the addition of mathematics, natural sciences, modern languages, history, and in many places an elementary course of philosophy (philosophical propaedeutics). Now such a school can certainly not be called merely a "secondary school" in the American acceptation of the term. The difference arises from the fact that in this country we have a division of our schools into four classes; elementary, high school, college and university proper, whereas in most European countries there is a division into three kinds: elementary, secondary, and university, and secondary schools on the European continent are equivalent to our high school and part of the college. Our Catholic colleges, at least those which really deserve this name, are very much like those European secondary schools, but are much more than the American secondary or high schools. If this distinction of terms is not kept in mind, great confusion may be caused, and injustice may be done to Catholic colleges by ranking them merely among the "secondary" schools. The real question before the meeting is whether Catholic high schools are to be multiplied. There are, at present, many difficulties in the way of establishing such schools. Are they to be entirely separated from other schools, like the Catholic high school in Philadelphia, and like the American high schools in general? In many places, in fact in all except the largest towns, it will be difficult to maintain such separate and independent schools. It seems to be implied, then, that in other places they should be connected with existing schools, should form the top of the parochial schools. I do not wish to emphasize the fact that in very many cases it would not be easy to get the teachers fitted for the higher kind of teaching required in these schools; we all know that sometimes it is difficult enough to have efficient teachers for the upper classes of our parochial schools. But there is another difficulty. If the high school is to be coordinated with any other school the coordination with the parochial school seems not to be a natural one. It is a general complaint in this country that there is too much mixing of systems and schools; too much university in the college, too much college in the high school, too much high school in the public school. Would the addition of high schools to the parochial schools not introduce a rather strange mixture of systems? I call it strange, because if there is to be a coordination, it is more natural to coordinate the high school with the college than with the parochial school. For I suppose that at least in many of these high schools Latin is to be taught. Now the study of the classical languages is continued and completed in the college, but there is nothing of it in the parochial school. There is, therefore, in the subject matter, and not less in the methods, a greater similarity between the secondary

school and the college, than between the secondary and the parochial school. This system of coordinating the high school with the college, is in reality that followed in the Continental schools, for instance, in the schools mentioned, the German Gymnasium and the French Lycée. It may be added that this coordination represents the tradition of Catholic colleges. Of course, from this it does not follow that this tradition must forever be kept inviolate in this country. On the other hand, is there, at present, sufficient reason to abandon it, and to adopt the American system of entirely separating the secondary school from the college? The separation consequent to difference of subject matter exists any way in the Catholic colleges. Furthermore, although this complete separation is the American system, it is admitted by all educators that American education is, in many of its aspects, as yet in an experimental stage. Is there a necessity for us to imitate this experiment? Surely, the Catholic colleges, which combine the secondary with the college course have not been without success in the past. At any rate, before definite resolutions are passed on this important subject, there is need of a great deal of further deliberation.

VERY REV. JAS. A. BURNS, C. S. C.: As a member of the committee which had something to do with the planning of the work of this meeting, I may say that, although the trend of the discussion has not tended towards a thorough threshing out of the subject, still the results have been good, and they will be helpful for determining the work of the committee next year.

There are two very significant facts I have noticed in connection with this Catholic high school movement. One is, that the movement is going on, and that it is steadily gaining in strength and momentum. It has become so strong that I do not believe it could be much impeded by any pressure that could be brought to bear upon it by this Association or any other organization. The cry is going up from both pastors and people for Catholic high schools, and the movement is bound to go on. The simple statement that we have at present over 200 high schools, to say nothing of high school grades attached to parish schools, shows how big our secondary school system has become. Such being the case, it is high time to bring this growing high school movement into touch with the Association. We want to direct it, we want to shelter it from non-Catholic educational influences, and the only way we can do this is to bring the high school and the college together.

The other fact I refer to is this, that a certain feeling of distrust which was noticed formerly in respect to the high school movement has disappeared. It was feared that the Catholic high school would interfere with the high school department of the college, and there was much discussion as to the advisability of that. It is seen now, I think, that the Catholic high school does not mean necessarily the disappearance of the

secondary department of the college; it does not mean the establishment of a rival institution, but of an institution which is going to be of very great service to the college and which will serve as a feeder to it.

These two facts are of very great importance, it seems to me, and should give much satisfaction. The discussion this evening will be of value if it does no more than lead up to another discussion of the question next year, which may be shaped, perhaps, towards a more practical and fruitful conclusion.

THE VALUE OF CATHOLIC HIGHER EDUCATION AND TRAINING IN RELATION TO THE LAW AND CIVIC LIFE OF THE COMMUNITY

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Paper read at a general meeting held under the auspices of the College Department, Wednesday evening, July 12.

The subject of Catholic ethics as applied to law and civic life in general is so vast and comprehensive, that I shall consider it only in relation to the law and civic life of the country in which we live and trace in brief outline the influence of Catholic ethical principles in the founding and upbuilding of the nation. "Law," says Saint Thomas, "is a rule dictated by reason, the aim of which is the public good, and promulgated by him who has the care of society." Therefore, the civic life of the community is shaped and molded by the laws of the land which either protect or undermine the principles of human liberty. It is absolutely necessary for the citizen in a republic like ours first to understand the fundamental principles of human liberty, and then to bend his every energy in promulgating and protecting them. In the government of society, the state is not the absolute master of the individual who has a right to exist prior to the state and to exercise the rights of personal liberty, and he forfeits these rights only when he abuses his liberty to the injury of his fellowmen or of himself. It is an elementary principle also that the state has no right to interfere in matters of faith and morals over which the Church reserves jurisdiction; again the family possesses certain inalienable rights apart from the state. To wield authority over the child during minority, and to care for his education and training, are rights which belong primarily to the parent, and to deprive the parent of these rights, so long as he exercises them for the physical, mental and moral welfare of the child and for the true betterment of society, is to act outside the sphere of state authority.

All good citizens are therefore in conscience bound to oppose all those who would make the state the one supreme authority in

society, whether they consist of those who would make the Church a mere department of the state, as the present rulers of the French republic are attempting to do, or of the socialists who refuse to admit and emphatically deny the existence of any independent inalienable rights, either in Church or family. And further it is the duty of the state to see that every man is let live who has not forfeited his right to live, and to see to it that the law in its promulgation and enforcement is but the adaptation of the golden rule, and not the instrument of class legislation, making for the oppression of the masses. It may further be said that a state is Christian when its laws and general policy are founded upon Christian morality, and cooperate with religion in maintaining the sanctity of the home, and the inalienable rights of man. Reason teaches us also that society is not the result of voluntary agreement, as Hobbes, Rousseau and their followers assert, but exists by force of nature and consequently by the command of God, Himself; and as society is absolutely necessary to man, so the authority needed for its preservation is conferred upon society and springs from the same omnipotent source. True liberty, therefore, is derived from the alliance of social protection with individual rights, but with as little centralization of state authority, and as little abridgment of those rights as is consistent with stable government and the free exercise of the Golden Rule.

If the world is to-day capable of understanding, assimilating and maintaining political liberty, it is due to the long and eventful growth of civilization under the fostering care and protection of Christianity, which has saved to the world the classic and philosophic lore of the ancients, beaten back the Moslem and barbarian from modern Europe, and civilized a pagan world. The Church by her example and her teaching and by a moral and intellectual evolution, wonderful and gigantic in its scope, has prepared the world for modern ideas of democracy and political liberty. To-day the Christian world alone has solved the problem of political freedom which nowhere else exists, and the mental growth of civilization is wreathed and entwined with man's well-being and woman's exaltation. Time will not permit me to elaborate this theme. I will, therefore, turn for illustration to the great principles of the common law of England, and trace in brief outline the

inspiring influence of Christianity upon its history and growth, then touch briefly upon the influence of that same common law upon the political life and institutions of our own republic and recall the debt which the American republic owes to Christianity in the centuries that preceded her. I would carry you back to the time when Christianity first secured a permanent foothold in England when St. Augustine, the Venerable Bede and Caedmon were its precursors.

It was during the sixth, seventh, and eighth centuries that England under the fostering influence of Christian teaching underwent a wonderful material transformation culminating in the wise lawgiver, Alfred the Great, who revised her laws, reorganized her institutions, founded schools at Oxford and elsewhere, and laid the foundation of English greatness. Christianity had now permeated the whole field of English law and precedent. We find Edward the Confessor devoting himself entirely to his people's welfare, restoring the dominion of the land, and enforcing the laws and customs of his great predecessor, Alfred. The entire administration of law had gradually from his time forward passed under the control of the Church. All the ancient superstitions and relics of pagan ideas were gradually eradicated.

Over two hundred years before the time of William the Conqueror, we find existing a class of lawyers, known as Masters in Chancery, all well trained in the jurisprudence of the times, and all of them in holy orders. St. Swithin filled the office of Chancellor or Keeper of the Great Seal, and was the greatest judge of his time as well as prelate of the Church. Before the days of William the Conqueror the great body of the English common law, illumined and purified by the influence of Christian democracy, had become rooted in the hearts of the common people. Those who tell us that the Catholic Church is at war with the spirit of freedom need only to study the lives of Alfred and of Edward the Confessor, and meet their own refutation. I would carry you forward to the time when a Norman Knight fought and won the battle of Hastings, and left his rival, Harold, dead upon the field. A change in the policy of England's king now began. William did not dare at first to interfere too deeply in the ancient laws and liberties of England, but he did, however, appoint Maurice. a

Norman priest, and afterwards Bishop of London, to the office of Chancellor or Keeper of the Great Seal, and Maurice was both judge and bishop. Justice and law both divine and human continued to be dispensed by Maurice and the clerical lawyers of his time. There was another great court of almost equal importance as the courts of the Chancellor, and that was the court of the Chief Justice, or Justiciar, an office which is to-day second in dignity only to that of the Lord Chancellor.

In the year 1080, A. D., Geoffrey, Bishop of Constance, presided over this court. Judges up to this time and even up to the reign of Edward I, were entirely selected from the clergy, and all judicial knowledge had been the monopoly of the clergy, who long after the time of Edward I continued exclusively to cultivate a knowledge of the Civil law; and yet a school of laymen had been gradually forming, versed in the common or municipal law, and forming societies known as Inns of Court. From this body Edward appointed his Chief Justice, Ralph de Hengham, who was made a Canon of St. Paul's in order to overcome the popular prejudice in favor of clerical judges, that no man could become a good advocate who was not also a priest. The occasional appointment of laymen to the office of Chief Justice was not extended to the selection of Chancellors until the time of Edward III, who appointed one in the year 1340 A. D., but afterwards returned to the ranks of the clergy upon the next vacancy. Laymen were from time to time appointed Chancellors after this, until the reign of Henry VIII, when the office was confined to laymen who did not always adorn it.

Contrast for example with some of the coarse and vulgar appointees after the time of Henry VIII,—the brave and gentle Thomas à Becket, Lord High Chancellor in the reign of Henry II, and Archbishop of Canterbury, in his defense of the freedom of the Church from the encroachments of the King. After his controversy with his King, Becket had retired to France, and here upon French soil he was to hold his last interview with Henry who besought him to return to England. When he left France, he uttered these mournful words: "Necessity obliges me in the lowly state to which I am reduced to revisit my afflicted Church. I go, Sir, with your permission perhaps to perish for its security

unless you protect me. But whether I live, whatever may befall me, may the blessing of God fall upon you and your children." Before the end of the passing year, Henry in the presence of his knights and retainers, cried out: "Of the cowards who eat my bread, is there not one who will free me from this turbulent priest?" Four Norman knights at once set out upon this sacrilegious errand. To their threats Becket calmly made answer: "In vain you menace me. If all the swords of England were brandished over my head, your terrors would not move me. Foot to foot you would find me fighting the battle of the Lord." Passing into the church he refused to allow the gates to be barred behind him. "The temple of God was not to be fortified like a castle." Into the church rushed four mail-clad Norman knights accompanied by twelve companions in armour. "Where is the traitor?" the leader cried. No answer was vouchsafed by the fearless priest. "Where is the archbishop?", was the next demand. And swift the answer, "I am here the archbishop, but no traitor." "Reginald," he said, turning toward the leader of the band of assassins, "I have granted thee many favors, what is thy object now? If you seek my life let that suffice, and I command you in the name of God not to touch one of my people." He was then told that he must absolve certain prelates whom he had excommunicated in defense of the rights of the Church much to the anger of the King. He refused. "Till they make satisfaction, I will not absolve them." "Then die", cried one of his murderers, striking him on the head. The blow was partly warded off by Grim, one of Becket's devoted priests, who himself received the blow on his arm, but such was its force that Thomas à Becket, stricken on the crown felt the blood flow down his face. Bowing his head and joining his hands, Becket calmly said, "In the name of Christ and for the defense of His Church, I am ready to die." His murderers desired to accomplish their unholy purpose outside of the church, but Becket declined. "I humbly commend my spirit to the God who gave it," were the last words he uttered. His assassins left his mutilated body at the foot of the altar, and to-day the shrine of Thomas à Becket, lawyer, judge, priest and saint, is the most popular and honored in all England.

But to return from this digression. It was during the reign of the Norman kings and their successors, the Plantagenets, that the liberties of England so jealously guarded in the days of Alfred and Edward the Confessor were steadily undermined. After the conquest of William the Conqueror, the bishops of England were the men who refused to bow in humble submission to the subversion of the laws of the land and the ancient customs of Alfred and Edward the Confessor, and demanded from him an acknowledgment of their ancient liberties. And now occurred in the reign of King John the most momentous event in all English history, when Archbishop Langton of Canterbury, the bishops and Catholic barons of England wrung from King John upon the historic field of Runnymede the great charter of their liberties, which is regarded even to-day as the bulwark of the English Constitution, and puts again in concrete form some of the liberties enjoyed by the common people under the reigns of Alfred and Edward the Confessor. Bracton, the great Catholic law-writer of the Chief Justiciar under Henry III, compiled his collection of the laws of the land which is considered to-day the great English compendium of the common law.

It was during the reign of Edward the I, who succeeded Henry III, and who is styled the English Justinian, that the common law of England reached its highest development. The English speaking world owes to this wise monarch a debt of gratitude for his wonderful work in securing the legal rights of his people and framing English liberties for all the ages to come. I unhesitatingly pronounce the thirteenth century of English development the greatest and most momentous in her history, if not of any history, because of the great and wonderful influence this period was to have hereafter upon the development of English liberty wheresoever found, the foundations of this American Republic and the extension of popular rights throughout the entire civilized world, until to-day the leaven has spread even unto the Turkish Empire and other non-Christian peoples. "The English nation," says a learned modern historian, "owes a debt of gratitude to the Chancellors who must have framed and revised the statutes which are the foundations of our judicial system, who must by explanation and argument have obtained for them the sanction of Parlia-

ment and who must have watched over their construction and operation when they first passed into law," and even Edward J. Phelps, the great American lawyer, statesman and diplomatist, in speaking of the subject uses this language: "The law is the outcome and result of all the great features that give character to it, of the principles of national right and justice wrought by sound reasoning and long and patient experience into salutary adaptation to civil conduct and human interests. In the growth of the structure that has thus arisen Christianity has been a predominant influence. Whatever cavil may be attempted to be raised about the religion we profess, its history remains, and the excellence of its morality is undisputed. It has been truly declared to be a part of the common law; and he has studied to small purpose who has not learned how large a part that is. If the world can do without Christianity's teaching, the world's law cannot dispense with the results of it." How many of us are there who realize that this same common law as it existed at about the time of the Declaration of Independence, so far as it is applicable to our situation and consistent with our constitutions and laws, is still in force in the United States? Louisiana, where the Civil and Roman law prevails, forms, however, an exception. The decisions of English courts, where such decisions were rendered prior to the American revolution, are, generally speaking, of equal force with the decisions of our own courts in determining the common law. English decisions subsequent to that date are valuable and helpful in interpreting that law, but they are not authoritative.

In the light of these statements the connection of our faith with free institutions can easily be understood, and the light which they shed reveals to the minds of all seekers after truth the real motives which actuate Catholics in their devotion to popular rights, and places above all suspicion their love for free institutions. "There is nothing new under the sun." Even the principal doctrines taught in the Declaration of Independence are lost in the mists of antiquity, and fundamental principles of human liberty with reference to man's natural inalienable rights, the purposes and limitations of government, and the means necessary for the protection and preservation of these rights, have been taught and defended by the fathers of the Church from St. Clement in the first

century to Thomas à Becket in the thirteenth, and our present reigning Pontiff, Pius the Tenth, in the twentieth century.

The parallel column is often instructive but always strikingly illustrative. Read the Declaration of Independence side by side with the teachings of St. Thomas Aquinas, the golden words of the Angelic Doctor, and draw your own conclusions upon the doctrines of the Church with reference to law and civil society.

THE DECLARATION OF INDEPENDENCE.

"When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes, and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

"But when a long train of abuses and usurpations, pursuing invari-

ST. THOMAS AQUINAS.

"You will ask me in the second place whether the prince receives this civil legislative power immediately from God. I reply, it is universally admitted that princes receive this power from God, but at the same time it is maintained with more truth that they do not receive it directly, but through the medium of the people's consent; for all men are naturally equal, and there is no natural distinction of superiority or inferiority. Since nature has not given any individual power over another, God has conferred this power on the community, which, as it may think it more proper to be ruled by one or by many appointed persons, transfers it to one or to many, that by them it may be ruled." (St. Thomas, Vol. I, II, Ques. 90, Art. 3 and 2, Compendium of Salamanca.) "The kingdom is not made for the king, but the king for the kingdom; for God has constituted kings to rule and govern and to secure to everyone the possession of his rights. Such is the aim of their institution; but if kings, turning things to their own profit, should act otherwise, they are no longer kings, but tyrants." (De Reg. Princ., Chap. 11.)

"Laws are unjust in two ways: Either because they are opposed to the common weal, or on account of their aim, as when a government imposes upon its subjects onerous laws, not for the common good, but for the sake of self-interest or ambition; or they may be unjust in form, as when the taxes are unequally divided among the mul-

ably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government and to provide new guards for their future security."

titude, although in other respects tending to the public good. Such laws are rather outrages than laws." (St. Th., I, II, Ques. 30, Art. 1.)

"They are praised who deliver the people from tyrannical power, but this cannot easily be done without some sedition among the people where one part of the people tries to retain the tyrant and the other to eject him; therefore sedition may be made without sin. This is not to excite sedition, but to cure it." (St. Th., II, 2, Ques. 42, Art. 2 to 3.)

The war for independence was a sublime struggle for the sacred rights and liberties of man, and in their support Magna Charta was cited by our forefathers as the great charter of their constitutional freedom, and the influence of this great work of the thirteenth century is the foundation head and primary source of our American freedom. It was to maintain these chartered rights and liberties which they had received all unconsciously, perhaps, as a sacred heritage from their Catholic ancestors at Runnymede, that the founders of the Republic fought and won the battle of independence. These Catholic principles were enshrined by them in that immortal constitution which is the palladium of American liberty. Upon these principles was founded the young nation, aggressive, bold, defiant, carrying with her flag everywhere the inspiration of free institutions and heralding everywhere the approach of an advanced, and, let us hope, an ever advancing civilization. The welfare of a nation, particularly of a republic, depends upon the combined virtue and intelligence of its citizens and to the extent that either intelligence or virtue is wanting, the republic is in danger; the absence of both inevitably leads to Caesarism and despotism. The bribes of Philip of Macedon sufficed to overthrow the Athenian democracy in spite of the patriotism of Phocion and the burning eloquence of Demosthenes, because Athenian virtue was dead although Athenian intelligence still survived. Gibbon says of the expiring Republic of Rome: "The provinces weary of the oppressive ministers were willing to submit to the authority of a single master."

"In the later years of ancient Rome," says Forsyth in his "Trial by Jury," "the corruption of the legal tribunals was notorious. No reader of Cicero requires to be reminded of this; and it was one of the most efficient causes which led to the downfall of the Republic; for liberty became valueless when the fountains of justice were poisoned at their source." Our great universities to-day are teaching pernicious principles. "That is best which is economically best." The doctrine of private property in land when upheld is based solely upon the grounds of utility or expediency. Socialism, anarchy, communism "are inexpedient," and, "therefore must not be adopted."

"I have heard," says Bolce in his article in the May Cosmopolitan, "all the multiplex issues of morality and political economy—marriage, divorce, the home, religion, democracy—put through merciless processes of examination as if these things were fossils, equations or chimeras. There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus. Hundreds of professors in universities of high standing are represented as teaching some 200,000 students that there are no absolute evils, that morality is merely a convention, that a change of religion is like a change of hats, and notions of right and wrong are no more sacred than fashions in dress; that the Declaration of Independence is spectacular rhetoric, marriage and democracy are both failures.

The indictment is clear and to the point. "It is absurd," says one professor, "to suppose that God turned stone-mason and chiseled commandments on a rock." "Formerly," says Professor Patten, of Pennsylvania University, "the best citizen was the good Samaritan; now it is the man who paves, lights, and polices the road to Jericho." What is the result of such teaching? Whither will it lead the world if continued? "I know not or care," says the Agnostic; while the Rationalist turns to human reason for his only guide.

I desire here to confine my criticism of such teaching merely to its ultimate effect upon the youth of the country and upon the stability of this republic. Destroy these ideals of our youth, take away from them their fundamental beliefs in God, liberty, family, society and government, and what becomes of the basic principles

upon which the foundations of this republic rest? If these were the beliefs of Washington, his patriotic generals and followers, do you think we would have ever won our independence? It is an elementary principle that law cannot rise in its enforcement to any higher plane in a republic than the collective will of the majority aspire to. There is no form of government more susceptible than ours to the danger of such teaching. It is only one step from democracy to despotism as the history of the republics of old has taught us. Centralization of all power in government is apt to follow from such teaching. Nothing is left but the absolute supremacy of the state, and this supremacy must rest not upon right, not upon the Golden Rule, but ultimately in its last analysis upon the doctrine that might alone makes right.

And finally says Dr. Johnson, "The more contracted power is, the more easily it is overthrown. A country governed by a despot is an inverted cone. Government there cannot be so firm as when it rests upon a broad basis gradually contracted as the government of Great Britain." The history of France during the last one hundred years is a living example of this truism. During this period the government of France has been essentially despotic under whatever form, whether that of Directory, Consulship, Empire, Restoration, Monarchy of the Barricades, Republic, the Army, and again the Republic as it exists to-day. France no longer believes in the old fashioned doctrines which underlie the foundation of British and American liberties. Hence also results the startling paradox says Forsyth, "that the French of all people in the world are the most impatient of constitutional control and the most servilely submissive to despotic power."

On the other hand Catholic ethics teach us in the political view of society, that there is an overruling Providence in all things; that truth is eternal and immutable and capable of no evolution. Expediency never was and never can be the test of basic principles underlying the right of the individual, the sanctity of the home, and the ordination by God of civil society. Our faith teaches, and has always taught, that man is by nature in possession of free will; therefore, freedom is a birthright which he holds in trust from his Creator, and is responsible for its right use. The rights to life, liberty and the pursuit of happiness are common to all

men. God has created all men equal in regard to these natural rights; therefore, no man has the natural right to govern his fellowmen, and under the consent of the collective people who are governed, all political authority in individuals can justly be said to be derived from God. Any religion which does not uphold and defend the natural rights of man upon sound principles of justice and morality is a delusion and a snare, an enemy to material, mental and spiritual progress.

What is the higher, nobler and better path to follow, the teachings of the modern world with regard to divorce which is sapping the virtue of all society, or the lessons from the life of Sir Thomas More, Christian Lord Chancellor under Henry VIII, layman, lawyer, judge and martyr, who laid down his life for conscience' sake in upholding the sanctity of marriage and the illegality of divorce? The decision cost the Church the entire English nation, yet it had to be made as it involved the fundamental doctrine of the Church upon marriage and divorce. The whole trouble arose over Henry's desire to repudiate his lawful wife, Catherine, and marry another woman, but Chancellor and Church were both against him. Imprisonment, persecution, separation from his loved ones, and deprived of his few books in his prison cell, threats of death, even, failed to move the conscience of this upright judge. When threatened with death if he resisted the King, mark his fearless reply: "Is that all? Why then there is no difference between your Grace and me, but that I shall die to-day and you to-morrow." When sentenced to death he thus spoke to his judges: "This farther have I only to say, my Lords, that like as the blessed apostle, Saint Paul, who was present and consenting to the death of the proto martyr, Saint Stephen, keeping their clothes that stoned him to death, any yet they be now twain holy saints in Heaven, and there shall continue friends together forever. So I verily trust, and shall therefore heartily pray, that though your Lordships have been on earth my Judges to condemnation, yet that we may hereafter meet in heaven merrily together to our everlasting salvation, and God preserve you all especially my sovereign Lord, the King, and grant him faithful councillors." Sir Thomas More was neither priest nor archbishop like Thomas à Becket, yet he represents the highest ideal perfec-

tion of Christian character, and died a martyr to conscience and to Christian principles.

I have not discussed but indirectly the value of Catholic higher education upon the law and the civic life of the community. I have preferred to illustrate my theme by history and example, and by endeavoring to prove that Catholic ethics as applied to law and civil society are absolutely essential to the life of the community, and that these principles of Catholic teaching so applied, make for the development and preservation of true liberty, and for the highest and noblest form of citizenship. I believe the time is coming when the Republic will turn to her Catholic sons for aid in upholding her beloved institutions and laws. It becomes our patriotic duty to make our Catholic institutions of higher learning second to none in the community, and above all to see to it that the principles taught therein shall continue to be in the future as in the past, as firm in their foundation as the rocks upon New England's granite hills, making for the welfare of religion, home and country.

May the spirit which shall animate our hearts like the spirit of Becket and More be that which moved the soul of the great French writer to cry out: "If of a thousand who charge in battle, but one hundred shall reach the ramparts, then shall I be of that hundred. If of that hundred souls but ten live to scale the battlements, then shall I be of them,—and if of that ten, the fates decree that but one alone shall survive to mount the parapet and plant in God's golden sunlight the standard of Victory, then, then, shall I be that one."

PUBLIC MEETING

ADDRESSES

EDUCATION AND CHARACTER

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Writ together, one would almost infer the latter from the former and carry away the idea that character was the child, the never-failing result and the constant companion of education. Yet how far from the truth would such an idea be! I am sure that those who remember with love and reverence the sturdy forefathers, some of whom are, fortunately, with us still, but most of whom have gone before, would resent the doctrine that character was formed of education only. The memories of the unlettered immigrant of '49, of his struggles against adversity, persecution and famine; of his self-denial and sacrifices; the memories of his loyalty to his motherland; of his patriotic and noble services to the land of his adoption; of his devotion to his family; of his undying belief in the sacredness of the home; and of his unswerving, luminous, unquestioning faith in the Church of Christ, all rise up before our minds and tell us that character, no matter how education may help to mold it, has its birth, its continuance and its permanence in something without which education is as nothing, and that something the everything, religion.

And so one more is added to the debts of gratitude which we owe to our ancestors of sturdy faith, in that from their lives we may deduce that lesson which the history of the world and the teachings of our Church impressed upon them, and which left them, without letters perhaps, but with strength of arm and will, with loyal, loving hearts, with souls of high ideals, with faith and its eternal reward; with character.

Education, with religion as its first principle; religion which teaches the divine origin of all things; which teaches the doctrine that all lawful authority is of divine source; which teaches the worship of God, and the love of the right, that education may well evolve the high and noble character, and we may link religious education and character, steadfast in the faith that one will make the other.

And, when I speak of religious education, I do not mean the special education which fits for holy orders, but rather that species of education which does not forget the spiritual in a mad and senseless quest for things material.

Thus, with our foundation laid in God, we may proceed to consider the other important requisites in the formation of the character of our youth, that it may reflect credit upon its source, and obtain for its possessor the reward.

Grouping them all, I should name the requisites as follows: The environment of a good home, with its ennobling influence; the education of the school which embraces religion; a prescribed course of studies, and a limitation of the number of students to a given teacher. Given faith, good homes, religious instruction, education in the fine arts prescribed by men of mature years, not selected by children, a class not so large that the personal and individual attention so necessary to education will be denied, and a teacher well chosen, and character will be the fellow and concomitant of this kind of education.

And this is the education which the Catholic Church fosters, the character education. Its first exercise is one of devotion to the living God. Its adherence to a prescribed course of studies brings more converts every day from the ranks of men who have seen the abuses of elective systems, the latter admirable for men of maturity, but too tempting a lure for gay-hearted, thoughtless youth.

Its schools, by good fortune and premeditation, have not yet reached that degree of so-called prosperity where its students are graduated without more than a bowing acquaintance, save with a few of their classmates. Its colleges have not yet reached the stage, and please God, never will, where the individual attention and personal knowledge of each of his

pupils has been lost sight of by a professor and found impracticable by reason of numbers.

Its system of education goes beyond the classroom, and its protecting arm reaches over the threshold, demanding more than brains, more than attendance; demanding rectitude of life.

And more in the character of its teachers and guides it sees that example does its part in the shaping of the character of the pupil.

A word as to the kind of character and I shall have finished. It shall be a "Catholic Character," in the liberal and in the more restricted sense as well.

Broad in its spirit of tolerance; generous in its breadth of vision; religious in its high ideals; proud in its faith; steadfast in its honest convictions, with the confidence of right, not with the insolence of conceit; with one code of honor, public and private; zealous in its observance of God-given laws; patriotic in love of country; free from the arrogance of the Pharisee; sparing in condemnation, and always with the picture in its mind's eye of the life of Christ, with its patience and humility, and His death upon the cross between two thieves teaching the greatest lesson of all—charity.

EDUCATION AND SOCIAL DUTY

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It is one of the striking characteristics of our time that every man who can lay claim to a little learning seems to think himself called upon to express his views on all the most momentous questions of the day. Economics, statecraft, philosophy and religion are blithely expounded by men whose sole qualification for their self-appointed task is a questionable facility in writing grammatically. But I suppose there is no subject upon which the average American feels better qualified to deliver an opinion than on the subject of education; and, I think I may safely add, there is no subject regarding

which his ideas are more indefinite, more vague, more hazy. As a people we appear to be deeply impressed with the necessity of education; but if you ask what kind of education we should give our children, or what is the main purpose of education, the answer is a perfect babel of confused opinions. The general mind has no clear conception of the meaning or end of education. And if we turn to those whose experience and intelligence would seem to entitle them to some authority as guides in educational matters, the reply is scarcely less discouraging. Half-truths, false doctrines, and empty platitudes dressed in clap-trap phrases are solemnly put forth as oracular pronouncements; but clearly defined aims, sound basic principles—there are none.

With such architects it is not strange that our public educational fabric is a misshapen mass, built without definite purpose, without solid foundation, without due regard for the most vital interests of the individual and the state. Yet we are living in an age when a right system of education is of paramount importance; because it offers the only efficient means of combatting successfully those political and social evils which are becoming more formidable day by day and which, more than once in the history of the world, have wrought the destruction of nations as prosperous and as powerful as our own. We are living in a democracy; and our national prosperity, nay, our very existence as a nation is dependent upon those moral and intellectual qualities which a right system of education alone can produce.

Since the foundation of our government intellectual enlightenment has been recognized as a necessary condition of civil freedom; and our great system of public schools owes its existence in large measure to that conviction. But, blinded by our marvelous national development and goaded on by an insatiable desire for material advancement, we have come to lay more and more stress on that utilitarian view of education which makes the school a workshop for the molding of the various parts of our great social machine. Enlightenment, in the sense of intellectual development, is being lost sight

of and moral training has long since been stricken from the curriculum.

Now in a democracy like ours a system of education which merely fits men and women to be parts of a vast, social, wealth-producing machine must, in the very nature of things, prove a dismal failure. It fails of the most fundamental objects of education—the teaching of the dignity and true end of life, and the preparation of youth for the duties of citizenship in a free commonwealth. Many of our higher institutions, too, have drifted away from the old ideals and, instead of training for citizenship, they are undermining the foundation principles of all government and are teaching doctrines which logically conclude in revolution and anarchy. They profess, it is true, to accomplish much in the training of our future citizens by the teaching of civics, political economy, sociology and finance; but a knowledge of all these things (which have to do only with the mechanism of government), however important it may be in itself, will never make a citizen. A man may be well versed in all these sciences and yet, if he is not trained in those things which lie at the foundation of good citizenship, his knowledge will not fit him to exercise the rights and assume the duties which belong to every member of a true democracy.

While not undervaluing knowledge and the trained intelligence in business, in politics and in social life, we should not forget the lesson we have learned from a costly experience—that the education of the citizen must aim principally at the development of those qualities of character which are necessary for the maintenance of a free government. It should be that “complete and generous education” described by Milton, “which fits a man to perform justly, skillfully and magnanimously all the offices, both public and private, of peace and war.” It should aim at the development of his intellect and his conscience and the discipline of his will that he may see his duty clearly and perform it unflinchingly. It should teach him respect for authority, self-discipline, self-devotion and reverence for high ideals. It should cultivate honor, probity and that spirit of unselfishness which impels the true citizen

to place the common weal above his own private interests. In a word, it should aim to develop and elevate and refine his moral nature, else his learning and intelligence will not save the state from destruction.

The moral law, in which originate both the rights and the duties of man, is the vital force upon which the existence of the state depends. It harmonizes and unifies all the diverse elements and activities of national life for the common good. Obedience to its dictates results in self-government of the individual man and a realization of the true end and purpose of existence. Defiance of its mandates results in the degradation of the individual and in the corruption and ultimate ruin of the state. All the evils which confront us to-day, whether political or social, have their origin in that single source, defiance of the moral law; and all hopes of permanent reform built upon efforts which are not along the lines of moral education must prove fatuous and disappointing. Improved political mechanism, increased legal restraints and all the panaceas of the political economists merely touch the surface. We must reach the springs of moral life, the conscience and the will, if we are to effect any deep or lasting reform in the social condition of the state; and the only agent which can confidently be relied upon to do this is religion.

Religion alone affords the sanction and the reward of virtuous living. It alone furnishes the motives which impel men collectively and individually to rise to the true dignity of human life. It alone furnishes those ideals which point to a higher existence where justice shall triumph and where privation and suffering shall be adequately recompensed. "What lightens labor," says a great French writer, "what sanctifies toil, what makes man strong, good, wise, patient, benevolent, just, at once humble and great, worthy of intellect, worthy of liberty, is to have ever before him the vision of a better world shining athwart the darkness of this life." Those much-abused terms, equality and liberty, can never be rightly interpreted except by the light of the gospel of Christ. Social discontent can never be subdued except through faith in the

doctrine of Christ concerning poverty and riches. Patriotism can never be more than the ebullition of sentimentality unless men are inspired by that spirit of unselfishness and brotherly love which first appeared in the world with the advent of Christianity. Philosophy may furnish abstract moral principles which satisfy the demands of pure reason; but, for the masses of mankind, practical morality is impossible unless motivated by the teachings of religion.

How futile, then, is the attempt to educate our future citizens to fulfill their social duties, their duties to the community, to their families and to themselves, by teaching them that moral laws derive their sole force from experiences of utility. Yet that is the kind of education which is vaunted to-day as one of the most precious results of the evolution of spiritual freedom; and, unfortunately, it is the kind of education which is widely relied upon to form that type of sturdy manhood which is the only guarantee of our national prosperity. The official statistics of crime, the pages of the daily press, a casual glance at the moral condition not only of our populous cities, but of our rural towns and villages, will reveal to you what has been rightly termed its "appalling results;" and our future prospects as a nation would be gloomy indeed, were it not for the principle of recovery inherent in human society.

Medical science teaches us that the power of the human organism to overcome disease is due to latent energies which are only called into activity by the presence of morbid agencies; and we are told that the ethical organism which we call the state is endowed with analogous powers of social regeneration which, when aroused by menacing evils, are sufficient to restore it to a condition of vigorous moral health. As the ancients put it, the generations of men have been made *sanabiles*. The very greatness of an evil urges its remedy; and the only remedy which can reach the source of our morbid social condition to-day is religious education. The only hope of maintaining the standards of citizenship and social duty at their true level lies in molding our future citizens, during the plastic period of childhood and youth, in accordance with

the ideal of Christian manhood. Religion must permeate the atmosphere of the schoolroom; it must become a vital, energizing force in the moral life of the child, if we are to have that type of citizen who will look upon his social and political rights as a sacred trust, and his social and political duties as a sacred obligation.

Throughout all the Christian ages, the Catholic Church has led men onward and upward in the path of progress by the light of the gospel of Christ; she has taught them that the grace and the beauty and the dignity of life lie in its conformity with the eternal laws of God; and she has protected and strengthened and developed the civilization which she founded by the combined force of religion and intellectual enlightenment. With the experience of centuries behind her, she insists to-day that religion and secular learning must go hand in hand in the work of education, if we are to safeguard the most vital interests of society; and, notwithstanding the efforts of a certain school of modern educators to falsify the records of the past, history bears eloquent testimony to the wisdom of her educational policy. Let us hope that this great country of ours, great in achievement, great in the prospect of a still more glorious future, will harken to the voice of the august teacher of Christendom and secure the blessings of a true democracy for the generations yet to come by freely giving to every child the advantages of a Christian education. The Church and the home should supplement and reinforce the work of the school; but the school, which controls by far the greater part of the child's active mental life, is the one source to which we must look for that moral and intellectual enlightenment, that loftiness of purpose and that loyalty to duty which should characterize the American citizen, and which religious education, and religious education alone, can produce.

EDUCATION AND RESPECT FOR LAW

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According to the teaching of the Church, God has established on earth three distinct powers, the spiritual, the paternal, and the civil.

Each is intended to attain a separate end and has its own sphere of action, but all three should work in harmony as a part of the scheme laid down for the working out of man's happiness here and hereafter.

Law has been defined in its most general and comprehensive sense as a rule of action. And so it is that each of these three powers has its laws or rules of action. The spiritual power has its laws ordained by God Himself to the end that the soul of man may be saved. The paternal laws look to the life and happiness and the education of the child and individual and are confined to the family. The civil laws are framed to protect and promote the temporal welfare of individuals and families, to safeguard society.

A sluggish mental assent to the established order of things, to God-given law and to that enacted by man means indifferentism, which bespeaks failure when the crisis comes and holds men and peoples below the mediocre in achievement both moral and material.

It is strange how often outward form and shallow habit are accepted as realities.

Patriotism does not consist in waving the flag and the loud boasting of a perfect form of government. In its essentials, patriotism is rather a consistent reverence and respect for duly constituted civil authority, for law and order. Obedience is the child of love and respect; it is the devotion of service.

As children of this mighty Republic, we are at once law makers and subject to the laws so made. By our suffrages we elect those who are to guide the ship of state and we remain subject to them in their administration of the affairs of government.

All laws should look to man and manhood and regard the citizen as the creature of God and not of the state, with free will, but bound by the laws of truth and justice.

That man's rights come from God is an elementary principle and yet there is danger in a republic that men may come to regard the laws as their own creation and those placed in positions of authority as the creatures of their votes rather than the instrumentalities of an authority which comes from on high.

Where all men have equal rights to participate in government they are prone to look lightly on the laws made by themselves or their neighbors. The law seems to lose its majesty by nearness of view and its evasion is likely to become a trifling matter if only detection can be avoided.

"What is liberty without virtue and order?" says Burke. "Liberty is a great and enlarged virtue and not a sordid, selfish and illiberal vice." True, indeed, liberty without order and virtue becomes license, and license is the gateway to crime.

We are confronted daily by shocking evidences of increasing lawlessness and dishonesty, private and public; and murder, suicide and divorce stalk boldly abroad and would consort with virtue and decency. The administration of government grows so corrupt that thoughtful men feel called upon to make a determined effort to awaken the civic conscience of the people, to bring home to all the people a sense of their responsibility as citizens and a realization of their duty to the State.

Reform is the order of the day. It seeks its end by exposing to public view the violations of the law and crimes against citizenship, in the hope that the horror of it all may stimulate the virtue of the people. When all is uncovered it must needs write down its finding as lack of respect for the law. Further than this it cannot go and the task seems almost hopeless as the realization comes home that underneath and behind a pure government must be a virtuous people. To teach virtue without religion has been the effort of the last

fifty years, but failure is being recorded in letters most indelible, as history writes our story of the passing days.

In a republic as there is less restraint from without there must be stronger discipline from within. Conscience must be sensitized and the will trained. As the laws are framed by the people for the people, there must be order and virtue, or failure is the end. Because the officials of our government are constantly changing, there must be an abiding sense of the sacredness of laws as essential to the preservation of our political institutions, else all is lost.

As the learned Bishop England said in his eloquent and memorable address delivered before Congress in 1826, "It is the duty of each good member of society to concur in its (the duly constituted civil authority's) support; and he who would resist its proper authority, would, in this case, resist the ordinances of the God of peace and of order, and as the Apostle says, would purchase damnation for himself."

The virtue which must possess and actuate the citizen and out of which alone can arise a true sense of order can come only from a knowledge of his dependence upon God and the acknowledgment of His laws and His Church—and this is religion—man's duty to God, the homage which he owes his Creator.

Irreverence, with its progeny of socialism, anarchy, divorce and other civic and moral disorders, follows most naturally and inevitably upon the denial of the existence of God or lack of positive belief in Him and the consequent failure to know one's duty to God, to country, and to fellow man.

"Where," says Washington, "is the security for property or for life if the sense of religious obligation desert the oaths which are administered in the courts of justice."

Ruthless disregard of the solemn promises publicly made to the people and faithlessness to the oath of office, by men in public position, are characteristics all too common and by their example such men are scandalizing their neighbors and holding out false ideals to the young, more pernicious in their effect than the teaching of false doctrines.

In courts of justice, particularly, are we struck by the seeming disregard of so-called honest men for the sacred oath. Men in the jury box—in the exercise of the most solemn duty and privilege of citizenship—daily insult the Holy Name and duly constituted civil authority and citizenship itself by disregarding their bounden duty and voting according to pride or prejudice. Witnesses in the courts of law insult the majesty of their God and the law of the land by wilfully speaking untruths, or concealing the truth. These outrages on God, on man and government are becoming so frequent as to cause men to wonder where it all will end.

Statesmen and publicists, economists and philosophers are all busy to find the cause and apply the remedy to these vital disorders in civic life. Able men and students of public affairs are groping about in the darkness of materialism to find a cure for these ills in the body politic. They cannot find the remedy, they cannot frame the law because they have ignored the warnings of our fathers; they have forgotten the downfall of pagan Greece and Rome; they have failed to catch the lesson, that God is the beginning and the end.

Few men have understood the form and plan of our republic better than De Tocqueville, who said: "Where virtue and reason prevail, the most popular form of government may exist without danger; where religion does not rule, it is useless to proclaim religious doctrine. You may talk of the people and their majesty, but where there is no respect for God can there be much for man? You may talk of the supremacy of the ballot, respect for order, denounce riot, secession—unless religion is the first link—all is vain."

We believe that religious education is not only good for the individual, but necessary; that it is not only of benefit to the state, but essential to its welfare.

As Catholics we believe in Catholic education because the Church has spoken, because reason compels, because citizenship demands.

The system of education which ignores the cry of the soul: "What and why am I?" and leaves the question to be solved

by the child as best he may, cannot hope to produce men of virtue, men of obedience, men who know their whole duty.

In vain is the effort made to frame a code of honor which shall supplant the Ten Commandments. Futile is the attempt to substitute individual opinion for the tradition and teachings of one true Church; to set up the tribunal of private judgment in place of the infallible pronouncements of Christ's Vicar upon earth.

The Gospel, "the law book of the nations," has been submitted to the higher criticism, so-called, and its supernatural eternal depths have not answered to the test of finite man and lo! the last vestige of authority has gone from among them!

And yet for all these vital disorders of men and state, we, as Catholics, know the remedy; the fathers wrote its name in unmistakable characters and that name is—Religion.

We have the religion of form all about us. The induction into public office of the people's choice; the daily opening of the sessions of the law-making bodies of the land; the commencement of the terms of the courts of law—all are by law or reverent custom made the occasion for religious, if not Christian observance in the prayer of the minister of religion. The chaplains in army and navy, in prison and poor house, supported by the state, are examples of the unwitting homage of government to religion. But all these are largely mere matters of form in our day, relics of a past which held religion in highest veneration and constantly acknowledged the futility of man's efforts unaided by divine assistance.

Real education, that education which this Congress stands for, inculcates reverence for the divine law from the earliest days of reason. It teaches religion not as an ancient form of traditional propriety, but as the duty of obedience to authority, divine and governmental, ecclesiastical and civil. It teaches that the divine law is the source of all authority, and stands firm for the sacredness of all duly constituted civil authority by referring it to its great source and principle, God Himself. "For there is no power but from God and those that are, are ordained of God."

"Thou shalt" and "thou shalt not" are familiar injunctions to the Catholic ear from the youngest days, and obedience and duty mean for the Catholic love and respect.

Respect for the law as inculcated by Catholic education must mean men in public life who are impressed by the God-given authority of their public station; men in private life who realize that in their part in the affairs of state conscience must rule and the law stand supreme.

We need, our country needs, the system of education that will produce men of virtue, men who know their full duty, and knowing dare perform it; who know their God and their faith and knowing, give to His service their best and their all.

Such men are the protection of society, more precious far than golden treasure and the serried hosts of armed men, for they live the life of peace, of hope, of progress to better things; they bring virtue and order to the state that its days may be long and its achievements blessed.

COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JULY 13, 1909, 2:30 P. M.

The meeting was called to order in Boston College by the President, the Rev. Charles B. Moulinier, S. J., of Marquette University, Milwaukee, Wis. The Rev. President requested the Secretary, Very Rev. D. M. Gorman, LL. D., to open the exercises with prayer. The Rev. President named the Rev. E. M. Carey assistant secretary. Father Moulinier in his opening remarks welcomed the delegates and explained the section work. He named two committees as follows:

Committee on Resolutions: Rev. C. B. Macksey, S. J., Chairman; Very Rev. F. J. Green, O. S. A.; Very Rev. E. J. Walsh, C. M.; Rev. Patrick O'Brien, A. M.; Rev. D. Kaib, O. S. B.

Committee on Nominations: Rev. Matthew Schumacher, C. S. C., Chairman; Rev. E. F. X. McSweeney, D. D.; Rev. Thos. J. McCluskey, S. J.; Rev. Joseph Hickey, O. S. A.; Rev. B. J. O'Reilly, S. M.; Very Rev. J. P. O'Mahony, C. S. V.; Very Rev. M. A. Hehir, C. S. Sp., LL. D.; Rev. D. J. McHugh, C. M.; Brother Maurice; Brother James.

It was moved and seconded that the institutions of the College Department, pay the annual fee in advance, and that the Secretary General be requested to send at the regular time, bills for the fee of the past year and for the year in advance. Carried. A formal motion that two more sections be established, one in English and one in Christian Doctrine, was laid on the table indefinitely.

A paper on "Inter-Collegiate Good-Fellowship" was read by Very Rev. Vincent Huber, O. S. B., of St. Vincent's College,

Beatty, Pa. After a very interesting discussion of the paper by the Rev. John A. Van Heertum, O. Pr. and Rev. E. Carey, C. M., and the report of sections, the Department adjourned.

SECOND SESSION

WEDNESDAY, July 14th, 1909, 9:30 A. M.

A general meeting of the Department was held. A paper on "Coordination of Colleges to Seminaries" was read by Rev. Edw. F. X. McSweeney, D. D., of Mt. St. Mary's College, Emmitsburg, Md. A discussion followed by Very Rev. D. M. Gorman, LL. D., President of St. Joseph's College, Dubuque, Ia., and Very Rev. L. A. Delurey, O. S. A., President of St. Thomas' College, Villanova, Pa.

A second paper was read on "The Value of Strict System in the Management of Studies," by Rev. Charles B. Macksey, S. J. A discussion followed by Rev. Matthew Schumacher, C. S. C. and Rev. Patrick O'Brien, A. M. The meeting adjourned.

THIRD SESSION

THURSDAY, July 15th, 1909, 9:30 A. M.

Business session. Reports of the Latin, Science, History, Modern Languages and Greek and Philosophy Sections were heard. Remarks were made by the President. A motion was made and carried to permit sections to select their own subjects and elect officers. Motion was made and carried, that provision be made in the next official program of this department for a session of delegates interested in the special needs of the women's colleges. Names proposed for this department: Sister M. Pauline, President, College of St. Elizabeth, Convent Station, N. J., and Sister M. Samuel, St. Clara College, Sinsinawa, Wis.

The election of officers followed, with the Very Rev. L. A. Delurey, O. S. A., presiding. The Secretary was instructed to cast one ballot for the following members nominated by the committee:

President—Rev. Charles B. Moulinier, S. J.

Vice-President—Very Rev. L. A. Delurey, O. S. A.

Secretary—Very Rev. D. M. Gorman, LL. D.

Members of General Executive Board—Very Rev. M. A. Hehir, C. S. Sp., LL. D.; Very Rev. D. J. Flynn, LL. D.

Standing Committee—Rev. E. Carey, C. M.; Rev. John A. Van Heertum, O. Pr.; Very Rev. Vincent Huber, O. S. B.; Very Rev. Aug. Seifert, C. PP. S.; Very Rev. J. P. O'Mahony, C. S. V.; Very Rev. B. P. O'Reilly, S. M.; Rev. M. Schumacher, C. S. C.; Rev. Patrick O'Brien, A. M.; Brother Maurice, F. S. C.; Brother Norbert, Xav.

Regarding the length of the term of office to be held by the officers of the College Department, a matter left to the consideration of the Committee on Nominations, the Committee submitted the following recommendation: The president and vice-president are not to hold office for more than two consecutive years. The secretary is to hold office for three years, and it shall be his duty to carry on the correspondence necessary to a final arrangement of the annual program of the College Department of the Catholic Educational Association. This recommendation was adopted.

A paper on "The Affiliation and Accrediting of Catholic High Schools and Academies to Catholic Colleges or Universities," was read by Rev. Matthew Schumacher, C. S. C., Notre Dame, Indiana. The discussion of this paper was led by the Rev. Bernard O'Reilly, S. M.

The chairman of the Committee on Resolutions, Father Macksey, presented the following resolutions:

RESOLUTIONS

Resolved, That we congratulate the Catholic colleges upon the manifest change of educational opinion in the United States towards a return to the canons of sound scholarship and culture based upon the study of the Latin and Greek classics.

Resolved, That we condemn as unsound the assumption that denominational training does not make for the best type of scholarship and citizenship in our land.

Resolved, That we condemn the principle of academic liberty, so-called, whenever and wherever it contradicts the fundamental principles of natural morality or Christian belief.

Resolved, That the completion of a college course should not work to the disadvantage of a student applying for entrance to the seminary.

Resolved, That we approve every effort towards a more intimate, mutual acquaintance and union among Catholic colleges.

Resolved, That the uniform adoption of the restored Roman pronunciation of Latin be recommended for classroom use.

The resolutions were adopted as read. The meeting then adjourned.

D. M. GORMAN,
Secretary.

PAPERS AND DISCUSSIONS

INTER-COLLEGIATE GOOD-FELLOWSHIP

VERY REV. VINCENT HUBER, O. S. B., ST. VINCENT'S COLLEGE,
BEATTY, PA.

As the reading of papers has been limited to thirty minutes each, the writer has taken for granted several principles by which we are all guided in our work of education. They are:

1. That we realize the noble character and great importance of our work. True educators are the principal factors in the civilization, culture and progress of the human race. The Catholic teacher is preeminently *the* educator. He teaches not only for time, but also for eternity. He never loses sight of the spiritual welfare of his pupil. Beyond and above all that other educators may accomplish, he instills into the mind of his pupil the revealed truths of supernatural religion, and implants into his heart the principles of correct morals. He molds the character of his pupil according to the ideals shown to man by the greatest of all teachers—Jesus Christ. With one index finger he may point to the book, or to the black-board; but with the other, he evermore points heavenward. In the religious training which he imparts he is not tossed about by every wind of doctrine, but follows an infallible guide to whom alone the Savior of the world has committed the authoritative teaching of the religion which He has established on earth. As Catholic instructors we are foremost amongst those of whom St. Chrysostom expresses his admiration in these words: "*Quid majus quam animis moderari, quam adolescentulorum fingere mores? Omni certe pictore, omni certe statuario, caeterisque hujusmodi omnibus excellentiorem hunc duco qui juvenum animos fingere non ignorat.*" (In cap. 18 Matt.)

2. That we are engaged in work not primarily for worldly gain, whether it be lucre, fame, or glory. Teaching is our life-work. The classroom is our workshop. Many are agreeably bound to it by religious obedience. They realize that if they fail to garner treasures of eternal worth in their principal daily occupation, they will have little else deserving of an everlasting reward. Some are not religious, but their attainments and labors would command a much greater remuneration in the commercial or professional field than they receive in the college. No, we do not expect much reward here. We are all poor, and will remain such. There are no millionaires employed in our colleges. Nearly all of us spend our lives in retirement from the world. There are only a few whose names are ever mentioned outside of very restricted circles. We neither crave nor receive the recognition or applause of the world for our work, but we do expect a heavenly reward which is promised in the words of the prophet: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." (Dan., 12, 3.)

3. That we are not selfish. We are neither envious of the success of others, nor jealous of our own. We endeavor to do all the good we can, and sincerely rejoice at the good effected by others. And, indeed, we are not rivals in the chilling sense of the word; we are co-laborers in a grand cause. The glory of God, the welfare of the Church, the betterment of society, and our own sanctification, are our predominant aims. We erect magnificent buildings, we develop our teachers, we perfect our systems and methods, not to belittle smaller institutions, not to crush them out of existence, not to monopolize the field of Catholic collegiate education, but to place ourselves in a position where we can do more effective work, widen the field of our usefulness without encroaching upon the rights of others, and benefit all other colleges by creating and stimulating a more general appreciation of the advantages of a thorough collegiate training. The attendance at our present colleges will be larger, and there will be a demand for additional colleges, when the Catholic public fully

realizes that we impart an education and training superior to that of any other institutions of learning.

From these three postulates we may rightfully deduce that there should exist the most cordial feelings and most friendly relations among our Catholic colleges, and that they should be mutually helpful and courteous towards one another. This is what the writer understands by the term "inter-collegiate good-fellowship." There is no body of men better fitted for intimate relationship and fellowship than that engaged in the field of higher Catholic education. They are all men of refinement and culture; they all have the same noble ends in view; they are all animated by the same principles deeply rooted in a divine religion; they are all energetically devoted to their work. They should be thoroughly organized and constitute one solid phalanx to advance the interests of Church and State; to form the best of Catholics and the best of citizens, and to speak out boldly against all aberrations of unrestrained and misguided minds.

Does such good-fellowship exist among our Catholic colleges? In a negative way it certainly does. They do one another no intentional harm; they do not speak ill of one another. In a positive way much has been accomplished at our annual meetings during the last ten years. At least a few of our representative educators have met; they have become acquainted; they have exchanged views; they have discussed practical college topics—in a word, they have been drawn closer together, and have largely profited by their acquaintanceship. Previous to these meetings Catholic colleges had been marvelously distant towards one another. They had courteously exchanged catalogues, but that was the limit of their social intercourse. But even these meetings have not succeeded in establishing a general feeling of cordiality among our colleges. The representation has not been sufficiently large, the time of our meetings has been too short and too strenuous to permit us to form a general and enduring acquaintance. Moreover, we have met outside of our field of operations; we have not seen one another at work; we have not visited the workshops themselves. Hence we are greatly

estranged from one another, and our meetings have not produced all those practical results that had been fondly hoped for. Our isolation remains too marked. There remain many differences among us, some of which ought to be eliminated.

Our curriculum may be substantially the same, but there are too many minor divergences. Some of our text-books would be discarded if we knew where to find better ones. Our rules of discipline may be too lax, or over strict. Our daily class schedules may be too exacting, or the reverse, to bring about the best results. Our system of giving reports may not be objectively the best, and may be unintelligible to those who are not familiar with it. Our association with the students may be too free, or too frigid. Our insistence upon religious exercises may be so stringent as to invite a reaction when students leave our colleges. Naturally, all colleges think they have the best in all the things enumerated and in all other details of college life that might be mentioned. If they realized that they had not the best they would adopt something better.

But where there are so many discrepancies in important points, it is not possible that each college has all that which is objectively the most desirable. In fact, it would be presumptuous on the part of any college to maintain that it alone has reached the acme of perfection in all details. Yet we tenaciously cling to many little things in our own systems and methods that are antiquated and worse than useless, and seemingly fail to notice that there are other colleges from whom we could learn some things. The truth is that we are not familiar with the minuter workings of other colleges. Many, perhaps most of us, have never spent an hour in any other institution than our own. We look cursorily over the catalogues of other colleges, and that is the sum total of our acquaintance with their work. The Queen of Saba was herself a wise woman. She heard of the wisdom and greatness of Solomon, and determined upon paying him a visit. "And when she was come to Solomon, she proposed to him all that was in her heart. And Solomon explained to her all that she proposed; and there was not anything that he did not make clear unto her. And when she had seen these things, to wit,

the wisdom of Solomon, and the house which he had built * * * she said to the king: The word is true which I heard in my country of thy virtues and wisdom. I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one-half of thy wisdom had been told me: thou hast exceeded the same with thy virtues." (II Paralip. 9, 1-6.) Surely that queen carried away many good ideas with a determination of putting them into effect in her own country, and we can not reasonably doubt but that entire Saba profited much from the visit of her queen to King Solomon.

It lies in the nature of man to learn from others and to take advantage of their experiences and experiments. When some good railroad device has been successfully tried and finally adopted by one company, others will send their experts to examine and study it. These experts will make their report, and, if the report is favorable, the same device will be installed by these other companies, if it is not covered by a patent. The same is true in thousands of other things. Now, the Catholic colleges of this country have been tardy in learning from one another. There has been extremely little intercourse among them, and hence they stand as isolated units, instead of being component parts of a large, compact body. In union there is strength is an adage of which they have been much too oblivious. Let them, therefore, come together, and mutually strengthen one another. There is no selfishness in them; their educational devices are not patented. Each is willing to give the best it has to any other, and to accept with thanks from any other that which is better than its own. In this way all weak points, wheresoever found, will be strengthened. Even the strongest and best regulated college will be benefited. The founder of a great religious order requires the superior to consult the entire community in matters of great importance, and gives as his reason that it is often to the younger that the Lord revealeth what is best.

Now, how shall our colleges become better acquainted? How shall they draw advantages from, and mutually help one another? The study of catalogues is not sufficient. The

annual meetings of our Educational Association, though productive of much good, are not sufficient. What shall we do? The writer's answer is: *Let us visit one another.* Let us do as the Queen of Saba did—see for ourselves. We read of some sublime scenery, but the description does not satisfy us; it merely calls forth in us a desire of viewing the scenery ourselves. We read a description of a battleship. If we are at all interested in such ships we are not content with a description, no matter how excellent it may be—we want to examine the ship and, if possible, see it in action. So if we want to become thoroughly acquainted with other colleges, their exterior and interior, their systems and methods, etc.—we want to see them and study them. Inter-collegiate visits, then, in the humble opinion of the writer, are one of the most effective means of establishing a thorough acquaintance and friendly good-fellowship between our Catholic colleges.

Assuming that such visits will be very beneficial let us ask: *When should such visits be made?* During the school year by all means. The proper time to visit a mill or factory is when it is in full operation—when the workmen are there, and when the visitor can follow the raw material through the various processes until it becomes the finished product. During vacation our colleges are shut down; operations are suspended; the students are away, the professors are absent—it is the house-cleaning time. No, when the college machinery is well oiled and is in normal motion, that is the time for the visits.

Who should be the visitors? Of course, the entire faculty could not migrate to some other college and spend several days away from home. But that is not required. One visitor will suffice. He should be a representative man at his own college—president, prefect of studies or of discipline, or one of the more prominent professors. He should be a man of great discretion abroad and of much influence at home.

What should be the objects of these visits? To observe and to learn. The visitor should carry with him the conviction that his own college has not reached the heights of perfection in all things; that there is room for improvement at home. Hence he comes with the sole purpose of gaining information

that may become conducive to the betterment of the college, which he represents.

How should the visitor be received and treated? He should be received with all possible cordiality, and be made to feel perfectly at home. In so far as it is possible, he should be taken into the community during his stay. He need not be wined and dined; the frugal repasts of the community will suffice. He should have entire freedom to observe all that is going on in the college. He should be permitted to associate freely with the professors. He should be accommodated with any text-book he may choose to examine. A schedule of the order of the day should be on his desk or table. In a word, no information concerning college matters should be withheld from him. All his questions should be fully and candidly answered. His position is a delicate one and would become unbearable if he had reason to suspect that he was not entirely welcome. He is not a spy, not a censor, not a fault-seeker, not a school inspector in the usual sense of the word—he has come to learn. His very presence is a compliment to the institution which he is visiting. He has selected it because he expects to gain much useful information there. Hence the very visit is a *prima facie* assurance of friendship and esteem.

How should the visitor spend his time? In a general way it may be said that he should keep his eyes open and learn all he can. In this he may be assisted very materially by some "cicerone" courteously assigned to him when needed. He will view the immediate surroundings of the college—the groves, lawns, paths and shaded walks. Our surroundings are not always as attractive as they might be, and he may catch a practical idea to carry home in his creel. He will also inspect the campus—a most important adjunct and asset of the college. The pumping station, the reservoirs, the light plant, the machine shops—any of these may furnish him with a practical conception so valuable as to generously reimburse him for the time and money spent in making the visit.

In the college work proper, religion holds the foremost place. He will therefore pay special attention to the religious aspect of the institution. He will spend a very profitable

hour or two with the reverend chaplain, and learn from him the means and methods employed in developing a strong religious character in the students—how frequently they approach the sacraments, because required to do so by the regulations of the college; how many receive Holy Communion at shorter intervals of their own choosing; what religious associations exist and how they are managed; what privileges, if any, the members enjoy; whether the students attend Mass daily; whether they say their morning and night prayers in common; what religious supervision is exercised over students occupying private rooms. A thousand and one other little questions will suggest themselves. He will then seek an interview with one of the teachers of Christian Doctrine and learn from him what set of catechisms is in use; why it has been selected in preference to all others; what special features characterize the teaching of catechism in the college; whether the answers to questions must be given *verbatim* or *quoad sensum* only. Should he be invited to spend an hour in the classroom whilst this branch is being taught, he will accept with cheerful alacrity.

The visitor may next desire to study the methods of examinations. He will be referred to the prefect of studies. He will have many questions to ask. How are the matriculation examinations conducted? What is the determining standard? Are they written, or oral, or both? Is there a fixed list of questions for all aspirants to a certain class? Are diplomas or certificates from other colleges or high schools accepted in lieu of an examination? Are they accepted from all colleges and high schools, and if not, what is the line of demarcation? Are the examinations made before a board of professors specially appointed for that purpose, or do the class professors pass judgment upon the fitness of candidates? How are the quarterly examinations held? Who determines the matter, the prefect of studies or the professors? Are these examinations written, or oral, or both? What advantage is offered by the method employed? Does the prefect of studies personally superintend the work in the classroom? Does he visit the classrooms and, if so,

what are his functions there? What about the final examinations? When are they held, and how much time is allotted to them? Do they cover all branches, or only the more important ones? Who pass upon the examination papers? The visitor will also minutely inform himself as to the requirements for the various degrees, and may request the privilege of reading a few of the examination papers for which degrees were conferred. He will also study the system of giving reports. Unfortunately, there is no uniformity in this matter in our Catholic colleges. Many reports are given in a code which requires a key for its decipherment. Many other things of importance will he learn from an experienced and communicative prefect of studies, and, if the visitor holds the same office in his own college, an interchange of views will be mutually beneficial. The writer remembers with pleasure and gratitude what a mine of information was uncovered to himself and some other members of our standing committee some months ago during the two hours spent in the office of the efficient and courteous prefect of studies in the Georgetown University.

The visitor may observe that the discipline of the college is exceptionally good. The students are natty in appearance; they are kind and gentlemanly towards one another; they are respectful and deferential to their superiors and professors. Very good! Let him have an interview with the prefect of discipline and learn from him what special means and methods have been employed in bringing about the happy condition he has observed. Again he will have many questions to ask. To what extent are students put upon their honor? Are there special lectures on politeness and etiquette? What supervision is exercised over the correspondence of students? What violations of rules of discipline incur expulsion? Are students expelled from any other college admitted?

If the visitor be the president or rector of his college, he will spend some profitable time with the incumbent of the same office. If he be a professor, he will study the conditions relative to the branches which he teaches at home.

During his stay he may make careful memoranda of the commendable features of college life that he may observe. If he has noticed any defects or shortcomings, he may, on request, speak frankly of them to the proper officials of the college and by doing so materially benefit the institution which he is visiting. But after his departure he may not breathe one word of censure without losing all claim to the appellation of "gentleman," for by doing so he would flagrantly abuse and betray the candor and confidence reposed in him.

What shall the visitor do on his return home? He will write out a detailed report of all the commendable things he has seen and heard. A professors' meeting will be called to hear his report and to consider practical points suggested by the same. Thus the entire faculty will reap the fruits of his visit. It is not likely that any such visit will remain barren of good results. Like the men sent by Moses to view the land of Canaan the returning visitor will be able to exhibit the magnificent grapes, pomegranates and figs grown in distant lands.

It will not be necessary to visit many colleges. Most of our institutions are conducted by religious orders or congregations, and the schools of each order or congregation are, for obvious reasons, more or less stereotype. A thorough acquaintance with one college conducted by the Fathers of the Society of Jesus will supply us with a fair knowledge of all, and the same is true of colleges in charge of the Augustinians, the Benedictines, or of any other order or congregation.

The visits advocated in this paper need not occasion any disturbance. The college visited should not swerve from its daily routine. But in order that the visits may be concentrated upon certain periods, this body might designate two weeks, one in each half of the scholastic year, as "visiting weeks."

Let, then, our Catholic colleges court a more intimate acquaintance. Let them exchange visits and become mutually helpful. Let neighboring colleges especially, reciprocally extend and accept invitations to the celebration of gala days which are not wanting in any institution. (An Inter-collegiate Lecture Bureau would produce splendid re-

sults.) Let a feeling of deep friendship be engendered and maintained among them. Let them punctiliously observe the manifest requirements of mutual comity and courtesy. Let the world know and understand that the Catholic colleges of this country stand together as one great, organized body, firmly united by the bonds of the most cordial inter-collegiate good-fellowship.

DISCUSSION.

VERY REV. JOHN A. VAN HEERTUM, O. PR.: I am sure all here are grateful to the speaker for his splendid lesson. I, at least, can assure him I have learned a great deal. These visits will go far to secure uniformity of teaching and management; they will also bring us in touch with what is best in our institutions. It is well for us all to work towards coordination; we should all endeavor to promote our common welfare and interests.

A matter that might be mentioned in the discussion of this paper is that of receiving students expelled from other institutions. It sometimes happens that a student must be dismissed from one institution, and still it might be well for other institutions to take such a boy. There are, on the other hand, occasions where the cause of expulsion might not permit the acceptance of a boy anywhere else, and in all such cases there ought to be an understanding among those in authority.

The question of soliciting for students is a peculiar one, and in some districts a critical one. We lose nothing by maintaining at all times in this matter a befitting sense of dignity. Would it not be advisable to have among our Catholic colleges and our academies and high schools a review or journal devoted to college interests? It seems to me there is a very desirable field here, and we should have many readers not only among professors, but among the students and alumni of our various institutions of learning. I offer this as a suggestion which I think would be a great strengthening force. It would band our institutions together and unite us more firmly and thus promote good fellowship.

REV. E. L. CAREY, C. M.: Of course we all recognize the high ground taken by the writer of this paper—truly Catholic ground. I believe this paper has done good, and the reading of it will do good, no matter whether a visitor is ever sent from one college to another.

COORDINATION OF COLLEGES TO SEMINARIES

REV. E. F. X. MC SWEENEY, S. T. D.

"Deus Scientiarum Dominus."
"The Lord is a God of all knowledge."
(Douay) 1st Kings, 2, 3.

Bishop Maes said at the Cincinnati convention, 1908: "If you are to teach your seminarians under favorable conditions you will have to have some agreement with the colleges whereby the seminarians will be taught Latin more thoroughly during the last two or three years of their course."

Father Gavisk said: "If you gentlemen of the seminaries agree among yourselves on a certain standard to be demanded of those who wish to enter the seminary, would not that prove very satisfactory to the colleges?"

Bishop Dennis O'Connell said: "It seems to me that it would be of great value to our educational system if we could make the gentlemen of the college department acquainted with the views and opinions of the gentlemen of the seminary department in regard to this matter of preparation for seminary work."

Very Rev. P. J. Conroy, C. M., said: "It is surely advisable for seminary and college men to come together and discuss a workable standard of seminary entrance requirements."

Rev. Walter Stehle, O. S. B., said: "It is a question of the fitting of the school into the college and the college into the seminary. We would welcome an opportunity to arrive at some agreement with the college department to meet this situation."

Rev. T. C. O'Reilly, D. D., said: "One thing the colleges might do to give the students a better Latin preparation would be to teach some class in Latin during the last year or two of college, *as is done in the seminary.*"

Rev. J. F. Fenlon, S. S., D. D., said: "With the cooperation of the colleges the standard of examination for entrance into the seminary could gradually be elevated."

Dr. Heffron in his excellent paper on the "Four Years'

Course of Theology" seemed to have in view a college such as St. Charles' Preparatory Seminary, Baltimore, or the Cathedral College Diocesan Preparatory Seminary, New York. He takes it for granted that study deep and high, not alone in mental philosophy, but even in English literature, mathematics and physical science is reserved for the seminary.

The normal Catholic college has no such reservation, but keeping before us the high standard of Lille, Louvain, Heidelberg and Oxford, we constantly endeavor to advance until our degrees shall be like those of Johns Hopkins not in sound but in reality equal to those of Europe. We carry our students through the philosophy course, mental and physical, but we do not co-ordinate our colleges to the seminary any more than to the school of medicine or of law; and in mixed colleges we cannot institute a short and special course for clerical aspirants, for reasons to be given, and because the lay boys might look down on the cloth, and the Church forego the advantages which, in the minds of many, come of the association of clerical with Catholic lay students.

St. Charles', Ellicott City, is a college strictly coordinated to St. Mary's Seminary, Baltimore; as is Cathedral College, New York, to St. Joseph's Dunwoodie. The former according to its charter is for the "only purpose" of "educating young men of the Catholic persuasion for the ministry of the Gospel." It claims to be "strictly ecclesiastical," proposing "to itself no other end than that set forth by the Council of Trent and inculcated by the Plenary Councils of Baltimore, training boys from the age of twelve who give some signs of a vocation, in such branches as will be most useful to the future priest." The excellent Cathedral College of New York has like St. Charles', a six years' course, bringing the student as far as mental philosophy, which, with advanced physical science is studied in the Great Seminary. Discipline at Cathedral College and at St. Charles' each is such as fits aspirants to the ministry and such only are retained. It seems superfluous to talk of coordination here. If the boys have the requisite ability and earnestness there is no reason why they should not be quite ready for the seminary proper, where philosophical studies begin.

At the Catholic Congress held some years ago at Fiesole, the chairman set forth the platform very briefly but strikingly: "We are Catholics: 'Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline'—these we strive after, hold and teach." The words of St. Paul here quoted may be used to set forth the spirit and aim of education in the Catholic college, and so far there is clearly coordination, correlation, articulation, whatever you please to call it, with the seminary. To be more explicit, however, the Catholic college of to-day does not pretend to be a preparatory school for the training of clergymen; it is catholic, intended for all who desire a liberal education, one imparting the truth that makes men free, free because able to choose and take up any one of the liberal professions or other avocations. The clergyman's training should be broader than that of the physician, the lawyer or the engineer, for this, that he must be all things to all men, able to converse with legislators, health boards, school boards; not only with them, but with builders, miners, soldiers, sailors, etc. It is not outside his province to spar with the men in the waist like Father Blank, U. S. N., nor to play cards with them in the fore-castle like Saint Francis Xavier. Every priest must have a speaking acquaintance with every branch of knowledge, human as well as divine, for he is the pontiff who bridges over and unites and joins in the union of civilization, faith and worship, every department of society. Hence far from making allowance in mathematics, chemistry, geography or history for a young man because "he's going into the seminary" we demand of him model scholarship. He may, as many a layman does, fail in one of the branches required for the degree of bachelor, but if he does, like the layman he is "cast." There is no more absurd and suicidal policy than to give him the unearned degree. It is an admission that the praise of learning has passed from the *toga* to the *braccae*, that the priest need not be, is not an all around educated man, he who is to "teach all nations." "Labia sacerdotis custodient scientiam."

That laymen teach may be an accident, it is the normal necessary function of the priest. Pride of place, carnal indulgence, greed of gold are likely to bend the laymen to materialistic pursuits, utilitarian studies, narrow investigations, which gradually but surely undermine his physical and moral health, strength and character. He is no longer inclined nor has he the ability to study law and government, and allows public affairs to fall into the grasp of venal unprincipled freebooters and grafters whose power degenerates into tyranny, which brings on revolution and general ruin. Civilization is dethroned. Who can raise her up again? Who is to open churches not alone, but schools once more, schools of Christian Doctrine not only, but of housekeeping, agriculture, architecture, of chemistry, of botany, of literature, of mathematics, languages, *omne scibile*? Who but the priest? Consult history and see if it be not so. Ask Esdras, Nehemia, Numa, Benedict, Columbanus, Zumarraga, Ignatius, Laval, Harvard. It is evident in India, Egypt, Judea, Greece, Rome, as well as in medieval Europe, in New England, in Mexico, in Peru, in Paraguay. The priest is the enduring teacher, and until quite recently nearly all our greatest non-Catholic colleges even had clergymen for presidents.

Nay more the priest will be the judge, advocate, ruler too of the people, when this periodical shipwreck of all the civil order takes place. Like the royal pope in the collapse of the Roman Empire, like the prince bishops in the Middle Ages, like the bishops and parish clergy of Ireland when the natural representatives and leaders of the people were destroyed or had abandoned their trust and place, the priest in the future must be ready as he was in the past to combine the temporal with the spiritual power, guiding his flock as the priest Moses did the people of God through the wilderness.

The necessity of general learning is greater at the present day than ever before and is increasing, for the wide spread of schools and the unavoidable presence of the newspaper in every hamlet and every house, as well as the rest-

less, floating habits of the population and the enterprise of wealth-seeking individuals make it necessary for the pastor of the remotest settlement to be ready to meet persons of more or less education, from every state in the Union, if not indeed from every country on the globe. Most of us have a pentecostal auditory every time we face the people, and even yet, in the large cities equally with the country villages, when an address at least, if not a speech is wanted, the clergyman is commonly the man, very often the only one available and in general demand and acceptance.

Vicar General Schrembs, of Grand Rapids, also at Cincinnati, said: "The program laid down by Pius X in his recent reform legislation for seminaries in Italy demands that the degree of culture imparted in preparatory seminaries be equal if not superior to that of purely secular schools. Many of the foes of revelation have a wonderful readiness of speech and argument about them and they appeal so confidently and earnestly to their fellowmen, yes, especially the men, that the young priest is disconcerted by his inability to meet their arguments, and but too often gives over the attempt to counteract their pernicious activity. I suggest a practical guidance as to *how to deal with men*." So far the Vicar General. His expression "to deal with men" means laymen, and is achieved in some measure in certain of our colleges by having besides clergymen, lay professors, steady, married, experienced citizens of various races, who in the college course teach clerics and lay boys in common. Needless to say that their practical Catholicity also is sometimes as forcible in its effect on the students as the preaching and example of the priests themselves.

At the seminary of Capua under Cardinal Capocelatro all the boys and youths of that ancient town seeking a liberal education are in the same house wearing the cassock, always under the same discipline, following the same course. When they reach the degree of B. A., those desiring to take up other than the clerical profession depart each to his special lyceum, the candidates for the ministry entering on their theological studies. Up to three years ago the seminary fol-

lowed the traditional plan, but it developing that the lay graduates were ill-fitted for the program of the other vocational institutions, Pius X ordered that the *ratio studiorum* of the seminary be changed and coordinated, correlated and articulated to that of the government schools of engineering, medicine, law, etc, as Father Schrembs intimated in the program quoted; one reason given by the Pope for his action being, lest graduates should be tempted to take up the ecclesiastical calling without a vocation. In Belgium, all youths are similarly brought up in one and the same college, each on graduation taking his separate road to the various professional goals, sacred or profane, and nothing is more common, edifying or delightful than to witness the reunions of those Flemish and Walloon collegians, all seated together at the banquets, each with the others of his own class, prelates, priests, doctors, lawyers, statesmen, government officials, soldiers and sailors, "omnes vos fratres estis." They know one another, they love and respect one another. Each understands the manner of thought, argumentation and expression of every one else, and sharing one another's experience and wisdom, all work together as one man for the Church of God and for the good of their admirable fatherland, "L'Union fait la force," their national motto. This is the college coordinated to the seminary alike and to the other professional schools in such a way as to make the clergyman on the completion of his collegiate course to be and to be recognized as the equal of his brothers in medicine, law, politics, etc. Many or most, if not all, of our own Catholic colleges are similarly conducted.

We admit that there be exceptions and that Curés d' Ars and Father Drumgooles, blessed names, not unfrequently arise in the Church and renew the wonders of the Galilean fishermen, but they would be the first to decry the lowering of the standard of literary and scientific studies for their cloth. "Attende tibi et doctrinæ," they would say to their brethren, content themselves to take private instruction in the Bishop's house as in olden times. Indeed, the rule is that the Catholic teacher, which the priest is, must be of the

widest culture. That grand old pagan schoolmaster Quintilian (*De Oratore*), quoted by Professor Bennett of Cornell, in the *Classical Journal*, February, '09, would accord scant approval to the narrow specializing tendency so strong among us at present—making one's studies merely so many tools for the subsequent career of activity contemplated, neglecting everything that does not seem to contribute immediately and directly to that end. "Why," asked the impatient Philistines of his time, "why should the prospective orator learn geometry? Why learn music? Why learn anything outside the strictest limits of his professional calling?" His answer, given in the spirit of his master, Cicero, is that the object is not to train up some mediocre orator, but the best. It was an ideal he had before his mind, and to produce such a man the broadest possible training was indispensable.

Thomas Edison, one of the wizards of our day, writing in the *Yale News*, February 27, seems almost diametrically opposed to Quintilian:

"What the country needs now is the practical skilled engineer who is capable of doing anything. In three or four hundred years, when the country is settled and commercialism is diminished, there will be time for the literary man.

"For a scientist, four years of academic work seem to me to be waste of time, in spite of the fact that college men's minds are better trained and therefore attain further learning more easily.

"I do not mean, however, to depreciate the value of a college education too much, for it is undoubtedly a desirable foundation for any of the professions, such as law, the ministry, medicine or literature."

The renowned discoverer and inventor furnishes, perhaps, in himself, a good illustration of the need of a liberal education. Like Dr. Shields' "*Omadhaun*" and St. Thomas of Aquin, Edison was in the primary school reputed a "colossal block-head." What Mr. Edison seems to ignore is how morality is to be preserved and the world governed during the three or four hundred years of "trade's proud empire" and materialism's reign. Certainly aviators, wireless telegraphers and assayers

will not furnish a satisfactory substitute for the philosopher, the legislator, the statesman and the preacher, whom as well as the literary man he seems to consider needless, if not "undesirable" citizens.

It will help to substantiate our conviction if we look into the origin and evolution of our colleges for boys, of which there are about a thousand of every sort in the United States. The authorities cited speak of non-Catholic institutions probably, but much of what they say applies to our two hundred also.

Edward A. Birge, professor at Wisconsin, says in the *Atlantic* for February: "The high school, asserting itself as 'the people's college,' threatens to absorb a year or two of the old-style college's time and studies, and graduate professional schools have reached down to snatch away its students from the last year or even two of its course." (Something like St. Mary's and Dunwoodie reach down into St. Charles' and Cathedral College). "A new type of student," he continues, "has come—seeking and expecting practical results rather than culture. In 1869 we did not come to college seeking studies which would directly prepare us for our future career—we came for the sake of somewhat vague and intangible intellectual gains, and that still less tangible thing, culture. In olden times it had been a professional school, founded (like Dr. Heffron's College) to train godly youths for the Christian ministry, and its curriculum and its methods had carried out the intention of pious founders and equally pious faculties. But ecclesiastical control passed away and likewise the adjustment of teaching to the needs of the ministry; but while the college lost its professional purposes, it retained its intellectual qualities and its ethical tendencies. In it we acquired, most of us without becoming conscious of the fact, the rudiments of a liberal education, the education of a free man in a free state, the education which preparing him for no particular calling, fits him for a life of freedom. We caught a glimpse of the liberating truth, of that wisdom which makes one not wholly alien or ill at ease in the silent society of the leaders of the thought and life of all ages, nor out of place in the

company of those whose lives to-day are guided by the wisdom of the past and inspired by the vision of the future. The life was a spiritual life, freed from all considerations both of professionalism and of practicability. It essayed to make the soul sensitive to those forces of the invisible world whose presence is not readily felt in the hurry and bustle of life. Primarily concerning itself with conduct, which after all, is as Arnold says, 'nine-tenths of life,' it set over against the mass of the things of the visible world those 'unseen things which are eternal, considering these in worthy company and with worthy examples.'"

Henry S. Pritchett, president of the Carnegie Professorial Board, says in the monthly already named, November, 1908: "The College as distinguished from the University is America's [he means the United States'] most distinctive educational institution—a school which confessedly does not train for a profession or a specific calling, but aims at the general development of character and intellect, and must relate itself to the general system of education."

However it be, our colleges are not intended to prepare subjects for the seminary alone, they cannot be, they should not be, else all other students will betake themselves to non-Catholic institutions. Those who hold that the law of Trent should be carried out in this twentieth century must establish *petits seminaires* like St. Charles' and Cathedral College or St. Gregory's; those who believe that in our times a training partially common with boys preparing for our liberal professions is better for clergymen, will maintain the broadest and highest standard of learning, uniting it with that simple, solid teaching and practice of piety which "is useful for all things," and forms every boy to fulfill his divine vocation, be it what it will. Such is the system that has been followed for a century at Mt. St. Mary's, as well as at Douay, and then at Ushaw, Ware, Oscott, Sedgley Park and similar schools in England. "Ex fructibus eorum cognoscetis eos." Priests and bishops brought up and living in touch with the laity seem to-day better qualified to preserve and to spread the faith.

Other non-Catholic writers could be quoted, for the subject is now agitated, who, though ignoring the Almighty, all seem to agree with us, that the revolution brought about by the founding of the Baltimore University and its adoption of German methods carried things to the extreme, that several of our great schools have lost their bearings and flounder in the mire of materialism, that they must again pay attention to the "proper study of mankind," which is man, not merely radium and electrons. They must build up character, not merely sharpen faculties. They must hark back to the humanities, impart the wisdom of the whole human race instead of confining themselves to a single phase of its activity.

They claim, nevertheless, that the new learning has come to stay; that physical science and modern languages must be recognized not as accidental and inferior, but as essential and coordinate branches of the university curriculum, and therefore of the college which is preparatory to it.

We Catholics admit and adopt these changes, too, as far as our means allow, and the Third Plenary Council supposes that we do so, for while the subjects it prescribes for clerics are principally what might be called professional, they are presumed to rest on the solid basis of a broad, general culture, the Council commanding studies which some used to consider totally beside the end of their sacred calling. "The natural sciences," says Father Hogan, "are a comparatively recent addition to the course of studies in secular as well as in clerical schools. A liberal education used to mean simply a classical education; that is, a study of the languages, literature and history of the ancient Greeks and Romans, with mental philosophy added, mathematics and some smattering of physics. Now the natural sciences are part of a liberal education and have to hold their place among clerical studies." Truth is, however, that priests and monks have always been amongst the foremost cultivators of those branches, and we rejoice that they are now insisted upon in the seminary course, and the modern tongues as well.

"Ad naturales scientias quod attinet physicam, (vulgo *natural philosophy*) chimiam, historiam naturalem, geologiam, as-

tronomiam, quae nostris temporibus adeo celebrantur, eatenus *saltem* colendae erunt,' ut alumni curriculum emensi non sint ignari eorum quae ignorare viro honeste instituto dedecori cederet. Praeterea, quum a neotericis sub harum scientiarum velamento tot errorum monstra ad labefactanda fidei fundamenta in medium proferantur, omnino expedit ut ingeniis clericorum adolescentium earumdem scientiarum rudimenta inserantur tanquam semina postmodum, errorum efficacius refellendorum causa, magisque evolvenda."—No. 149, 3rd Plen. Coun.

One notices how frequently the Fathers use the word *saltem*. "Let them study *at least* one modern language," let them learn Greek enough to understand *at least* the New Testament, and so on. For Latin there is no such intimation: Latin is to be mastered for speech as well as for writing, but English is to be studied with the greatest diligence of all. So far the Council. The use of Latin is a practical necessity in view of the subsequent study of theology and of the important place which Latin occupies in the intellectual and devotional life of the priest, but even for the layman its study is as good mental training as a course of logic—"but to convey the full and true meaning of things to the minds of the average student in our country we must use the vernacular" (says Father Hogan, p. 71) "not only, but must make the young men familiar with the modern systems of philosophic thought so that they may be fitted to take part in modern intellectual conflicts. Men's minds are ever moving," continues the Sulpician teacher, "and it is simply wonderful what little hold certain arguments have on one generation which to the preceding generation seemed unanswerable—nothing is more humiliating than to see apologists struggling with difficulties they only imperfectly understand, failing to see what is really strong in them, hesitating and confused in their replies, or striving to make up by bluster for their inability to meet them directly.

"The proper study of mankind is man,' says the philosopher-poet, but still more is it after God the proper study of the priest. Without the knowledge of human nature a priest

may be a great metaphysician or a great scholar, but he is of little use as a shepherd of souls. He can neither preach nor counsel nor caution with effect." (Hogan.) In the Catholic general college he has great field for acquiring this essential knowledge. His mind is being strengthened by the discipline of accurate systematic teaching, sharpened by discussion, broadened by various forms of knowledge, his imagination and his taste refined by contact with the most beautiful conceptions of ancient and modern literature—especially when studied in company with candidates for all the professions.

"The Catholic college is a link between the parish school and the university," said Father R. J. Meyer, S. J., at the Milwaukee convention, 1907. At St. Joseph's College, Dubuque, as Father Gorman tells us in his paper read at Milwaukee, 1907, "the course of study is primarily designed for those 'who wish to become priests, but has been found most suitable for young men aspiring to the other learned professions," and these latter often develop a vocation on account of the environment and influence of clerical associates. Mt. St. Mary's, Maryland, was founded to train boys for the ministry, but abandoned that exclusive design not long after its founding in 1808. However, it is true that owing to the spirit of discipline, seclusion, study and piety, as well as many other contributing causes, we send forth a large percentage of clergymen. In the years 1898-1908, out of our 150 graduates, 103 became priests or have entered on the theological course.

Our direct object is to educate Catholic gentlemen without any regard to the manner of life they will take up; nevertheless, like Dubuque, the Mountain develops clerical vocations in youths who had no idea of the ministry on coming to us.

When this is verified and they being now young men in age, desire it, we admit such subjects to the cassock and the discipline of the seminary department of our institution, but they still follow until graduation the same classes with the other youths, while submitting to the special discipline and following the spiritual exercises proper to their holy calling.

For the reasons given we cannot shorten their curriculum. They do not, however, at the Mountain compete for prizes with the lay boys, and possibly their course might be lengthened and they receive extra instruction, say in Latin, and thus a certain amount of coordination to the professional studies of the ministry be introduced. As to the practicability of this it rests with the various college faculties to decide. There are difficulties; for instance, many boys do not opt for the seminary till after graduation. For myself, while having no authority to enter into any agreement, I think the dictum of the Bishop of Covington will bear repetition: "If you are to teach seminarians under favorable conditions you will have to have some agreement with the colleges whereby the seminarians will be taught Latin more thoroughly during the last two or three years of their course," and this, again, must be so arranged as not to interfere with the mandate of Pius X, that the graduate of the normal Catholic college be ready to enter the special course of any of the liberal professions.

It may come to pass, too, that, as colleges are beginning to differentiate the so-called "Scientific" Course from the Classical, they will introduce a preparatory divinity course, likewise ordered, however, so that as Pius X desires, the degree of general culture therein imparted shall be equal, if not superior, to that of the other courses.

DISCUSSION.

VERY REV. D. M. GORMAN, LL. D.: You will all agree with me in this that Dr. McSweeney has given us an excellent and comprehensive paper on the coordination of colleges to seminaries.

In discussing this able paper I have no intention or desire to assume the office of critic. On the contrary, I say amen to practically every sentence. It is my purpose only to add a word of emphasis in behalf of the so-called mixed college—an institution having four years academic and four years collegiate work. A college accepting not only candidates for the seminary, but also students aspiring to the learned professions or wishing simply to complete the full academic course and receive the diploma, the collegiate department including a two years course in philosophy, the natural sciences, the languages, sacred scripture, English and vocal culture.

I have in mind such an institution. Let it serve as a concrete example to convey my thought. Its course seems to coordinate satisfactorily with

seminary requirements. For thirty years it has sent its clerical graduates to the leading seminaries of the States, Canada and Europe. The relations and results have been in every case satisfactory.

This system has several advantages. First, the association of clerical with young men preparing for the professions is profitable. It gives them knowledge and experience of practical life in the business and professional world. The American priests must have such information. To my mind it is far better to have it before than after ordination.

Again, association of the clerical with the lay students in college courses is often the means of developing priestly vocations that otherwise would be lost. For the environment, the order of exercises, are strong factors to promote and foster the clerical calling, and in many instances this tendency develops when the classical course has been completed and the student is pursuing his philosophical studies. Now, such vocations would often be lost were the student required to discontinue on completion of his classical course, as he probably would not have the courage or strength of purpose to put on the cassock and to enter a seminary and take up the study of philosophy. I want to say that there are many young men of that disposition in our age and country. I was indeed pleased to hear our Reverend President emphasize the great need that there is at present for a strong philosophical training for our young men; not only our clerical young men, but our laymen. For you will agree with me that the great aim of Catholic education must be not only to save the faith, but to provide as well for its effective propagation. For if our young men are to occupy the position that they should, it is absolutely necessary that they should avail themselves of the opportunity afforded of taking a course of Christian philosophy. Hence, there is a twofold gain, the one in possible vocations, so needed at the present time throughout the great Northwest, and the other the excellent advantage afforded the professional young man, the Catholic lay student, to receive a good course in sound philosophy and English, together with the natural sciences. Or, he will do as many are doing to-day—seek such advantages in colleges and universities wherein his holy faith is endangered and too often entirely lost. I need not tell you that there is a crying need to-day for an educated Catholic laity—men who may be leaders and directors of thought. Well has Dr. McSweeney stated, in his valuable paper, “The proper study of mankind is man,” and how “to deal with men” means laymen. This condition is fostered and the relation strengthened in the courses followed in our mixed colleges.

As a concluding word I might add that I fully agree with those who advocate in his paper a more accurate and practical study of Latin during the last two years of the college work. This is what actually takes place in the college indicated, by means of class conversation, recitation and philosophical disputations, conducted at stated times by the members of the class and under the direction of the professor in charge. This gives

the student the opportunity not only to express his thoughts in Latin, but to think accurately in the Latin language.

VERY REV. L. A. DELUREY, O. S. A.: Mr. Chairman, it is a happy omen for education at large, and especially for our theological seminaries, that a discussion of the coordination of colleges to seminaries takes place at this annual conference and receives the proper treating of the profession. To myself, personally, it is a special pleasure to follow Dr. McSweeney and to discuss his excellent paper, and to have heard from his lips words and comments which I feel are to make for progress both for the colleges as well as for the seminaries. Except in a few small seminaries, it would seem to me that the Catholic colleges in the United States are determined to give a full and complete collegiate course that will compare favorably with any other influential non-Catholic college in the land. These colleges have learned by experience that they can no longer arrange their curriculum in such a manner without taking cognizance of those students who intend to receive a seminary course in the future. The whole trend of the modern mind and the evolution of educational life demand that a complete course be given in college in accordance with the spirit and demands of the times. In other words, I fully agree with Dr. McSweeney that we require the Catholic college to be a preparatory school for the training of clergymen. Unless the future candidate for theology is to be as well educated as professional men in other branches of learning—that the future priest, he who is to serve at the altar, should have the broadest possible education and the most liberal preparation before he leaves the seminary—admits of no dispute. In that respect I am certainly in accord with the paper which we all took pleasure in hearing. For us Catholics this should be a matter of the first concern. An absolute discipline of the mind with some theology attached to it can hardly claim to be an education without the formation of that broad culture such as we would like to find in the priest of God, and such as is necessary for him to be possessed of in order that he may be all things to all men, and that he may draw men unto himself instead of alienating them from him. The best schools of law and of medicine in the United States have adopted or are preparing to adopt the rule of not admitting students before they have finished a complete college course. Is it fair and just that the priest should be made an exception in this respect, and that the candidate for the seminary should be allowed to enter upon the study of theology not as well equipped as the lawyer or the physician? Moreover, the condition of the laity at the present time makes it imperative upon the Church not to send out men who are not in every respect able to cope with the laity by having just as broad and general an education as the layman. I think the majority of us agree with Dr. McSweeney in one

matter, that is, the full college course should be required at the hands of any student who seeks admission into the seminary.

To what extent a discussion at this time in this assembly may prove effective, I am not able to say. That matter is altogether in the hands of the hierarchy. If the bishops of the country are satisfied to adopt students of other dioceses who do not bring with them a college diploma well earned, college presidents and college faculties cannot do anything in the matter. The only thing that remains for us to do is to show no favor to a student while at college upon the plea that he is to become a priest. We can inculcate in him a high appreciation of his future calling which will make him see the advisability of taking a full and complete college course for his entering the seminary.

REV. T. J. MCCLUSKEY, S. J.: I would wish to express agreement with what has been said, and I beg leave to add a word to the remarks of the reverend doctor.

It seems to me that those called to be secular priests should have a liberal and perfect education before they enter upon their special studies. Their education should not be deficient in any point. They are to be the leaders of men. Furthermore, the example of those, who have a vocation to the priesthood, has a very beneficial effect on the other students, and if there is anything that is needed in our Catholic colleges, it is this uplifting effect. The more perfect their education is in every way, the better for those receiving it, not only in regard to mental culture, but also in the moral result.

I recognize the work done by some of our preparatory ecclesiastical colleges. Years ago they were a necessity; they are a necessity no longer. They were instituted to form candidates for the priesthood, when there were no other colleges to form them. Now we have a splendid array of Catholic colleges, and those called to the priesthood will be better prepared for their work by receiving an education, which they can get in our first class Catholic colleges. Many of our best priests and many of our distinguished bishops have been so educated. It is a great benefit to the country at large, and a great benefit to those who are educated with them, that they have the example of these distinguished men during their student days. Any one who is so weak as to lose his vocation for the priesthood by being educated in a Catholic college, which is no petit seminaire, must have a very weak vocation and a very weak character. It seems to me it would be better for the priesthood that such should fail rather than live to give scandal, which must come as a result of their weakness of character.

OFFICE SYSTEM IN THE DEPARTMENT OF STUDIES

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A statement of the genesis of this paper will best define its scope. Your executive committee held its meeting last fall at Georgetown University. Your president, when showing the committee about the buildings, brought them to my office and asked me to exhibit the impedimenta of the same, which I cheerfully did. The committee then withdrew to their council chamber and unanimously assigned me to do for the conference what I had just done for them. I am effectually cured of the vanity of exhibiting my office.

Your president worded the topic of this paper "The Pedagogical Value of System in the Management of Studies in our Colleges." Needless to say I am not going to read a paper on the value of system. That speaks for itself. I am going to try to do what once I did for the committee, to wit, run through the details of office devices in use in Georgetown. These are no creation of mine. I found them all there, when I first entered the office, and if my successor were to ask me to outline to him what they are, this would be my answer:

First renew your time-cards for the incoming students. The time-card has four columns, one for each class, five squares in each column, corresponding to the five class hours of the day, and in each square is the name of the topic or topics taught in that hour, and the days of the week on which they are so taught. Each student receives one of these cards. Next renew your book cards. Here there is a separate card for each class, containing the name of every book to be used in that class, with the name of the editor, publisher and the list price. Each student receives one of these cards.

Then prepare typewritten class lists for all your teachers of all the students of the past year entitled to be in the class for the coming year. The teacher will mark absentees according to that list for the first few days, when you will issue

him a cancellation list of those students who have not returned. Have for each teacher also a private mark book ruled according to the common type of such books. In this he will keep the marks for daily recitations and written work.

Now for your new students. First have a printed or mimeographed set of examination papers ready, not only for entrance examinations, but in all the classes to test students with doubtful claims for advanced standing. Thus armed you await the advent of the new boy. When he first appears he is met by an assistant who presents him with an entrance blank to be filled out by himself. This blank calls for his name, date of birth, home address, name, place and grade of his last school, his letters of honorable dismissal, his certification of studies made, and the list of such studies, including the number of years devoted to each branch, the number of hours per week, the authors studied and the amount of matter covered in each. When the student is then presented to you, you have before you most of the information you desire from him. Then you fill out the office registration blank, which calls for the name of the student, date of birth, home address, name of parent or guardian, business address of the same, date of entrance, whether a day scholar or boarder, the three classes to which you will assign him, namely, his principal class, his mathematics class and his class in modern languages or natural science as his grading calls for. His grading will be determined by your estimate of the amount of your prescribed ground he has covered (at Georgetown the studies are all prescribed), that estimate being based on the value experience will teach you to attribute to his certification supplemented by examinations, either partial or total, for which you will turn him over to an instructor who has been supplied with the requisite examination papers. This office registration blank is finally marked with the date on which it was made out.

From this blank two file cards are later to be filled out. One of these called the class-list card, calls for his name, the principal class to which he has been assigned, his home address, his guardian's name and address, whether a day

scholar or boarder, and date of entrance; and contains a space for future entry of date of withdrawal; the other card, known as the general list card, records his name, town and state, birth, principal class, mathematics class, modern language or natural science class, as the case may be, any special class arrangement and again whether a day scholar or boarder. On the withdrawal of a student another file card is filled out from these two, a past-student card, registering his name, address, date of birth, entrance and withdrawal, whether day scholar or boarder, his last classes and his standing in each at date of withdrawal. From this any subsequent demand for a certificate may be met.

These for your files. For the student, his classes once determined, you fill out his registration card, containing his name, the date of registration, the three classes to which he has been assigned and the signature of both the president of the university to whom he must present himself and the prefect of studies who has made out this card. The student retains this card and displays it to his respective teachers to justify his entering their classes. However you must now take a memorandum to serve on these teachers of such assignment, lest the lad after registration should undertake to cut some of the classes to which he has been assigned.

You now have him going to class and it is your business to keep him there. For this purpose you have an absentee block, to be held by the teacher, on which every hour the absentees, the date, hour and name of the class, will be entered by the beadle of the class and the slip signed by the teacher. These slips will be collected by the colored boy from the porter's lodge within the first quarter of every hour and delivered to your office from which immediate inquiry must issue to account for every absent student. No lad thus absent can ever enter the class again without a form from you (the same is true of late comers) registering the time he leaves your office, the date of his absence, his name and the stamp of your office. This brings every absentee and late comer to the bar of your judgment, where an explanation may be demanded and, if unsatisfactory, a punishment imposed. At the

close of the day another blank form is to be filled out recording all absentees of the day, the reason for their absence and your signature. This is to be presented at once to the president of the university that he may have daily cognizance of the order of the house in matter of class attendance.

You will keep in the office a full set of all text-books in use in the school: no student is to be allowed to remain in class without his text-book. He is sent to you, and if he has misplaced his book, a new one is given him with notice that if it is not returned within forty-eight hours the charge for the same will be entered on his bill. This has been found to be effective in teaching the lads to fetch their books to class.

You now have your classes going orderly; each teacher has the exact amount of matter assigned for his class printed in the catalogue, so that there is no need of your giving him a special memorandum of this, except in case of your desiring departure from the printed schedule.

The next place where you have to supply office blanks is for the class marks at the end of the month. This form is drawn up so as to receive the date, i. e., month and year, name of class and professor, with numbered lines for the names of the students in order of merit with a square after each name for the average mark.

The teacher fills this out from his private mark book and returns it to the office. You now have testimonial cards to fill out for those entitled to them and suspension lists of students below your passing mark of 60%. These lads are to be suspended during the coming month from town leave, from participation in varsity athletics, and in case of need from some of the hours of recreation, which are to be given to extra study in the study hall.

The students' marks are now to be entered in the office register, which is ruled with a column for each month, a column for each examination average, a column for each term average, and a column for the year's average. At the top of the column will be found printed the maximum mark attainable in each column and the passing mark for each.

Thus three months will go by, when your office will have to send out the first of the quarterly reports to parents. This blank will hold the student's name, the time for which the report accounts, the name of his three classes and his average mark in each class for each of the three months. There is a section besides for the number of demerits received for bad conduct, the number discounted for continuous good conduct, and the number at present standing against him. With this report is mailed out a return postal card to be signed by the guardian in acknowledgment of the report. On checking off the returned cards some three weeks later it will be found that about one-fifth of the parents have sent no acknowledgment. This is the place for a reminder, for which you have a courteous little form in the shape of a note. If it is necessary to send this reminder a second time, it will be wise to register the letter and the post office secures a receipt for you.

By this time you are ready for your review work and preparation for the mid-year examinations. First call for a detailed written statement from each teacher of the amount of matter seen during the advance and the amount which he judges that he can prepare his class to present for examination. This double memorandum is to be copied into a record book kept for this purpose. Next you must have your examination calendar printed. This is in small pocket folder form and indicates what is to take place daily during the whole month of January, in which the review and the examinations are completed. A copy of this is given to each student on his return from the Christmas holidays. Now you must begin to prepare the examination papers for each of the written examinations.

These are to be typed on stencil paper and mimeographed, so that when each examination day arrives you will have a copy of the paper for each student taking the examination. Meantime you have received from your stationer special blank books with small outside label having place for the student's name, the subject of the examination, the name of the examining instructor and the date of the examination. These books are distributed to the students by the examiner at the opening of the examination. The books, after the examination

written therein has been appraised by the examiner, are to be filed for reference in your office. Thereafter if a reasonable doubt is shown of the accuracy of the appraisal, the paper can be examined again. Idle demands for re-examination are to be met with the announcement that any dissatisfied student may have his paper re-examined on the payment of a fee of three dollars; this puts an effective quietus on all unreasonable requests. Along with these blank books you must have in stock plain texts of your classic authors. These in many cases may be secured gratis from the publisher of the edition which is in use in your classes: this text will then correspond exactly with the text studied. In case you cannot secure these from the publisher, Teubner texts may be imported at a very moderate cost and kept in stock for examinations. These texts are distributed according to need along with the blank examination book at the beginning of an examination and carefully collected after the examination is over. While your written examinations are taking place you must prepare a typewritten time schedule for the oral examinations, showing the exact time each student is due for his oral examination. This will be posted on the classroom door before the written examination is over, so that the student may take a memorandum of his time, on leaving the examination room.

Meanwhile you will have distributed to your examiners a mark blank for recording the results of the examinations. This form calls for the date of the examinations, the name of the class, the name of the examiner, the names of all the members of the class in alphabetical order, and contains ruled columns for every topic in which the class is to be examined, with a final column for the average mark. These columns are headed with the maximum mark attainable in each topic. The ratio of these is roughly on the basis of four for Latin, three for Greek, two for English, and one for the accessory minor branches. This blank does not provide for mathematics, modern languages or natural science, as a special blank is supplied for these, in form practically the same as the monthly mark blank.

When these mark blanks are filled and returned to the office they are to be copied into a special record book for detailed examinations. This register has its pages exact replicas of the examination blank, with this difference, that the two pages of the mid-year and final examinations are made to face one another in the bound volume.

From these marks are determined the failures, those whose average for the term is below 60%; these lads are to be demoted at once unless there is reasonable ground to think that the average of the second term will bring the year's average up to 60% and so entitle the student to promotion. Then all those whose mark in any individual branch is below 50% are listed for a condition and re-examination. For these conditions a special register is kept. The page of this register has a column for the name of the student, a column for the name of his class, one for the topic or topics in which he is conditioned, one for the date when the condition was contracted, whether at entrance or by failure in an examination, and finally one for the date on which the condition was satisfied. Moreover a suspension list of all conditioned students must be made out, a date set for the re-examinations, and the student deprived of town leave, etc., until the condition is removed. A fee of three dollars is exacted before a student is allowed to take a re-examination. These fees will supply a fund from which to purchase the blank examination books and the plain texts of the classics required for examinations.

It is now time to send home the second of the quarterly reports, which is at this time a report of the examinations. The form for the report does not contain all the details of the examinations, but allows for an average mark in Latin, in Greek, in English composition, English literature, history, Christian Doctrine, mathematics, modern languages or natural science. It will give also a general average of all the examinations of the principal class taken together as well as a term average. not only in the principal class, but in all three of the student's classes.

The second term's work is but a repetition of the first term's, with the exception that at the close of the year you are to file a card for every graduate with his degree, address and occupation for your graduate list. Finally you have a blank form for certifying that a student has graduated from the college or the preparatory school. The diploma which originally was intended for this purpose is now framed by the recipient and whenever he needs to prove that he is a graduate instead of producing his framed memorial he will send for a certificate which he can file with the state boards of examiners.

Apropos of state requirements, in New York State, and possibly elsewhere, there is a call from time to time for a student's entire preparatory school record for all his years, in every branch, accounting for daily recitations with a monthly mark as well as his examination rating. To dig this out of your records is not easy. To meet this need Father Connell, while prefect of studies in St. Francis Xavier's, N. Y., adopted a blank form for each student so ruled as to make room for the entire record. This form is a sheet in the loose leaf file system. It is passed about at the end of each month to the teachers who enter the month's marks for the student in every branch separately and return to the office, where they are not copied, but inserted just as they are into the files, which are arranged alphabetically. Then when a student applies for his record, no matter after how many years, it will be found altogether on this sheet in the alphabetical files and can be copied out for him on a blank with comparatively little trouble. To avoid needless and troublesome repetition of the call for such certificates in full, it would be well to charge a clerk's fee of one dollar for each transcript.

This is about all that I could show at Georgetown in the way of office devices for systematic work in the management of the studies. They are in large part an inheritance from long back, and in some regards may be antiquated. The more modern modifications are from the work of Father Fagan, one of the founders of this conference, and Father Reid Mullan, once the rector of Boston College, both predecessors of mine in the office of prefect of studies at George-

town. Some of the items may be of interest to those of this audience engaged in similar work, but I am the last one to suggest changes in existing methods, except it be perhaps by addition. There is something fine about the traditional forms that come down to us in any school of years and in these days of change for change's sake my reverence for the things that were impels me to the closest conservatism.

Of course there is this gain to be had from systematic methods in the workings of your school, that besides having your records in shape to be available at any moment, you have constantly before the eyes of the students an object lesson in exactness, order and thoroughness, which helps largely to the development of these characteristics in their own work, or at least to an appreciation of their value, which will come back to them with renewed force later in life.

DISCUSSION

REV. M. SCHUMACHER, C. S. C.: System in work of any kind is always desirable, and as Father Macksey puts it, in this matter we have all received a good deal from the past. For after all, the men interested in the handling of students generations before our time, were as anxious to get the best results as we are, and in trying to realize their aim must have established methods of work that we can well incorporate into our own way of doing business. The changes, as has well been suggested, are largely by way of addition, though in some cases modifications may be needed to meet new conditions.

Father Macksey's paper covers the ground pretty thoroughly and the plan of procedure he outlined will enable any director of studies to carry out successfully the many details of his office work.

There are two suggestions, however, I should like to make in connection with the subject of system in class management. I think they are sufficiently germane to our topic to admit of their mentioning. The first regards strict system in grading pupils, and the second is concerned with the frequent meeting of the various faculties in our colleges. The value of strict system in grading pupils lies in the fact that it keeps the standard of a college high and it makes the students realize that they must do a certain amount of work and do it creditably before they will be allowed to pass on to a higher class. At times, teachers are careless on this point and for various reasons permit a student to pass who is not fit for promotion and the result is that the student is a drawback to the class he enters. The director of studies can wield a great deal of influence here, in fact he can direct matters entirely, for the standing

of the school is in his hands. A further effect of strict marking is found in the consideration that when a student leaves one college and goes to another, if he has not been properly graded, it will reflect on the school he is leaving. At times students when leaving a college ask for credits to which they are not entitled and the director of studies may be tempted to stretch a point in their favor. In my opinion it is wronging the college that grants credits under these conditions and it is equally unjust to the college to which the boy is going.

The effect of having the various faculties meet at stated times is to give them an impression of the general character of the work of a given boy. When each teacher who is concerned with a certain boy knows the kind of work he is doing in classes other than his own, it will very often give him an insight into the proper way of handling that boy to get the best results. This system has been found to work admirably at the University of Notre Dame; it has changed the views of many a teacher regarding the possibilities of a given boy, to the advantage of the boy and the pleasure of the teacher.

In brief, I would suggest then, that we be strict in grading students for the good of our own schools and in honesty to other schools and secondly, that we have our faculties cooperate intelligently in getting the best results from the students under our care.

REV. P. F. O'BRIEN, M. A.: A professor of ancient classics has a certain difficulty in following a modern prefect of studies. The "ignobile otium," which was Virgil's ideal, and is therefore the professor's, sounds like a sorry and even reactionary phrase in the bustling ear of an official, placed as Fr. Macksey is, in the center of so many scholastic filaments and activities. In the old days, the only office that had an air of business and a pretence of files was the bursar's. The room of the prefect or dean of studies contained more remembrances of a punitive than features of a phonographic character; but to-day it is a very clever procurator indeed who can outshine a prefect in the mechanism or procedure of his seat of business. The devices of the prefecture of studies which have just been unfolded to us are, if rather complex, honest, and as everybody who is acquainted with the Jesuit Order knows—intelligent attempts to check that highly protean product, the American schoolboy. Some of these devices—the word is happily chosen by the Vice-President of Georgetown—may appear to outsiders to be sufficiently met either by a general printed notice, as in the case of the time-card; or by personal inquiry at the bookstore, as in the case of the book-card.

There is one thing I noticed on the time-card, and that is the use of the word "preparatory." It connotes in Georgetown the pre-college course. In other places it has a far more elementary, and even kindergarten meaning. Others again style such a course "academic." I think it would be well to adopt in all our catalogues one general word; and I would suggest the word "high school," in conformity with the nomen-

clature of the system which is surrounding and not infrequently taking from us. Another feature of the time-card is the absence of formal teaching of any sort on Sundays. Even Christian Doctrine is provided for at other times in the week. You do not expect your day students to attend formal classes on the seventh day. I presume that at Georgetown, as at other places, the students' time on Sundays is divided up among religious and literary societies. If so, this is as it should be. It is unfair to the ordinary studies of any house—and by its ordinary studies a school has, in *actu ultimo*, to stand or fall—that side-lines, no matter how attractive or eye-filling, should be indulged in, except in the period of comparative leisure between a Saturday and a Sunday evening. Nobody, of course, expects schoolboys to be Sabbatarians any more than vegetarians. The difficulty is to get your day scholars to attend your religious or literary societies. If these day students loom large upon the college roll their attendance has to be made disciplinary. A paper on "The Ideal Sunday in a Catholic College"—to include the crux of day scholars' attendance—would be a useful contribution to the next annual meeting of this department. With regard to text-books, it is hard to pin a boy to any particular edition; it is harder of course upon the bookstore to find editions that have been ordered on its hands for lack of demand. This is a matter of business; but there is one practice which I would apply to daily recitation as well as to periodical examinations, and this is, for the teacher to have a copy or copies of the text and nothing but the text, and to hand the aforesaid copy to each boy whom he calls up to recite. Let the boy by all means have the particular edition prescribed beside him; but while actually reciting, let him be face to face with nothing more or less than the unadulterated page; and thus the book which he has paid for will be saved from the vandalism of his crucially copied annotations; the features of Caesar and Cicero will not be twisted into his own artistic notions of the profiles of antiquity; and he may come to learn to preserve his little unmarred volumes on the choicest shelf of his future library as well as in the warmest corner of his heart.

I notice that in the admission blank the newcomer is his own certifier, but that the guarded suggestion is that such self-certification be taken with a grain of salt. Either the applicant comes from a Catholic school, or he does not. Of course it is a matter of inter-collegiate comity that one from a Catholic school should be taken at his word; but it is wisest, in all cases, to give each candidate at least a partial test. In very many instances, the statement that a certain portion of ground has been covered is made honestly enough; but I think you will find that, at least as regards candidates who have not been taught in the good old-fashioned style, that the notions of the aspirant are far ahead of his actual attainments. Speaking for myself and for my branch, I have found that the boys who drop in from the public schools have not had

the foundation which would warrant their being placed in that category to which their certificates or "credits" apparently entitle them.

To pass for the nonce from a boy's equitable grading to his creditable exit, the past-student card is an excellent idea, especially for ex-alumni purposes. And by the way, if I may be allowed as an old classicist to make a correction, I have always thought it highly unetymological that the past-students of any institution should be called its *alumni*. It is the *present* students who constitute the *alumni*, the *past*-students are *ex-alumni*. I lately heard a lady proudly declare that her son was an *alumni* of such-and-such a place.

Another very useful item in Fr. Macksey's repertoire is the absentee-block, not alone as regards the absentees, but the prefect of studies himself. This official has a great deal of power lodged in his hands—he is not only a *scriptor tabellarum*, but a *judex causarum*—it is therefore refreshing, from a mere professor's point of view, to discover that, in the daily return of absentees to the rector, the prefect of studies becomes implicitly amenable to a higher power, and that Cerberus himself is brought diurnally to the bar of Rhadamanthus.

But by far the best-aimed arrow in our reverend friend's quiver is the punishment for an under-average monthly mark, and the conditioning for any very low percentage at the end of each term. It is this punishment, this conditioning which is the marrow of the whole matter. The principal punishment mentioned is the withdrawal of town-leave. This touches the up-to-date boarder on the raw. We can no longer flog in the good old style; "*plagosus Orbilius*" sleeps, alas, in the grave of Mnemosyne. The withdrawal of town-leave is one of the few effective instruments left in the hands of our homeopathic discipline, provided it be rigidly and persistently and invariably used. No *epieikeia*, no equity even, but strict Draconian justice—the only virtue the schoolboy, however he may criticize, respects. One of two old boys, speaking of the late Archbishop of Canterbury when he was head master of a school, remarked that Dr. Temple was a beast. "Yes," replied the other, "but he was a just beast." There are two drawbacks to this particular discipline; one, that a professor in view of such, may be very liberal in his markings on the same principle that eighteenth century juries refused to convict for capital offences so-called; the other, that it cannot be applied to day scholars—hereby showing again the disciplinary difficulty of a situation in which day students happen to loom large upon the college roll. But when it is possible to have incisive punishment and rigid conditioning consequent upon impartial marking, then, gentlemen, you have a school academically sound and ethically splendid.

I am glad to learn that a true prefecture of studies undertakes the printing or typing of the examination papers. This is not alone a courtesy, but a duty to the professor. To cast the onus of typewriting

or mimeographing on him is shabby—he is a professor, not a printer. It is needless to observe that the questions should, previous to the hour of examination, be watched as jealously as the apples of the Hesperides. When a “written” is over, we are told that the pile is transferred to the prefecture of studies lest, like so many Sibylline leaves, “*ne turbata volent rapidis ludibria ventis.*” I should say that this ought to be done only in the case of doubtful answerings. It is likewise needless to observe that any period of less than sixty minutes, especially in the case of Greek and Latin, is nothing short of a crime. To expect a pupil, as the state high school does, to grasp a piece of Greek or Latin at the rate of a line per minute, including reading, parsing, syntax and etymology—not to speak of the literature of the passages—is to expect a miracle or a muddle. Our elders took more time, for well they knew: “*Tantæ molis erat Romanam condere gentem.*” There are other points in the paper such as the relative grouping and importance of studies, pro rata markings, etc., the consideration of which would belong more properly to the curriculum. The paper presupposes a certain program and simply aims at showing forth the procedure for this program.

But whether it be a question of curriculum or procedure, if the spirit of study is not fostered, if the proper environment for study be not looked to, then any program of studies, no matter how well thought out, will be as barren of fruit as a religious creed from which the spirit of reverence has departed. No amount of red tape, tabulations or formularies, no *species externa*—that bane of this country—will suffice instead of the core and marrow of genuine study. And this brings me in conclusion to the question of the study-hall itself, though here again the day scholar difficulty intrudes itself. That there should be order (which involves the strict separation of junior from senior boys), that there should be above all a silence as palpitating as a noon-day heat goes without saying. Nay more, when the person in charge has maintained order and silence, his duty is but half done. He should be a supervisor of the work being done, seeing that the boy is not only studying, but that he is studying the proper matter at the proper time, and for this purpose helping him to form a little horarium whereby the student can economize and adjust his hours. In plainer words, the person in charge of a study should never be a student nor a fledgeling, but a knowledgeable as well as serious and conscientious man. Then when you have a prefecture of studies and a study-hall, each doing its best, then, but not till then, will it be time to cast the blame of backwardness on the shoulders of the much-enduring professor.

Gentlemen, I thank the vice-president of Georgetown University for his paper, and your patience for listening to me.

THE AFFILIATION AND ACCREDITING OF CATHOLIC HIGH SCHOOLS AND ACADEMIES TO COLLEGES

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Affiliation implies a much closer relationship among schools than accrediting. It means that the school with which other schools are connected has a certain direction or control of the work done in these schools to such an extent that it may be regarded as the moving power in these schools. The advisability of affiliation is largely dependent on the active help that can be given by the higher school and the relative position of the schools that are to be benefited. We say a high school or an academy is or may be accredited to a college when the work done in the high school or academy is of a sufficiently high standard to meet the entrance requirements of the college. Before we can speak of accrediting schools at all we must admit there is a continuity in education, and secondly, that the schools accredited cannot be so complete in themselves that their curricula will not fit in with the courses offered in schools of higher study. The curriculum must embrace, at least, the subjects essential to further study. This granted, we close at once the discussion that the high school or academy exists for itself alone, that it has no other concern than fitting its pupils to pass successfully the line of work mapped out in its curriculum. From the college we must demand that its curriculum be sufficiently advanced, that its courses will be a continuation of the work of the high school or academy.

The ideal condition, of course, is the existence of colleges that do collegiate work only, and the existence of high schools or academies to do the preparatory work. When all the energies of the administration and the faculty of a school are bent on a particular grade of work, it is obvious the results will be better, the standard maintained will be higher and there will be a growth and expansion in numbers and efficiency that will

be absent under any other scheme. Over against the ideal situation we have the actual condition in Catholic schools, the union of preparatory and collegiate departments of study. While we have the ideal condition in mind and are resolved to meet it at an early date, let us see what can be done to better our present status. There are colleges maintaining both departments and doing good work. The great danger here is that the period of preparatory study will be shortened and as a consequence the college standard will be lowered. Hence we have the contention that the work done in a high school or academy is superior to that done in the preparatory department of a college. While this may be true, it need not be so, for it is possible to make a separation between the two departments in a college in such a way that a student would not be allowed to begin his college course until he had fully completed the preparatory curriculum. A certificate could be issued at the end of the preparatory studies to the effect that the pupil was prepared for college work; the certificate should be of such a nature that it could be used for entrance into any college whatever. This certificate could be made as important in the eyes of the student as any high school diploma. There are many ways, of which a college can make use, to separate the preparatory and collegiate departments and make the pupils feel there is a great difference between the two lines of work. This suggestion, which is carried out in some Catholic colleges, is only given to meet a condition which, no doubt, we are all anxious to see disappear, and it will also help us to an understanding of the point we are now to consider, the method of accrediting Catholic high schools or academies.

We are all familiar with the long discussions the educational associations in different parts of the country have had on this point, the divergent opinions held by prominent educators and how a solution was reached only after a number of years of varied experience. We have the advantage of these discussions and that experience and there can be little doubt in our minds as to the way of proceeding. The only drawback we have to face is the existence of certain conditions unfavor-

able to the application of what we realize is the proper thing to do. A frank characterization of these conditions is the only safe way to progress, and we are all desirous to do the best that is open to us. These conditions will be mentioned while we are reviewing the methods of accrediting that are commonly used.

It was at one time a much-debated question whether a high school should be accredited by examination or by diploma. There were many opinions on this point, each supported by able men. We can better appreciate the position of those who held out for the examination of candidates who sought entrance to college after we have discussed the point of admitting schools by diploma, together with the question of the curriculum of the high school or academy.

A high school that gives a four years' course or an academy whose work is the equivalent of the course given in such a high school can have its credits accepted by a college provided the work done embraces the proper kind of studies, that the teaching is up to the required standard and that the equipment in faculty, libraries and laboratories is sufficient to warrant the carrying out of the curriculum. A school of this kind giving a pupil a diploma certifying that he has successfully completed the work given by that school should have its diploma honored by allowing its pupils to enter college without examination. If a student fails to finish the whole course of a high school and is able to enter college with one or two conditions, the credits of the high school should be accepted and the student be permitted to begin his freshman year as a conditioned freshman.

A high school or academy should require at least fifteen units for graduation. Here we meet a condition in some Catholic colleges that does not tally well with this requirement. According to the catalogues of some of our Catholic colleges the courses in the preparatory department are equivalent to nine or ten units at the outside and on the strength of this preparation a student is admitted to freshman year in college. A college of this kind can hardly hope to accredit high schools or academies where, for the preparatory work, the standard is

higher and where the subjects are more extensive and given in more detail. We have here a double task, the accrediting of the high schools and academies and the entrance requirements of the college. A student finishing a classical program at a high school or academy has had four years of Latin, he has read Caesar, Cicero and Virgil, his other studies have been in proportion to his Latin; if he were to enter a college that has but two years' preparatory work he would be entitled to junior collegiate standing. Reverse the situation. A student with junior collegiate standing in a college that requires but two years' preparatory work going to a college where the entrance requirements are the completion of a high school course or the equivalent in units would be entered as a freshman only. To give junior standing to a high school graduate can only have the one effect of lowering the standard of the college. Hence the first step seems to be the fixing of a uniform standard of admission in all Catholic colleges for the freshman year. It might be well to make the adoption of such a standard a condition for recognition in the Catholic Educational Association. We should then have an accredited list of Catholic colleges and an accredited list of high schools and academies.

Before a high school is accredited the program of studies it offers and the number of years required for graduation should be taken into account. The programs of studies or the curricula vary, but to be of any service in fitting a student to continue work in a college they must have certain subjects that will form the backbone of all the courses offered. English, history, mathematics, science, language should be found in each program, the amount of time given each one will depend on the work the student intends to pursue later on in college. The variations will not be great and will occur in those subjects only that are essential to the continuance of higher work. As an illustration, the entrance requirements for certain courses at the University of Notre Dame are briefly given.

In the arts and letters course the work preparatory to the college course leading to the degree of Bachelor of Arts (A.

B.) requires: four years of Latin, three years of Greek, four years of English, three years of history, two and one-half years of mathematics, two and one-half years of science, one-half year of civics. In the work preparatory to the degree of Bachelor of Letters (Litt. B.) and Bachelor of Philosophy (Ph. B.), German and French are substituted for Greek. In the studies preparatory for the courses in science we have mathematics for three years, science for four years, Latin two years, French or German two years, English four years, history three years, civics one-half year, drawing one year. In the studies preparatory for the courses in engineering and architecture, mathematics is given for four years, German or French for three years, Latin is not taken, and the remaining studies are the same as given in preparation for courses in science.

Any of these courses of study can be easily finished in four years. Should this time be shortened? The Catholic high school or academy that is at the same time a boarding school has an advantage over the schools that simply have day scholars and the advantage is so considerable that I do not think it is an exaggeration to say its pupils can ordinarily finish the preparatory work in three years and do it as thoroughly as schools where there are day scholars only and who take four years. The concentration that can be given to work in a boarding school, for very often there is little else to do but study, helps to mature the mind more rapidly and surely than is possible with all the distraction and dissipation of energy frequently indulged in by the day scholars. Moreover, students at a boarding school are often well on in years and are able to grasp things without much difficulty. The objection used against undue haste in work can hardly be applied to them, though I believe we are confronting a danger along this line in some of our Catholic high schools where the pupils are simply day scholars.

A very short time ago I was talking with a priest in one of our large cities regarding a high school for girls. He told me this June, 1909, one of the girls received her diploma after two years' work and he added, most of the girls finished

the course in three years. I asked him if he approved of the plan, and he said he did not, but added, he was unable to do anything to change conditions. I think we are all agreed that this is hardly the ideal state of affairs. In cases of this kind the curriculum is not up to the standard or memory is given the preference over the maturing of the mind. Neither is desirable. That brings us to the point of how are we to know that a school is up to the standard and that it should be accredited to a college.

Those opposed to accepting a school on the strength of the certificate it gives, say, an examination is the only fair test of the efficiency of a school. A college has its standard, they say, it can maintain that standard only when it assures itself by examination of the education of the candidates who seek admission to its courses. This will remove all the responsibility from the high school or academy and lodge it with the college. It seems to be clear to educators to-day that the examination system didn't produce all the good results that it promised. It was found that some schools gave the major part of their time to preparing their pupils for the college entrance examination and as a result the steady, consistent teaching that allows the mind of the student to develop in a normal way was absent, there was no proportion in the plan of work followed and the student was led to believe that the ability to pass a college entrance examination was synonymous with education. As a matter of fact, the cramming and the methods used to attain this end may give a student such a distorted view of things that he will never be able to do anything with a college course, his education will be a failure. It is likewise true that students have passed entrance examinations in Latin and English, for example, who had by no means completed the amount of work that would entitle them to collegiate standing. The examination system seems to destroy the organic unity in education that it is desirable to attain. If the plan is correctly conceived there should be a gradual passing on and up from one grade of work to another. There might be a limited system of examination, that is, examine a student in those subjects that it is necessary for

him to know well if he is to continue his higher work. For instance, a student intending to take up an engineering course might be examined in mathematics, chemistry and physics, for he will have to do advanced work in these subjects in his college course. Even this seems unnecessary, for a college always has this safeguard to protect it, it can drop a student from a course if he proves unfit to follow it or it can make him review the work in which he has failed until he shows he is able to continue a collegiate course.

How are we to know when a high school or an academy is up to the required standard and that it is safe to accredit it to a college? Every association has its list of accredited schools and, as suggested a moment ago, the Catholic Educational Association should have its list of accredited colleges and its list of accredited high schools and academies. This list will hasten the day when we can add to the strength our religious position gives us in education, the full power of a well-organized system of secular education. How can we get this list of accredited schools? We can establish a committee whose business it shall be to inquire into the curriculum of the schools in question, the quality of the teaching imparted, the equipment available for carrying on their work.

In some states there is a certified list of accredited schools and where the state supervision can be regarded as well carried out that list would suffice. Again state universities and endowed institutions of repute have accredited lists and here again these lists could be accepted provided the entrance requirements of these schools are up to the standard, for some schools are not so exacting as the best. The various educational associations throughout the country have accredited lists and as these are usually made up with care such lists could be utilized. It would be the duty of this committee to look into these accredited lists, judge of their value, accept or reject as they saw fit and then finally to get into communication with those Catholic high schools and academies that do not appear on those lists. To do this effectively, it would be necessary to have a sub-committee of men for all sections

of the country whose business it would be to examine into the schools of the diocese in which they live and send in their reports to the committee on accredited schools. The school supervisors of the various dioceses might be good men to do this work, or some man in a college in a given diocese. This examination of schools could be carried out in a friendly way. There need be nothing so formal about it as to give offense. It wouldn't be a difficult matter to ascertain the standard of a school even if the school authorities were not favorably disposed; yet, it seems to me, there should be no trouble on this head when it is understood that it is done in the interests of Catholic education.

There will be one desirable advantage gained by the coming together of the colleges and high schools and academies of a given locality, they will get to know each other, their work will grow in importance and there will be a spirit of helpfulness that is needed if our work is to go on successfully. The college that maintains the proper standard of work in its courses will be an encouragement to the high schools and academies, will help them to keep up their standards and will often be of assistance in solving difficulties that these schools are bound to encounter. Sometimes these schools are doing good work but are lacking in certain particulars that they would gladly remedy if these defects were pointed out to them. A proper interest on the part of the college will have the further effect of directing the graduates of Catholic high schools and academies to Catholic colleges. Given Catholic high schools and academies with the curricula that belong to schools of this kind and given Catholic colleges with the courses and standards proper to colleges and our students will largely remain with us. To have a strong chain of Catholic education, each link must be strong, hence we must make the link represented by Catholic high schools and academies sufficiently strong to unite the splendid work done in our parish schools to the ever-growing work of our Catholic colleges.

A brief word on the accrediting of high schools at the Uni-

versity of Notre Dame, which will give concreteness to certain suggestions made on the accrediting of high schools. At Notre Dame, graduates of high schools that are *fully accredited* to the state universities are admitted without examinations to the freshman year of any collegiate course to which their preparatory studies entitle them. Certificates of work done in public high schools or in private preparatory schools will not be accepted instead of examinations, unless the applicant has passed the final examinations after full courses in his school, and the faculty of the university are satisfied with the standing of the school. The University of Notre Dame belongs to the North Central Association of Colleges and Secondary Schools, and as the accredited list of high schools is a matter of great care to the Association we have this list as a help. The list of high schools accredited to the state universities can easily be obtained and this serves as another help. In case of doubt, the examination is used, or if a student is admitted provisionally to freshman standing, it does not take long to find out whether he is properly placed or not. In short, a properly attested certificate admits to freshman standing without question; in all other cases the faculty uses its discretion.

To summarize briefly, the ideal condition in the relationship between a Catholic high school or academy and the Catholic college is the separation of the two, one doing preparatory work only, the other doing collegiate work alone. While striving to meet this condition Catholic colleges should use every means known to them to make their students feel the distinction between preparatory and collegiate work. In accrediting Catholic high schools and academies the examination or diploma system may be used. The diploma system is the better one. To reach the results intended a committee should be appointed for the purpose of accrediting Catholic high schools and academies to accredited Catholic colleges. This accrediting will bring about that organic unity in our educational system which, when perfected, will give us the power that comes from organized effort in a worthy cause.

DISCUSSION.

VERY REV. BERNARD P. O'REILLY, S. M.: The aim and purpose of the Catholic Educational Association is to organize so completely and to co-ordinate so perfectly Catholic educational work that we may be able to keep the Catholic child under Catholic influence from the day it enters the primary school until it has attained the degree of culture of which it is capable. Just as it is the divine mission of the Catholic Church to watch over the child and provide for its spiritual needs from the cradle to the grave, so it is the sacred mission of Catholic educators to provide for the intellectual and moral training of the child during the entire period of its growth until it is prepared to enter into the field of work assigned to it by Providence.

To attain this end, there should exist a complete system of education comprising a series of well graded classes through which the child can advance step by step without encountering difficulties of a nature to discourage it and prevent it from securing all the knowledge its mind can grasp. In other terms, the educational system should be so well organized that gifted and diligent students will experience no more difficulty in passing from the parochial school to the high school than they met with in advancing from one grade of the parochial school to the next in order. The step from the high school to the college and to the university will be equally well provided for, and the whole system will thus be perfectly coordinated.

Father Schumacher has most efficiently presented the various means by which coordination between high schools and colleges can be attained. I have but a few remarks to make in reference to the subject under discussion. These remarks bear upon the advantages and difficulties of coordinating high schools to colleges.

Experience has proved that wherever a good system of accrediting has been applied, it has been productive of excellent results, both to the high schools and to the colleges.

(1) It has raised the standard of the work done in the high schools; (2) it has linked the high schools into one system with the colleges; (3) it has given an increase of students entering college and with better average preparation. President Harper, who was at first opposed to accrediting, in later years highly commended it: "It is perhaps," says he, "the most worthy contribution of America to educational progress."

However, as much as we Catholic educators would desire to see all Catholic high schools accredited and affiliated to our colleges, we must be awake to the fact that there are some serious obstacles in the way. Both college and high school can formulate desiderata one for the other. College authorities complain that high school diplomas are too easily awarded, being frequently given for a curriculum sadly deficient or for a course of elective studies that is an insufficient foundation for college work.

It is a well known fact that many of our high schools strive simply to adapt their aims and methods to local conditions. They supply the course of studies most valuable for their particular communities, without giving any consideration to the preparation for college work. High school diplomas awarded in such conditions and those awarded for an incomplete course of studies cannot be considered as sufficient in themselves to admit to colleges. Wherever it is found necessary to have courses that satisfy local requirements, there should exist, besides the high school diploma awarded for this course, a curriculum preparing for the college certificate; and high schools cannot be accredited unless they can offer this college certificate.

It evidently belongs to college authorities to determine the college entrance requirements. But in formulating these requirements there is a twofold danger to be avoided—that of making them of too easy access, and that of going to the opposite extreme.

Some college men are tempted to make the requirements too easy so as to increase the college roll-call. More students may be registered by this system, it is true, but there will be a corresponding breakdown of scholarship. We must bear in mind that only a small minority are fit for higher education. The vast majority of high school graduates leave the high school to take up the career that is to be their life-work. Let them be given a high school diploma, but not a certificate of admission to the freshman class of the college.

On the other hand, the college entrance requirements should not be made too difficult. In the opinion of many, there is to-day a tendency to make the college entrance requirements excessive. In some cases, it appears, this is due to the assumption that the standard of scholarship in a college is to be estimated by the amount required for admission. It is needless to say that this alone will not improve the scholarship of the college.

But if college authorities are often embarrassed to determine whether certain high schools deserve to be accredited, the high school authorities, on the other hand, find in the diversity of college entrance requirements a source of great confusion, and serious difficulty. The high schools would be justified in addressing a petition to colleges to agree upon uniform entrance requirements. In my mind, an earnest effort should be made to unify college entrance requirements so that the graduates of high schools who secure the college certificate will be entitled to entrance into any Catholic college of the country.

LATIN SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, July 13, 4:30 P. M.

The meeting having been called to order, the Very Rev. J. T. Green, O. S. A., St. Rita's College, Chicago, was appointed chairman and the Rev. P. F. O' Brien, M. A., of St. Paul, secretary of the section. Father Green read the various replies to the circular issued by the Latin committee relating to the method of pronunciation in vogue in the various colleges and schools. Of these answers twenty-six institutions favored the Roman or Restored; twenty-one the Racial-Continental and sixteen the Italian.

The Rev. E. D. Kelly, of Ann Arbor, Mich., was then called upon to read his paper on "The Roman or Restored Pronunciation." A lively discussion followed, characterized for the first time by the personal participation of several sisters of the various teaching orders. St. Joseph's, Brighton, Mt. St. Mary's, Mass., St. Elizabeth's College, Providence, testified to their use of the Roman; while Father Kelly stated that it was also adopted by the Immaculate Heart of Mary nuns. On the other hand, the Italian pronunciation found not a few advocates, led by the Dominican Academy of Fall River, Mass., and others, including Epiphany College. Finally, Father Kelly moved "that the conference set itself on record in favor of the Roman (or Restored) pronunciation." In a discussion which followed it was pointed out by one speaker that in practice this was not so much a philological and historical, as a racial and national affair; and that consequently there would be considerable difficulty abroad in acting on such a motion. The Rev. Father Murphy, S. J., of Holy Cross, Worcester, moved an amendment that the

colleges and academies be requested to make a return of their actual pronunciations before proceeding further. Father Kelly said that sufficient material had been gathered in this respect. The Rev. P. F. O'Brien remarked that the time was fully ripe for a vote upon the matter one way or the other. The chairman concurred with Fathers O'Brien and Kelly. A vote was taken which resulted in favor of the Roman or Restored pronunciation by a large majority.

SECOND SESSION

WEDNESDAY, July 14, 2:30 P. M.

The Rev. Dr. Hickey, O. S. A., St. Rita's College, Chicago, read a paper on a "Typical Latin Hour." He was followed by Rev. A. Miller, S. J., of Canisius College, Buffalo. A paper by Very Rev. F. Purcell, D. D., president Cathedral College, Chicago, was read by the chairman. After some discussion the meeting adjourned.

P. F. O'BRIEN, *Secretary*.

PAPERS

THE ROMAN OR RESTORED PRONUNCIATION OF LATIN

REV. E. D. KELLY, ANN ARBOR, MICH.

The treatment of the problem, "The Pronunciation of Latin," by Catholic educators in periodicals and in the discussions at the recent meetings of this Association has indicated with no uncertain emphasis that the question has been considered from two combined viewpoints, so at variance that any conclusion is impossible under the dual treatment. Many of the papers while covering in a scholarly manner the various sub-topics of the general theme, have obscured the issue by failing to recognize that the subject has two distinct phases:

1. What is the Roman pronunciation, and what claim has it on the consideration of scholars?

2. Shall it be adopted by the Catholic schools and seminaries, or shall the plea for uniformity be interpreted as meaning that we shall combine to use one "Catholic" system?

It surely would be a great improvement on the present situation, a great stride in the right direction, if a uniform pronunciation among Catholic institutions of learning should be adopted and adhered to in our schools and seminaries. In general there is a woeful weakness which none of us pretends to deny. Father O'Brien, in his paper last year, stated that we have "in our chairs of Latin, Latinists whose pronunciation would require a new Amphion to lure into anything like buttressed symmetry. Luckily the pronunciation of the Roman liturgy is not a matter of faith."

In his scholarly plea for the adoption of the Italian pronunciation, Rev. Dr. Hugh T. Henry, touching upon the methods of pronunciation used in our Catholic educational institutions, states that they comprise all the tongues under Heaven, and that in some Catholic colleges a professor in one class may be found using the "traditional English" method, while in the next room another instructor may be inculcating the Roman method, and perhaps in still another room the Italian or some other of the Continental variants may obtain recognition.

The necessity for a uniform method is urgent, considered on the pedagogical side. It is apparent that if, in addition to the ordinary difficulties which Latin presents to the student, there is added the burden of adapting himself to a possible change of pronunciation with each change of instructors in the different schools, or even in the different classes in the same school, the claim for a uniform system is compelling and must be reckoned with by those who are interested in classical education.

It is obvious that if we accept the suggestion of uniformity for our schools and colleges because of its advantage to the student, we must work out the problem to its logical conclusion and adopt one system in the seminaries, so that not

only will the teacher be intelligible to the members of his class, but that the priests will be intelligible to one another and to all "within the Latin fold." Although the Latin language is the common medium of communication for the clergy when in foreign lands, where the particular tongue is foreign to them, Dr. Henry tells us that "the French bishops assembled at the Vatican Council found it very difficult either to understand the discussions carried on by those of other nationalities or to make themselves intelligible to others. The living tongue had failed in one of its most valuable functions,—as the common tongue of Catholic Christendom. To this day at the College of Propaganda, a thesis in which a French-Canadian is to participate is given over entirely to that speech, for the German or Italian or Spanish defender will hardly grasp even the "gist" (not to speak of the finer distinctions) of the objection urged by a French speaker of Latin. And as for a general "disputa"—an exercise in theology and Latin—the difficulties surrounding it are assuredly not lessened by a babel of conflicting systems of pronunciation. Yes, the disputants can get along, but the gait could be made easier and more rapid if the whole Catholic educational world were to agree upon a unique pronunciation of Latin.

If we are to work order out of this chaos of heterogeneous methods we have at least made a rational beginning, when we admit there is need of reform and we agree that we should determine upon some one method to be adopted and maintained if we, as educators, hope to preserve our prestige before the educational world.

We come now to the question, What are the various methods from which we are to make our choice? Dr. Henry suggests five: (1) Roman or Augustine, (2) Continental, (3) Traditional or Old English, commonly used in Catholic educational institutions, (4) English, (5) Italian. For the purpose of this paper, however, since the discussions of last year indicate that the Association has eliminated the Continental and Traditional from consideration, they may be grouped thus: (1) English, (2) Roman or Augustine, (3) Italian. The English method, as its name implies, transferred

the English vowels and consonants directly to the Latin word. We inherited the system from our English ancestors, as we did her legacy of law and language, and it was the system generally used in this country until about twenty-five years ago, when the philologists opened up the possibilities of the Roman pronunciation. So convincing were the proofs of the restored method that it became practically the national method, for, "while both the English and Continental pronunciations still survive in this country, the two together are not represented by 5 per cent of the Latin pupils of the secondary schools." The scholars of England had long felt its harshness. Milton, "the most eminent classical scholar of his day," declared, "we Englishmen, being far northerly, do not open our mouths in the cold air wide enough to grace a Southern tongue—to smatter Latin with an English tongue is as ill a hearing as law French." Gladstone said of it, "I should gladly see the day, when, under the authority of scholars and especially of those who bear rule in places of education, improvement might be effected in our solitary and barbarous methods of pronouncing both the Greek and Latin languages." His desire has been gratified. The report of the Educational Committee sent from this country last year to visit and study English schools, shows that the Roman pronunciation is almost unanimously adopted in England and the writings of the Classical Association of Great Britain bear similar testimony. Since then the English method has been practically unused in this country for a quarter of a century, and since in England herself, which was its stronghold, the Roman method has become current within the past year, and because no other country of Europe ever recognized it as authentic, we may exclude it from consideration, and the discussion becomes narrowed to the choice between the Roman and Italian methods.

The Roman or Augustine method is so named because historically it coincides with the reign of the Emperor. Though in its strictest sense the Augustine Age does not begin until after the battle of Actium, when Augustus found himself undisputed master of the Roman world, as a literary period

designated the "Golden Age," it covers the literature of the years 80 B. C.-14 A. D.

The period just preceding this is marked by an immaturity of art and language and by an ill-disciplined imitation of the Greek poetic models. It merely introduced the forms which were carried to perfection in the Augustine Age. The period following the classical was one of literary gloom. The exile of Ovid was a blow to the Muses and the tyranny of Tiberius, whose one object was to found a dynasty, stifled the voice of poets and historians. Since it was treason to the present to praise the past, the men of letters suppressed every feeling, and when their passions did find expression they burst forth with the intensity of a Juvenal and a Tacitus. The classical period represents the highest attainment in prose and poetry and since it affords the best possible models of literary excellence, its authors are the ones appropriately selected for the curriculum by the modern schools and colleges. The names of Cicero, Sallust, Caesar, Nepos, Livy, in prose, Lucretius, Tibullus, Ovid, Horace and Virgil, in poetry, offer us for study an era of literary fruition unequalled by any other one period of the world's intellectual achievement. Among classical authors scarcely a sentence can be detected which offends against logical accuracy or which does not defy critical analysis. In this Latin stands alone. The powerful intellect of an Aeschylus, or Thucydides did not guard them against transgressing these laws. The idioms which abound in modern tongues force the language away from strict conformity to rules. Latin will always offer the best field for studying syntactical structure. In gaining its unequalled accuracy in syntax and form, classical Latin suffered in that it became a cultivated language carefully preserved from all taint of the dialect of the people: the classical speakers and writers limit their vocabulary to the words which had the sanction of classical usage. Few of them wrote in what was really the speech of the people.

The popular speech never rose to the complexity of the language of Cicero and Sallust. If we compare the language and syntax of Plautus, who was a genuine popular writer, with

that of Cicero in his more difficult orations, the difference is apparent. After the Augustine period the chasm between the colloquial and the literary speech became wider, so that, although the speeches of Cicero could never have been unintelligible even to the lowliest of the city crowd, it is doubtful whether in the third and fourth centuries the common people understood at all the artificially preserved dialect to which literature still adhered. The dialect of the people, known as *lingua plebia*, *vulgaris*, or *rustica*, corrupted by the Gothic invasions and by the native languages of the other parts of the Empire, which it only partially supplanted, ran the natural course of popular idiom little affected by the higher culture for several centuries. The *lingua Latina* remained the medium of expression of the learned in their writings, while the *lingua plebia* or the *lingua Romana*, spread broadcast among Rome's subjugated nations, was superimposed upon them as were the laws of the conquerors. Italy, Spain, Gaul and North Africa became so thoroughly Romanized before the overthrow of the Empire that the Latin tongue, much corrupted of course from the classical forms of the capitol, came into universal use and developed the group of languages known as the Romance.

It has been made possible for us to reconstruct the pronunciation of the classical period. We have pointed out that the language of the Romans was a far different thing in the classical period than in the period of the decline. For a language whose literature covers a period of hundreds of years, no one scheme of pronunciation can be infallible. We do not read Shakespeare or Spencer or Bacon exactly as their contemporaries did; if we go back five hundred years to Chaucer, we can make out a few words, but cannot comprehend it fully; while if we go still further back to the literature of King Alfred, we find an unintelligible tongue. In the case of Latin we must, for the sake of uniformity and that we may be intelligible to one another, choose the pronunciation of some one period in the history of the language and then apply this to all other periods. This is the only practical solution of the problem. It is patent to even a

prejudiced partisan that since we agreed upon the writers of the classical period as the highest types for educational study, it is only logical to use the pronunciation employed by these writers themselves.

All students of the subject are familiar with the evidence which supports the Roman pronunciation. I shall briefly summarize Professor Bennett's scholarly investigations.

(1) The statements of Roman writers. The Roman grammarians were very active during the early centuries of our era. They covered the whole field of grammar and they all give systematic consideration to the sounds of the letters. Among these writers who have contributed this information and whose writings have been carefully compiled by Keil, the eminent German, are: Varro, Cicero, Quintillian, Maurus, Victorinus and others.

(2) A second important source of information is furnished by inscriptions. They are compiled under the title "Corpus Inscriptionum Latinarum," and although consisting now of fifteen folio volumes, are not yet completed. These show us, for example, from the interchanging of spelling in words like *termæ*, *aeteras*, that "th" had practically a "t" sound. There is not the slightest indication, says Bennett, that Latin "th," either in the flourishing period of the language or in its decline, had a spirant sound like our English "th" in "this" or "thin."

(3) A third source of information comes from Greek transliterations. When we consider how imitative Latin was of Greek models, and that the speech of Rome never displaced the Greek language as it did the various barbarous dialects of Western Europe, we realize that the information we gather from Greek historians of Roman affairs has a significant value. Thus the Greek *Κικέρων* (Cicero), furnishes support for the "k" sound of Latin "c," while *Λιβία* (Livia), and *Θαλαέντια* (Valentia), bear similarly upon the "w" sound of Latin "v." We have evidence that "v" was pronounced as "w" down to about 100 A. D. The inscriptions are naturally much more trustworthy guides in this matter than our texts of the Greek authors, for we can never be certain that the manu-

scripts have not undergone alterations in the process of transmission to modern times.

(4) The philologists of the last thirty years have, through their etymological investigations, done a great work in their scientific study of Latin sounds. The most recent work along this line is that of Professor Hempl, of the University of California, one of the foremost philologists of the country, whose scholarly work in deciphering Etruscan inscriptions has brought to light much valuable information regarding their relation to the Latin. As a result of these sources of knowledge (the accumulated result of the investigations of the past thirty years) it must be admitted that we can to-day restore in its essential features the pronunciation of Latin substantially as the Romans spoke it.

The following is the outline for pronunciation given by writers of text-books, using the Roman pronunciation:

1. Vowels—

- a* long like *a* in father, short like initial *a* in *aha*.
- e* long like *e* in they, short like *e* in met.
- i* long like *i* in machine, short like *i* in pin.
- o* long like *o* in note, short like *o* in obey.
- u* long like *oo* in boot, short like *oo* in foot.

2. Diphthongs—

- ae* is pronounced like *ai* in aisle.
- oe* is pronounced like *oi* in oil.
- au* is pronounced like *ow* in cow.

3. Consonants—

- b, d, f, h, k, l, m, n, qu, r, x* and *z* are pronounced as in English.
- c* is pronounced always as *k*.
- t* is pronounced always as plain *t*—never with the sound of *sh* as in English oration.
- g* is pronounced as *g* in get.
- j* is pronounced as *y* in yet.
- s* is always pronounced as in *sin, gas*.
- v* is pronounced like *w*.
- ph, ch, th*, like our simple *p, k, t*.
- Doubled letters like *ll, mm, tt*, should be pronounced with an endeavor to articulate both members of the combination distinctly.

This Roman system of pronunciation is conceded by scholars of the past twenty-five years to be the pronunciation actually employed by the Romans themselves during the classical period. Our Catholic scholars, even while pleading the case for the Italian method, admit the correctness of the Roman method. It seems to me that with this admission the case is closed. The Catholic Church which stands out as the powerful protector of learning in general and the classics in particular, should be conspicuously in the vanguard of any movement for their development. Dr. Henry in his enthusiasm for the Italian pronunciation, offered as his most convincing argument, "It may chance that the whole non-Catholic world of scholars will adopt the Roman method; in that case it would be desirable, for the very sake of antithesis, that Catholics should concentrate similarly on one pronunciation of Latin. Let it too, be Roman; Roman of the Pope and not of the Caesar; Roman of the Christian and not of the pagan." Such an argument is wholly unworthy of the scholarship of its author. It is not a question of faith, but of pure abstract scholarship; and for us to oppose it, because it has been presented and developed by non-Catholic authorities, is to assume an unnecessary and unscholarly intellectual isolation.

The objection quoted by Dr. Henry against the method has naturally attracted attention since it emanates from Professor Bennett of Cornell, who "for fifteen years has been a conscientious student of the historical and linguistic evidence bearing upon the subject and who, as a result of his scholarly research work, has contributed enormously to our wealth of information on the authenticity of the Roman method." He believes that the Roman method is the correct one. He advocates its abandonment for the English method on the theory that it is too difficult for the student to master. His text-books adhere faithfully to the method and Cornell University shows her loyalty and zeal by offering a special course in Latin conversation, using the Roman method, in its summer school announcement for this year. Professor Bennett's claim that it adds difficulty to the beginning work

in Latin is not upheld by other eminent Latinists of the country, notably Professors Kelsey and Hale. Hundreds of teachers of Latin in the secondary schools, whose experience has been more gratifying than Professor Bennett's, will testify to the ease with which the students grasp the system.

It may not be inappropriate for me to offer my personal experience for your consideration. We have a Catholic high school where for ten years Latin has been taught with careful adherence to the Roman method of pronunciation. I can assert that not only are the students not hampered by the alleged difficulties which the system presents to the beginner, but because of the greater accuracy, which regard for quantity imposes, they write infinitely better Latin prose and read Virgil with more exactness and finer appreciation than did those pupils with whom I have worked as teacher under the old method. For the sake of uniformity I adopted the method in my liturgical work and I am convinced, despite Dr. Henry to the contrary, that Christian Latinity can be "circumscribed within the Augustine limits of pronunciation." In fact the pastor who is tremendously taxed on Sunday morning will find the Roman method easy in his singing as compared with other methods. Such has been my own experience, extending over ten years. I find it easier to sing "pakem" than "pachem" or "pacem," easier to vocalize "exkelsis" than "egg-shell-sis" or "excelsis." The stately Gregorian chant sung by this method is more impressive and that it does not lack euphony will be attested by those "whose ear has ever caught the mellifluous flow of Homer's grand old Greek or of Anacreon's lyrics, polished, perfect and musical." In my judgment the word *coeli*, pronounced coy-le by the Roman method, is as adaptable to musical expression as the continental say-le, or the Italian ko-ay-lee (which, by the way, is often mispronounced tchay-lee by some ardent adherents of the Italian method.) In the majority of cases we fear it would be disowned by a modern Roman. There are those who have lived long enough in Italy to have mastered the intricacies of the Italian pronunciation. But they are few, and the majority of "Italian" Latinists are content to regard

a strongly emphasized "ch" as the warrant of their purity of accent.

I cannot concur with Professor Bennett that too urgent demands are made upon the student's memory. We must learn by "sheer force of memory," even in English, that "i" is short in pin and long in machine, and that the "oo" of foot and boot are short and long respectively. The age at which a student begins Latin is the period when memory is best able to bear burdens and when he scarcely feels the task of learning outright the vowel distinctions in different words; therefore the chief charge against the Roman method on the educational side (the difficulty it presents to the beginner) is removed.

Professor Bennett asserts that it is by following the Roman method of pronunciation faithfully that the quantitative value of Latin poetry may be best appreciated and reproduced. That this is not a mere theory has been shown by the success of teachers who have tried it. Professor Hale, of Chicago, has, during the past year, conducted a class in Caesar in the University High School in the presence of his teachers' training class from the university. As a result of their careful training in Latin quantity they have been able to read verse even when printed as prose, and after only two years of Latin could read verses of Horace and Catullus with ease. This is as it should be. Just as a child who can pronounce English accurately can read, "This is the forest primeval, the murmuring pines and the hemlocks," without knowing that he is reciting dactylic hexameter, so the student of Latin who carefully regards the Latin quantity of vowels and syllables will be able to read Latin poetry with accuracy and a masterly appreciation of its artistic value.

We cannot quite comprehend Professor Bennett's change of attitude regarding the Roman pronunciation. He published his condemnation of it in 1901 and bases his conclusions on the experience of eight years at Cornell University. Yet only two years before this, in his "Quantitative Reading of Roman Poetry," he had written a glowing account of the success of the Roman method at his hands in

Cornell. This was after six years of experience. There is no possibility of reconciling these two statements. Some teachers, who may be attributing an unworthy motive to Professor Bennett, believe that he thought to make a bid for popular approval. We can scarcely believe that. However, it may be that he fears that under the stress in our modern education in favor of the practical studies and manual training, Latin may have a waning vogue. He emphasizes his solicitude frankly, saying, "The study is now on trial as never before. The attacks against it are not merely reactionary, nor do they proceed alone from the prejudiced and ill-informed." Whatever may have inspired his receding from his position of strong adherence to the Roman pronunciation, the method is supported by all American colleges and universities.

The training in our educational institutions does not aim to equip the Catholic clergy who go to Rome that they may use the Italian method. Our main purpose of existence is to train to the best of our ability the youth of the country (who may never go to Rome) in such a way that they will reap the richest harvest from our schools and colleges. Since the prevalent method of pronunciation in this country is the Roman, none of us will deny that we are best serving our students' educational needs and our educational purpose if we give them a pronunciation which will be understood among their own countrymen, 95 per cent of whom follow the method we advocate.

To say that the Italian method is easier is dependent upon the viewpoint. It is easier, of course, for the Italian, but is it for the South African or Parthian, or Mede, or Lybian? Each language offers special difficulties, the mastery of which is coexistent with particular physical skill in certain sounds. The Roman method is unique in that it is easy of acquirement by all peoples and presents no difficulties which necessitate the compromise of particular national peculiarities.

It has been suggested in favor of the Italian method that it is more agreeable to the ear. Aside from the fact that the question is one of scientific accuracy and not of aesthetic

taste, we might make a logical defense of the Roman method on this side. Since the discussion of agreeable sound most frequently centers around the pronunciation of "c" and "v" it would become a matter purely of personal choice whether there is more melody in the English words "sin" and "chin" than in "kin," or in "seas" and "cheese" than in "keys," or in "wail" than in "vale," not that there is anything inherent in the words to guarantee their euphony or lack of it.

In estimating finally the merits of the Roman and Italian methods, we must bear in mind that we are to render our decision as members of an educational body, looking to the furtherance of the best interests of the students in our schools. To consider whether the Italian method is more euphonious, easier to learn, or a more practical method for clergymen to acquire, should they chance to go to Rome, are negligible quantities in this discussion and they should not enter into our judgment of the matter. We should not in such a conclave as this allow our fancy to be indulged or our sentiments swayed. The purpose of this organization is to consider and adopt the method best suited to the fulfilling of our educational ideals. The question we are to decide is one of pedagogy, not one of morals or faith. Our question is purely pedagogical. The Roman system which all the universities of this country use, which German universities stand for and which even England has practically adopted, and added to that the system whose historic and linguistic accuracy is unchallenged by us, and whose educational advantages are unequalled by any other system, should surely be the method to which we, as Catholic educators, should give the stamp of unqualified approval.

THE LATIN HOUR—WITH TEACHER AND PUPIL

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Any method of teaching Latin to be true must realize fully the purposes for which Latin is studied. The so-called mental gymnastics which the study of the classics offers, contributes

very largely to that observation of knowledge which is the end of a liberal education. The lessons of judgment and the training in the mother tongue which Latin affords are unsurpassed. But mental gymnastics are not the only end of Latin in our curriculum. We study the language to possess a key with which to unlock the treasure-house of the world's store of philosophical, poetical and historical knowledge. Finally, we study Latin that we may obtain a means of communication with others to whom Latin is a common language. These ends must, therefore, never be lost sight of in our method of teaching, which should be so ordered as to realize them in the highest possible degree. But while these ends are the results of the study of Latin and are of great necessity and utility, still they are not all immediate results—they do not all follow from it in the same order—one presupposes the other. The primary end, without which the others can scarcely be realized, is that relating to the mental gymnastics, viz: to the material drillwork in the fundamentals of the language. Before we can build we must first carefully lay a strong foundation, so much the stronger in proportion to the size of the superstructure we intend to erect. And it is to this work of foundation laying that our efforts are principally directed in the years of preparatory Latin. Those years are the most important and the most delicate in the pupil's Latin education, since they supply the essentials upon which in later years we are to build.

After the first year the pupil has already mastered the common difficulties of the language. He has made himself familiar with the declensions and all the forms of inflection and conjugation. He has been drilled also in the elementary rules of syntax. He understands the simpler rules of agreement and construction of cases and moods, the use of tenses and the definitions of the common grammatical terms, such as subject, predicate, clause, phrase, etc. Moreover, he can translate readily short sentences of ordinary difficulty. But he is as yet unfamiliar with complicated construction and has never attempted translations of connected discourse. The preparatory years therefore may rightly be called a very criti-

cal period in the study of Latin, inasmuch as it is in these years that the student will show whether or not he has acquired in his first year the power to enable him to take up the reading of a Latin author with intelligence and profit.

It is not the part of this paper to point out what work should be covered in these years or what authors should be selected. I will therefore limit myself to a simple exposition of methods which may successfully be employed in these years—methods which are calculated to drill the student in the elementary parts of Latin construction and translation. For this, I take it, is the aim of all preparatory Latin. These methods are not new, they are old and tried. They have been common to our Catholic educators for centuries and have produced good results in the past, which is a certain proof of their accomplishing equally good results in the future.

After finishing the first i. e. the exclusively grammar year, we should devote some time at the beginning of the next two years to a careful revision of the grammar; conjugations, declensions, etc. Then only should the work of translation be taken up. It is to the work of translation that I intend to confine myself. The length of our Latin period differs in different colleges. From fifty minutes to an hour is, however, the average length. This period may be subdivided into four other proportionate periods—reading of text, translation, syntax, Latin conversation.

a. Reading of the Text.—Before we begin the actual work of translating the text must be read. Too much emphasis cannot be laid upon the value of the correct reading of Latin, for while a correct pronunciation is not by any means the most important thing in the study of Latin, still if it be attained it will add much attractiveness to the literature of the language. We must not think that everything connected with the reading of Latin is uncertain or unsettled. We may differ of course about the pronunciation to be adopted, which of the numerous kinds be historically the most correct or which for us the most practical, but there are several things upon which we must all agree. These are: the constant value

of vowels, the proper separation of syllables and the correct quantity. Without these the Latin language loses much of its beauty, and the smooth rolling sentences and well-rounded periods of Cicero become a mere jingle of sounds. Quantity is the basis of accent, and pronunciation without quantity has been rightly styled "the arch without the keystone"; hence for a correct pronunciation of Latin, prosody is necessary.

The objection may be raised that the first years of Latin are too early for even an elementary study of prosody; that it should be studied only when poetry is begun. This I think is a great mistake. If from the very beginning the pupil be brought to see why he is to pronounce each word in such a manner, he takes more interest in his task; and when he realizes that it is not all mere guess work his progress will be more rapid. While therefore reserving to the poetry class the more intricate rules of prosody, we should as soon as we begin the work of translation give the more common and the easier rules, especially in so far as they affect the accent. For this purpose the rules expressed preferably in verse form, as they may be found in Alvarez or Casserly, will be better suited. The entire rule need not be learned, but only that part of it which has bearing upon the more ordinary inflections. For a thorough critical study of prosody some other authors may later be followed. Even though we possess a correct knowledge of prosody our pronunciation will not be perfect unless we insist from the very beginning upon the constant value of the vowels and the proper separation of syllables.

One of the arguments commonly adduced in favor of adopting a uniform code of pronunciation is that we may be understood by all, even by those of other countries. This I think may be almost entirely accomplished, no matter which system of pronunciation we may choose to adopt, if in the early stages of Latin reading we accustom our pupils to give the vowels a constant value and to separate correctly the syllables of a word. To one who has lived among foreigners and has conversed with them in Latin, these two facts especially appeal. It is the constant experience of English-speaking people using as they imagine the very pronunciation of

the foreigners with whom they may converse that their Latin is unintelligible to them. All this, I think, is mostly due to the facts above stated, viz: that they do not always give the same sound to the vowels nor properly separate their syllables. It is very difficult to convince a boy who speaks English that the short vowels of the Latin differ from the long vowels, not in sound, but only in the length of time taken in their pronunciation. Let us therefore teach our pupils from the start to read over slowly and distinctly every passage and every word in it before translation, enunciating clearly and separately every syllable, giving each its proper value and as far as possible marking its quantity by the greater or less time dwelt upon it. In this way only will we obtain good results. The pupil should be taught to read as if he understood what he is reading, marking by the proper rise and fall of his voice and by proper pauses the different shades of meaning in the sentence. If all these things be insisted upon we may be sure the efforts of the teacher will soon be rewarded by having a class of good Latin readers—something which is much rarer than is commonly thought. Never allow the student to read his text in a hurried or slipshod manner and the habit of good and correct reading will soon be acquired.

b. Translation.—Next after the reading of the text comes the actual work of translation. The great difficulty a beginner encounters in the early stages of the study of Latin is the tendency to translate the words in the same order as they appear in the text. The difficulty may be overcome almost entirely if the teacher will insist upon the pupil first picking out the essential elements of the sentence, viz: subject, predicate, and object if there be one, and then their respective modifiers, separating always principal from subordinate clauses, and taking up each one in turn. If the teacher does not insist upon this point much confusion to the pupil may follow. Teachers of elementary Latin commonly complain that the average pupil in our primary schools receives such a poor idea of the functional elements of a sentence and of the relationship which exists between the different words

of a sentence even in English that it is very difficult to have him comprehend them in Latin. This they claim is due to the fact that our grammar schools are sacrificing old common sense methods in favor of fads which are but fleeting. Be this as it may, if in the first year of translating the teacher have the class diagram, as is commonly done in English, the sentence or passage to be translated, he will readily bring home to the mind of the pupil a proper appreciation of cases, i. e. the mutual dependence of words one upon the other.

As regards the translation itself, it is well to insist upon the first meaning of the words and then the meaning in the context. Finally the teacher should exact the best possible English equivalent of the passage or sentence translated. Of course all this is slow work, requiring much patience, but it is necessary if the full benefit of secondary Latin is to be reaped. It is often very difficult to make the pupil see just why a certain rendering of a passage is to be preferred. The instructor will accommodate himself to the individual and in this difficult task his "teaching sense," so to speak, will suggest to him the best method of making the point clear to his pupil. The difficulty is of course greater when the class is large. In such cases when the passage is especially hard, the teacher might select one of the pupils who is usually a little slow and convince him. Then he will be reasonably sure that the others will also understand.

c. Syntax.—While a correct translation presupposes that the pupil already knows the relations of the different words, still, after the translation itself, it is the best to take up each word singly for analysis, giving, for example, if it be a noun, its nominative and genitive cases, stating in what case it stands in the context and why. This last is most important. We should always exact the reason for the answer, early accustoming the pupil to be alert and critical in his judgments. This is the only way we can impart to the pupil a correct notion of Latin construction. What I have said about the noun may be repeated *mutatis mutandis* about the other words in the sentence. Syntax has always been a bugbear to the student, and it is not well to give him too much of it. We

should, therefore, limit our questions to easy construction in the beginning, gradually as the pupil increases his knowledge of syntax, taking up for analysis the more complicated constructions. One period a week, or even more, could be devoted to exercises of translation from English into Latin, with particular reference to the rules of syntax which could then be more thoroughly explained and illustrated by examples.

d. Conversation.—Having carefully read, translated and parsed the sentence or passage, the lesson may be considered ended. But besides teaching the student to read Latin, the curriculum of our colleges recommends that he be also taught to speak it. Nor should we consider the first years of elementary Latin too early to expect work of this kind. The earlier we begin this the greater our results will be, and when the time finally arrives for the pupil to speak Latin in his classes it will not be difficult for him to do it.

Accordingly it will be found useful after the work of translation has been finished to have a five minutes' period of Latin conversation based upon the text. Of course it will be necessary to have much patience in the beginning, but in a short time our efforts will be rewarded with unexpected results. The more common conjunctions, prepositions, affirmative and negative adverbs may be taught in one or two lessons and by means of these and the words of the text a conversation interesting to both teacher and pupil may be carried on. In this way the pupil's vocabulary is being constantly increased, the knowledge of the different constructions is being impressed upon him, and above all, his interest in the work is being maintained. Naturally we should not expect classical Latin in the beginning. We should be content with the crudest attempts, for with practice and experience perfection is bound to come. This method in the teaching of the modern languages is considered almost necessary and will be found at least useful in the teaching of Latin. I have hinted briefly at the methods which may be successfully employed in teaching academic Latin. Much more could be said but the scope of my paper does not demand it. I must not, however, be misunderstood in the sense that the

teacher's work ends with the mere translation. The class studies the writings of an author who though dead, at the time of writing lived. The author must be studied from a human as well as from a literary standpoint. It is the part of the teacher also to illustrate the text from his knowledge of history, mythology, archaeology, etc. All of which must be left to the individual teacher.

II. Having considered now the Latin period from the part of the teacher it will be useful to consider it briefly from the part of the pupil.

Let us, in other words, see briefly the actual application of all that we have said. For the purpose of illustration I select at random a passage from Caesar's Commentary on the Gallic Wars (Cap. 19, II). This passage might be read by the average student thus: "Caesar equitatu praemisso subsequebatur omnibus copiis; sed ratio ordoque agminis aliter se habebat ac Belgae ad Nervios detulérant. Nam quod hostibus adpropinquabat consuetudine sua Caesar sex legiones expéditas ducebat; post eas totius exercitus impedimento conlocaret; inde duae legiones quae proxime conscriptae erant totum agmen claudebant praesidioque impedimentis erant." As may be observed in this passage three words were mispronounced: *agminis*—*expeditas*—and *detulérant*. For the correct pronunciation of *agminis* I would have the pupil recall to mind the rule "*i aut y crescens numero breviabis utroque*," which he would explain as meaning that the increments of "*i*" and "*y*" of the third declensions are usually short. For the proper pronunciation of "*expeditas*" the pupil would simply give the line of the rule "*ivi praeterito semper producit itum*," that is to say, where the perfect ends in "*ivi*" polysyllabic supines and their derivatives as the perfect passive participle in the text are long. Likewise in the case of *detulérant* he would merely cite the line "*Sit 'E' breve quando 'ram' 'rim' 'ro' adiuncta sequuntur*." In other words the "*e*" in the singular of the pluperfect and the future perfect indicative and perfect subjunctive active is short and hence does not receive the accent. From this it may be seen that in second year the rules of prosody which govern the more ordinary and common constructions in so far as they affect the ac-

cent accruing from quantity, as, for example, in the case of the increments of the declensions, increments of verbs and participles need be learned. These rules are easily remembered and retained. Only the substantial part of the more necessary rules need be memorized, for it is useless to burden the pupil's mind with exceptions at the very outset. These will come afterwards when he reads poetry.

In the reading of the above text I would have the pupil read with the proper pauses, etc. Thus I would not allow him to separate in reading the "equitatu" from the "praemisso," or "consuetudine" from "sua," etc. In other words, that the reading be intelligent, the words which go together should be read together. The passage might be read sentence by sentence by each pupil and afterwards translated sentence by sentence by the different ones selected to translate.

Were I to take up each word of the passage mentioned above and show how the average pupil might translate it and point out how the teacher might best proceed in order to correct each blunder, my paper would soon become long and wearisome. Nor on the other hand would any appreciable good results be derived from such a course; for the process of translating is a process of reasoning which, though proceeding from general principles, must change with every different sentence. Hence it would be extremely difficult to illustrate fully in a short space what in itself is so complicated and shifting. It will not be amiss, however, to take up one or two sentences illustrating what I have already said in the fore part of my paper concerning the method of translating.

The first thing the pupil must do, I have said, is to single out the subject and predicate and object, if there be one, of each sentence, separating the principal from the subordinate clauses. Thus the last sentence of the above passage the student would immediately analyze as a complex sentence, the principal clause being "Inde duae legiones totum agmen claudebant," etc. The clause "Quae proxime conscriptae erant" being introduced by a relative pronoun necessarily being a subordinate one. Of the principal clause the only word in the nominative case being "legiones" it must be the sub-

ject of the only verb in the sentence, viz.: "claudebant," which corresponds with it also in number and person. Hence the subject of the clause is "legiones" and the predicate is "claudebant." "Claudebant" being a transitive verb it requires an object, which object can be only "agmen." "Agmen," according to its form, might be either subject or object, but the only verb in the sentence being in the plural number it must require a plural subject, viz.: "legiones." Hence "agmen" can be only the object of the sentence. The same process is continued with the relative clause and all the other sentences of the passage. The subject, predicate and object having been picked out, the next thing is to select their respective modifiers. Thus, for instance, the adjective "duae," according to its form, can be only nominative case, feminine gender and plural number. Hence the word with which it agrees or qualifies must be nominative, feminine and plural. And "legiones" being the only word in the clause possessing these three qualities it must be the word which is modified by "duae." In this way each word of the sentence may be taken up. Whenever the passage is any way complicated, if the teacher have the class diagram the passage, sentence by sentence, or have one of the pupils do it on the blackboard for the benefit of the entire class he will find that this method will accomplish great results. Difficulties will vanish instantly from the pupil's mind as at a glance he beholds the relations of each word in the passage to the other. Unconsciously he will acquire the habit of diagramming each sentence in his own mind before translating and the work of analysis will be made easier and more complete. I pass over the work of syntax, not because it is unimportant, but because I have already covered the subject in showing how the translation is to be obtained. The teacher from his knowledge of his class will best know upon what points to insist and just how much of the rules are day by day to be explained to his pupils. Any progress in this kind of work to be true progress must be slow and gradual.

One of the ends of a Latin education, as we have already said in the foregoing part of this paper, is to enable the stu-

dent to converse in Latin. Of course this may be considered as only a secondary end, but still it is an end by no means to be neglected, especially in our Catholic colleges which educate many young men who will in the future be priests, or many of whom will at least pursue their philosophical studies in Latin. After we finish the work of translation, therefore, we should devote about five minutes to this conversation. Thus, for instance, a conversation based upon the above passage might be carried on after this fashion, the teacher asking the question and the pupils answering: Q. "Quando Caesar omnibus suis copiis subsequebatur?" A. "Cum praemississet equitatum subsequebatur Caesar." Q. "Quomodo ordo sui agminis se habebat?" A. "Se habebat alio modo ac a Belgis ad Nervios delatum fuerat?" Q. "Praemisso equitatu quid fecit Caesar?" A. "Caesar subsequebatur cum omnibus suis copiis."

Many more questions might be formulated like these, the teacher changing the order from the active to the passive and vice versa; substituting synonyms for words already known, thus continually varying the constructions. In this way the pupil's vocabulary is gradually increasing. When the pupil has to use the Latin words so often in conversing they do not slip his memory so readily. The pupils generally take much pleasure in this exercise and become more interested in their studies and become more ambitious to learn. Moreover when they must express in conversation the different constructions they obtain a more thorough knowledge of them, for many difficulties then suggest themselves which were not in the beginning perceived. And when these difficulties are explained the pupil's understanding of the different constructions becomes more perfect. They should be taught not to be afraid to make blunders in speaking; by making blunders they derive much more profit than otherwise. For as the Latin proverb has it, "Errando discitur."

It might be remarked that if the daily recitation were carried on according to these methods it would require too much time nor would we be enabled to cover much ground. We should however remember that in the preparatory years more perhaps than in the other years it is the quality and

not the quantity that counts. It is far better to do but little well than much in a slipshod or hurried manner. Moreover, as the class progresses its knowledge will continually increase and many things may be safely taken for granted and passed over which in the earlier stages could not be overlooked. Thus in the matter of reading, after a short time the pupils will accustom themselves to read correctly and nothing beyond a few questions to refresh their memories may be asked.

These, therefore, are in my humble opinion, the best methods which may most successfully be employed in the teaching of preparatory Latin. If they be applied as I have outlined them in my paper I feel sure that the Latin hour will be for both teacher and pupil interesting, pleasant and fruitful in its accomplishments.

THE LATIN CURRICULUM IN OUR CATHOLIC COLLEGES

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The task of reviewing and criticising the Latin course in our Catholic colleges is not an easy one, nor one extraordinarily agreeable. Negative criticism is easy—it is the privilege of the unwise. But the criticism that “tears down and builds up,” the criticism with positive results, is the domain of the conservative. In this spirit I have undertaken the task laid upon me.

My first care has been to form a concrete, definite idea of the present status of the Latin course in our American colleges. To do this I took the prospectuses of some twenty representative institutions under the directions of the Augustinians, the Jesuits, the Benedictines, the Vincentians, the Viatorians, the Carmelites, the Sulpicians, the Resurrectionists, the Marists, the diocesan clergy and some of our distinguished teaching brotherhoods. The table of comparison completed, there lay before me a document of no little inter-

est, of no slight ground for "head-shaking." There were great discrepancies to be noticed; I might say, chasms to be bridged.

As to the subject matter of the study, the variances I noted were not so very great. The traditional *corpus literarum* is, in the main, held to; "the eagles still seem to gather around the carcass," but the "dogs of Israel" appear, in some instances, to have badly mangled it. However, I think it is not the sphere of this timid critique of mine to make an autopsy or try, like the prophet, to "prophecy to the bones." For, if we may judge from our comparative synopsis of the *twenty* college prospectuses, it would seem to me rather a case of *fossil reconstruction* to determine which the head, which the trunk, which the limbs of our mammoth Latin *corpus literarum*. Such a work I would earnestly recommend to the experts of our Catholic Educational Association; and, as the creature is of fanciful physique, I would suggest that in its reconstruction there be a plentiful exchange of opinion and discussion "per omnia." (I don't mean, however, *saecula saeculorum*: that's what has been the trouble, and that's what is keeping us where we are.)

What is most divergent in the different schemes that I examined is the variant length of time allotted to the study of a matter variantly and variously distributed—I am tempted to say *varicosely*. Why, you will see.

The time given to the study of Latin in our colleges is made to extend over, by some eight years, by others six years, by a third set five years, by a few, *sui generis*, four years. Those giving an eight years' course claim a week of ten or eight periods; the majority of cases of a six years' course show a week of eight to six periods; the five years' course, in most cases, has a week of six periods, and the four years' "peculiarity" exhibits a week of five periods. In other words, allowing forty weeks to the school year, the course is completed by:

Class A in.....	3,200 hours
Class B in.....	1,920 hours
Class C in.....	1,200 hours
Class D in.....	800 hours

This "temporal calamity," this divergence of time, however, were not so great an evil—if any at all—did the subject matter decrease in direct proportion to the time given to the study. But, it must be said, in most instances the proportion is inverse. See the tabulated result of my comparison on page 170.

The table, I think, tells its own story, and eloquently. Of course, it does not correspond exactly to the several individual prospectuses; but I tried to be fair, as well as I knew how. I classified the prospectuses into four sets, and the resultant in each set is quite close to its individual efficient.

And here let me hasten to say, my consideration is not intended to hurt anyone in particular; and should any feel smitten in general, let them think: "I have been wounded in the house of him who loved me."

"Jam satis terris nivis atque dirae
Grandinis misit Pater et rubente
Dextera sacras jaculatus arces
Terruit Urbem."

But, no. We must follow on until we can say, "Terruit gentes, grave ne rediret saeculum." Yes, there has been a pretty "heavy age" in our schools. And I think the following computation will help to bear me out in my statement.

I claim that, in most cases, the proportion between the work and the time allotted to it is not founded on "ratio." As a sample of my bases of opinion I have taken the fourth year of an eight years' course; and, let me say, I have chosen the eight years' course because I found it a very conservative course. During this year in a college not to be named—"nominatio odiosa semper"—the student is scheduled to read of:

Cicero	73,500 words
Virgil	23,600 words
Sallust	3,600 words
Quintius Curtius	5,000 words

Grand total 105,700 words

Now, counting the school days in the same college for the scholastic year 1908-09, without any allowance for reviews, examinations or holidays, and with a week of ten periods, I found

	IN EIGHT YEARS.	IN SIX YEARS.	IN FIVE YEARS.	IN FOUR YEARS.
I YEAR.				
Grammar.....	Etymology to irregular verbs. Some rules of syntax.	About same.	Etymology to irregular verbs included.	Etymology and syntax completed.
Authors.....	None.	Historiæ Sacræ, Viri, Phædrus.	Historiæ Sacræ, Phædrus.	Virî Romæ and Phædrus.
II YEAR.				
Grammar....	Etymology completed. Syntax continued.	Etymology continued. Syntax continued.	Etymology completed.	Prose composition.
Authors.....	Cæsar, Nepos, Phædrus.	Cæsar, Nepos, Cicero (letters).	Nepos, Æsop's Fables, Cæsar.	Cæsar's Gallic War.
III YEAR.				
Grammar....	Syntax completed.	Etymology completed. Syntax continued.	Syntax, to use of cases.	Latin composition. Original Essays.
Authors.....	Cicero (Letters). Ovid (Metaph.).	Cæsar, Ovid, Salust.	Cæsar, Ovid.	Cicero (Orations, De Amicitia, De Sen.), Ovid, Terence.
IV YEAR.				
Grammar....	Review, prosody, ornate syntax and formal composition.	Complete syntax. Prose composition complete. Prosody (Cassero-ly all).	Syntax completed. Prose composition. Prosody (complete).	Prosody complete. Composition in prose and verse.
Authors.....	Cicero (Orations, Amicit, Senect), Virgil (Eclog., Georg., Æneid), Ovid (Lycæon, Cadmus, Ino, Niobe, Athamas),	Cicero (Orations, Amicit, Senect), Sallust (Catalina), Virgil (Bucolics, Æneid).	Cicero (Letters), Nepos, Ovid (Metaph.), Virgil (Æneid).	Cicero (Tusculanæ), Seneca (selected), Ovid (Metaph.), Virgil (Bucolics, Æneid), Graduation.
V YEAR.				
Grammar....	Prosody; Versification. Prose composition continued. Conversation and explanations in Latin.	Prosody (Cassero-ly). Formal essays and conversations.	Prose composition completed. Original essays.	
Authors.....	Cicero (Orations), Livy, Virgil (Æneid), Horace (selected), Christian poets.	Cicero (selected), Virgil (continued), Tacitus (Agricola, Germania).	Cicero (Orations, De Senect., De Amicit.), Virgil (Eclogues), Curtius (for sight reading), Latin Fathers (selected), We graduate.	
VI YEAR.				
Grammar....	Characteristics of Latin speech. "Ars Oratoria."	Original essays; Oratorical composition. Original poems.		
Authors.....	Cicero (heavier orations), Juvenal (satires), Horace (Carmena, etc.), Tacitus (Agricola, Germania).	Cicero (Tusculanæ), Seneca (indefinite), Juvenal (satires), Horace (Ars Poetica), Terence (comedies), We graduate.		
VII YEAR.				
Authors.....	Cicero (Tusculanæ), Plautus (Captivi), Terence (Phormio).			
VIII YEAR.				
Authors.....	Cicero (De Officiis), Seneca (one play), Latin Fathers, Comparative work in Latin and Greek Testament. We graduate.			

The A. B. Line.

the hours of the scholastic year to be about 540. Of these I assigned two-thirds to reading, and one-third to grammar and composition exercises. Further computation showed that the student of fourth year Latin was required to read, on an average, 881 words, or 110 lines in an hour, which would be equivalent to one-sixth of *Æneid*, Bk. I; one-third of an oration of Cicero, or about five pages of our ordinary text-books. And here remember that many of these words have to be studied, explained, memorized.

Here I can only ask a question: Can the ordinary boy reader of this age, reading in his own tongue, cover more than 2000 words in an hour? I made a test of it, taking one of our most gifted of the fourth year. I had him read an article from the *Encyclopædia Britannica*. It was technical, purposely chosen, and he averaged about 1,500 words in an hour.

Now, gentlemen, I suggest we "put an alienist on the stand," to establish the proportion between the work and the time allotted to it. But before, let me say that in the 180 hours given to grammar, composition and explanations, the text-matter represents about 3,800 words to the hour—words to be propounded, explained and memorized.

"Cui dabit partes scelus expiandi
Jupiter? Tandem venias precamur."

On this score, gentlemen, I would beg your earnest consideration; discussion on these points would not be to no purpose.

You know, gentlemen, I suppose, that the documentary evidence to be found in the records of The Catholic Educational Association shows that, the challenge being offered, not one president of our Catholic colleges would dare vouch that the graduates of his college, taken individually or collectively, could make an intelligent attempt to converse in Latin. We have made the confession; and, may I say it? because we have had to make it. Facts are tough obstacles. Our students go to Rome, they write it back to us; they go to one of our seminaries, they condemn us.

Do not these facts alone prove that there is something wrong? Is there, in this country or any other country in the world, a

school of languages that would advertise for a course of eight years, ten hours a week, claiming that such a course were necessary to give a practical knowledge of German, French, Dutch, Russian, Italian, Spanish, Polish, or any other language? But, at the end of eight years, were the same school to confess that its graduates did not know enough to sustain the simplest conversation, don't you think we would have the rector of such an institution examined as to his sanity? Yet, we confess, and without shame, that such is the case with our Latin course.

Shall we, Catholic priests and educators, "from whose lips the people shall seek the wisdom and from whose mouth shall proceed the law"—shall we hide behind the pretext that the Latin is a "dead language?" Is our Church dead? No; we are the "dead ones"; and we allow ourselves to be counted as dead. Priests and educators of the Catholic Church, we must never forget that we are the rightful heirs to Roman greatness. We are the living representatives of the language of Rome and of her achievements. Only for us Rome would be, long ago, a dead letter. Latin, to us, is not a monument to a dead paganism; to us it is the living expression of Christianity whose head thinks in Latin and vibrates Latinity throughout the entire world. We play with the babes of modern literature and civilization as with the offspring of our thoughts of yesterday. We come from the upper room of Pentecost; and shame on us if we cannot uphold our standard.

In our Catholic countries of the continent of Europe this spirit still exists; thank God! But in our Samarias of the North—in the countries in which the Germanic schism has prevailed since the time of Henry and Luther—we, Catholics, insensibly have lost hold on our birthright. In fact, we have often sold it like Esau. College presidents, look over your text-books. Have you patronized your own? Do not give excuses; answer.

"Your inheritance, in this respect, is far from the dews of heaven." The Jacob of the American Book Trust presents you with the lentil potage of Protestantized texts—they're cheaper, and you'll make a little on the side; but poor blind Isaac, your professor, must feel the goatskin while he recognizes the voice. To me it seems that the first cause of failure in our Latin course

is that the voice is heard, but the substance is lost. The first fault I find with our Catholic Latin course is our non-Catholic text-books.

Protestantism is a mimicry from its inception; it needs Latin only to protest. From observation, you will see that its texts are based on Protestantism. Most of the texts we use in our own schools are infected by this petty spirit. Now, why? The answer bleeds my heart. When a Jesuit, or a Benedictine, or any priest of ours gets out a book, he gets it out at his own expense. The Book Trust smiles, and every little schoolma'am and Catholic priestling "gets his or her hammer out," as the slang goes. The outcome? Look at it. Am I saying the truth? Please discuss it.

Long before the American Book Trust existed we had Lhomond & Rollin. Harkness & Bennett and Allen & Greenough, etc., are imitations of our best. Only our sleepiness has left the works of our French, our German, our Italian, our Spanish fathers unknown to the Anglo-Saxon! "Satan has asked to sift thee as in a sieve." Why have we not translations of them with due recognition of their origin? Because we are not united in our demand. Any American business company would publish them if there was "money in it." And the way to put money in it is to be united in our demand. But, alas, the Protestant essayist who said that "only the threat of a mortal sin can unite Catholics," was only too candid; a truer statement could not have been uttered. At least, it seems so.

Gentlemen, what are you going to do to get your own texts? Is this worth while asking? I feel we won't do anything until we "are kicked into it." That's the old story. (Here let me remark, I have never published a book in my life, and I have not any in contemplation. Hence, there is nothing personal about these remarks).

But, returning to our more instant view of the subject—to our "failure to make good," as the business phrase goes. This failure, it seems to me, must come from one or all of three causes: (a) the stupidity of the subject; (b) the incompetency of the teacher; or (c) the folly of the course. I have thought over each of these points by itself.

(a) The Student.—Our American boy is a pretty good student, all told. But I will admit his shortcomings at once. He is “up-to-date,” as they say; he is practical and of a mechanical bent; he is averse to abstraction and weak on abstruse ratiocination; he is inattentive to a droning professor; he needs a “live one” to teach him and, as a rule, he “must be shown”; the ferule is against his grain. In general, say it we must, the American boy is not linguistically gifted or inclined; his life unfits him for linguistics and literary work. He is the product of a new country, in which it takes one generation of “horse-sense” to make money, then two generations to become “cockneyized”; and again a generation or two to come back to sanity and Christianity. But we must take the American boy as we find him—full of practical sense and ready to learn anything that is useful. All told, we have a fairly good subject in our American boy; and, if he does not succeed in acquiring a practical knowledge, it is certainly not his fault.

(b) The Teacher.—This is a very delicate subject. But—but—but! Oh, I hate to say what I think. There are so many teachers that “are bluffing.” “Not every one that saith, Lord, Lord, shall enter the kingdom of heaven.” “*Poeta nascitur, non fit*”; and what about the teacher? Oh! we have so many teaching and so few teachers! In this age of ours, I would rather cultivate the vocation of a teacher than that of a cardinal, archbishop, or a priest. In a real teacher there is God indwelling and outpouring Himself. Of creatures, the teacher is the most like unto God; and therē can be nothing greater than the teacher-priest.

But, to come down to “the little things,” how many of our teachers, especially in the elementary classes, could carry on a conversation in Latin? Yet, they are the layers of the foundation. How many a foundation is “sand?” This point is too pointed; but I would suggest that we talk it over afterwards.

(c) The Course.—Is there folly in the course? Candidly, I think there is. Taking the course absolutely, and in itself, we find it bears the brand of unwisdom. That it presents a colossal work very much out of proportion to the time in which that work is to be done, has been shown, I think, in our previous

paragraphs. And, too, the very way this huge matter is presented seems wrong to me. We try to teach everything at once, *semel et simul*. The vocabulary, the grammar, the rhetoric, the literature, all go jumbling and tumbling over one another along the "rocky road" of a four, five, six or eight years' course. And at the end there is not a one-eighth part of our students that could lay serious claim to a knowledge of 1000 working vocables or of the more important guide-canons of grammatical composition; and is there one out of every hundred that has an exact notion of Latin literature? Does any one know of a school of modern languages where they pretend to teach, for instance, the French language by making the pupil spend hours conning over Littré's University Grammar, Le Franc's *Rhétorique Française*, and the works of Racine, Corneille, Bossuet, La Fontaine?

And if we consider the course relatively, in its fitness with regard to the American student, we can scarcely approve of it.

We must remember that our Latin course is an importation. In its home it was, and still is to a great extent, "*sicut vitis abundans in lateribus domus*"; like the mother in her own house. For it was molded and schemed for the Neo-Latin tongues of which the grammar and the vocabulary are directly derived from the Latin. From 90 to 95 per cent. of their words are Latin stems with little or no modification; their grammar is the Latin grammar with slight adaptations; and, besides the spirit of the mother Latin pervades their thoughts and shapes their ideals. But, on our rivers of Babylon, mother Latin often weeps and refuses to sing her songs.

To us the Latin course is an exotic. The English language has scarcely 25 per cent. of Latin stems, if we discard the technical terms; and I would venture to say that the everyday vocabulary of an English-speaking boy contains not even 5 per cent. Latin stems, and what Latin stems may be found by him have long since become dried-up roots. Moreover, the English grammar (of which Corbett denies even the existence), has nothing in common with Latin save a set of barbaric terminologies altogether unintelligible to the young Saxon mind.

Gentlemen, it seems to me that, if we expect from this fossil exotic in our philologic clime and soil the same fruits as it produced at home, we shall have to do more than bring it out and set it on a stone balustrade. It must be pruned, and cured and grafted upon our life conditions, if we would preserve it from the curse of the fig-tree.

So much for negative criticism, and the "shoulds" and the "musts," and the "oughts." That we may reap some positive results from our present work of examining into the Latin course, I would suggest that a committee be appointed to determine, first, the subject matter; second, the time over which that matter is to be distributed; third, the methods to be recommended in teaching that matter.

1. The matter and the amount to be selected. This is not an easy task, and it should be approached with a broad knowledge and conservative prudence. It would be the task of such a committee to limit and adapt the study-matter to:

- a. Present needs and requirements, and especially the needs of our American youths;

- b. To the end of the different institutions, some of which are general, professional, some ecclesiastical.

At present there is a great variance of opinion as to the kind of course that should be given in the juniorates of our ecclesiastical seminaries and religious novitiates. There are men of high intellectuality and no mean spirituality who would have our young ecclesiastics trained thoroughly in classic lore, and there are some men who would frown on all "paganism" in the training of our clerics. "Church Latin," say they, is enough for them. We presume that these gentlemen do not include synodal regulations in their Church Latin.

In selecting the reading matter for our students, four things should guide us:

1. The acquisition of vocabulary.
2. The mastery of grammatical construction.
3. The presentation of literary models.
4. The use of authors as sources of technical and historical information.

Of these, the last two aims are not reached, in some cases; and this either because of the student's immature age, or the intrinsic difficulty of the subject. For to use foreign literature as a means of obtaining technical and historical information, is a consummation consumed, even in the vernacular, only after a serious and lengthy training. Hence, the selections for the academic years might be made with a view to the first two ends, and for the collegiate years with an eye on the last two.

In the choice of authors, I do not believe that the selections should be so drawn as to give the impression that Christianity has degraded the Latin tongue. Christianity has rather perfected it, modernized it, and fitted it to our present civilization. "Classicism" is one thing; pure Latinity another. To pretend, like the "classicists," to teach Latin only from authors of the golden or silver ages, would be not unlike the pretension of the Frenchman who would "learn" his pupils the usage of pure Norman English as she was writ by Shakespeare. Yes, there is a Church Latin; but it is such as flowed from the pen of Leo XIII. Too much of this kind cannot be given our students.

In general, the reading matter should be so selected that it will give a comprehensive idea of the Latin language and literature. It should be the aim not to read all of an author, but so to read the portions of him selected that the student will be able to read over, in his leisure hours, with facility and pleasure, whatever other works of the same author may happen in his way.

2. The Number of Years Over Which the Course Should Extend.—As to the number of years over which the course should extend, I waver between two considerations. (a) Is it conducive to the best results to scatter the subject matter of a study over a long period? (b) Is it not a matter of experience that a language is best learned when the learner begins before his early teens? The answer to each of these questions leaves me in a quandary.

Of course, to puddle-puddle along for six or eight years without any distinctive degree of graded intellectual betterment—as is the case in some of our colleges at present—that sort of thing is not to be countenanced. But if each year brings with it its clear-cut, distinct grade of work, then I would say that for Latin

as for any other branch of knowledge, the years must be multiplied. And, in response to the second query, I would say that we cannot begin too early to give our Catholic children a certain familiarity with their Church's language. Some will object, no doubt, that there is no place for Latin in the "grade schools." "It is of no use," say they, "to our American boy or girl." No; probably they will not make any dollars with their Latin; but do we support our parochial schools only to teach "dollar-making?" Is it not a shame to see how few of our Catholic children have been taught any idea at all of the services of their Church? Is it not enough to bring the blush of indignation to our cheek, when time and again in our congregations of smart, well-dressing, fashionable people who want and like to "be something," we find not one who, on an emergency, can answer the priest at Mass? I once gave lessons to an old lady of sixty-four winters, whom I had instructed in our faith and baptized into the Church, lessons in Latin grammar so that she might understand the missal. She often said to me that she could not see why Catholics were not obliged to study the language of the liturgy. Yet, should we expect our people to be able to follow the Vespers, the Benediction prayers, the prayers said at the grave; why! some of our clergy would laugh us to scorn, would consider such a thing as tantamount to giving a University Extension Course to "Biddy O'Flaherty." Yes; and it is on account of such clergy that we have the "Biddy O'Flaherties," our mothers, too often, old women to be laughed at—except when they give us their pennies.

St. John Baptist de la Salle, in his "Management of the Christian Schools," prescribes that his brothers teach their scholars even of the lower grades to read the Latin of the psalms and the liturgical prayers. They are to do this without making any effort to teach the art of Latin speech. They are to teach the young children to pronounce, to syllabicate, to read unerringly. Were this done in all our parochial schools, what a preparation it would be for further work; and, I may say, what a number of vocations would thereby be sown! This work would clear away the ground, and brighten the prospect, for the further building of Latin study.

And here I will make a remark concerning pronunciation. There is the "ke" and the "kai," the "wi" and the "wow" fad. On philological grounds there can be little said against the Kikero theory. But, my! what an array of linguistic knowledge is needed to attempt even its application? All we can say of this method is that it is a good "theory"; but it sounds supremely ridiculous in its English "mush-mouthed drawl." Then there is the element that would toady to "Italianism," with its "angnus" and its "choelum." Now, to be good Catholics, we don't need to be "Italianized." Germany, and Spain, and France, and Poland have their national pronunciation of the Latin, and a sensible pronunciation, too. Why cannot we be sensible? A sensible method of pronouncing, for us, is the Continental, as it is termed. According to this method, we should give the vowels their broad sounds, and the consonants the sounds which they have in English under similar conditions. Let us leave the fancy philological touches to the scholar fond of—well! a little display. It won't hurt him.

Now, as to the proper method of distributing the matter over the several years of the course, I feel that a thorough study of this question should be made by the committee. In my opinion, the work of the first and second years is the most important. The ultimate failure to use the Latin language with fluency after six or eight years' study may be traced—to my mind, at least—to the first year's work. Of itself, Latin grammar to our American youth is an antique, a something outside his sphere of thought. That he may learn it, it must be brought within his sphere, not he within its sphere. This, I contend, can be done only by presenting it in connection with a vocabulary within the mind-grasp of the youth. The vocabulary must be the bridge that connects the student with his study. In this respect, our text-book vocabularies are lamentably defective. Some base their word-lists on *Historiæ Sacræ*, some on abstract terminologies, some on Cæsar's Gallic War. But all these vocabularies do not come home to the child; they present the Latin language as a dead one. Yet, we claim that Latin is not a dead language, for we teach it that it may be a living vehicle of thought.

Gentlemen, let us realize that the American youngster was not born with Ismael, nor should he be left under the palm-tree in the wilderness of Caesar's Gallic War or Viri Romae or even *Historiae Sacrae*, to die. Poor runaway Hagar awaits the call of the angel. Make your vocabulary for the first two years "up-to-date," and you have solved the Latin problem. Then from the fourth year on you may give your pupils, if you want, the jokes of Erasmus or the ornate description, in *Vox Urbis*, of the Iroquois fire in Chicago. They know the "working tongue," and they can read with pleasure and intelligence.

3. The method of presenting the study matter is largely the domain of the individual teacher. All I would say is that our best teachers should be in charge of our first year's work. A teacher who is not able to converse in Latin, to tell his pupils short stories bristling with originality and life, not able to use idiomatic expressions with judicious selection—is not fit to "teach the young idea to shoot." When we get rid of such teachers, our youths will learn a living Latinity.

Now to concrete my suggestions both as to the time and the subject matter I am strongly in favor of beginning the work in the grade schools. In the seventh grade begin to teach the pupils, boys and girls, the *Pater Noster*, the *Ave Maria*, the *Credo*, the *Confiteor*, the *Litany of Loretto*, the *Salve Regina*. These prayers should be memorized and recited in class. Toward the end of the second term, drill the children in the reading of the Sunday Vespers, the *Benediction hymns* and the prayers of the ordinary of the Mass.

In the eighth grade, continue the same work, giving them some elementary notions of grammar. But in explaining the grammatical rules, all technical terms should be carefully avoided until the pupil has been somewhat familiarized with the object which these terms are intended to express. Thus, instead of telling the children, *Dominus* is in the nominative case, or *Domino* in the dative; show them that the first is the subject of the sentence, e. g. *Dominus dixit*, the Lord said; and that *Domino* means, to the Lord. Thus, *Dominus dixit Domino* means, the Lord said to the Lord. And so on through a grammatical explanation of the various prayers learned.

Such exercises, given in connection with the English grammar, would be invaluable aids to the mastery of the vernacular. In this connection, also, etymological spelling should be taught.

Preliminary work of this sort being done in the grade school, our eight year college course might be disposed of as follows:

(In compiling this curriculum, I have tried to retain all the elements found in our present course. All I aimed at was to limit and distribute the work. Except in the first year, I have made few changes. We are not yet ready for revolutionary tactics. We have not the texts I would like to see; at least, I do not know of them, but I hope and pray I shall soon know them.

The compilation was made hastily; it will be full of faults, but if it suggests anything in the way of progress, I shall be satisfied, though the committee should hammer it to a gilding leaf.)

I YEAR.

MATTER: Grammar.
Vocabulary.
Conversational Exercises.

DISTRIBUTION:

GRAMMAR.

ETYMOLOGY.

1. Pronunciation and value of letters; syllables, and first elements of quantitative reading.

2. Idea of cases; sense-equivalents in English. Names of cases explained and illustrated. Distinction of stem and desinence. Pure case-desinences and their equivalents.

3. Declensions; meaning of declensions. General notion of their "raison d'être."

Teach them in the following order: (a) Third; (b) fourth; (c) fifth; (d) second; (e) first. Show the gradual changes due to the concurrence of the different vowels of stem and desinence.

4. Distinction of nouns into substantive and adjective. Review the

SYNTAX.

1.

2. Parts of the sentence; subject, verb, and its object (direct, indirect), attribute. The Latin desinences corresponding to these. Illustrations and numerous applications.

3. Learn the third person singular and plural of some transitive verbs of the first conjugation. (All this in connection with a foreset vocabulary.) Also some in the same person and numbers. Illustrations and exercises.

(b) Memorize the principal prepositions and the cases they govern. Exercises.

4. Idea of concordance of adjective and substantive; attribu-

declensions in the order according to which they are given in the text-books.

5. Pronouns, personal, relative, demonstrative.

6. Comparison of adjectives. Numerals.

7. The Verb:

(a) Distinction of stem and desinences. The pure personal endings. Varied and prolonged exercises on the sense-equivalents of the personal endings. Take for these exercises only verbs of the third conjugation.

The pure tense endings in the following order: Imperfect, indicative and subjunctive; present, subjunctive; future, indicative (beginning with a vowel stem).

(b) Idea of conjugations; show effect of concurrence of vowels, very simply and clearly.

(c) The perfect; its personal endings for the indicative.

Perfect derivatives and their tense endings.

(d) Review regular conjugation in the order of the text-book.

(e) Participle, gerund, supine.

8. Comparison of the adverb. Adverbial desinences.

9. Simple laws of derivation; prefixes, affixes (substantive, adjective, verbal).

tive and epithetical use of adjective. Illustrations and exercises.

5. Exercises involving the use of pronouns as well as nouns. Simple adjective clauses.

6. Use of *quam ac* and *atque*, and of the ablative in connection with the comparison of adjectives. Illustrations and exercises.

7.

(a)

(b)

(c) Memorize the principal adverbs of time and place.

(d) Give a clear idea of the Latin subjunctive mood. Exercises with the use of *ut*, *donec*, *dum*. The conditional sense of the subjunctive. Exercises with the use of *si*, *nisi*.

8.

9. Word formation exercises; dissection of Latin words. Strict meanings.

VOCABULARY:

(To be distributed so as to form the working matter of the grammatical explanations and exercises.)

SUBSTANTIVES:

1. Man: Parts of body; faculties of soul; food stuffs; raiment; degrees of kindred; races; habitation; house and articles of furniture; school and branches of learning; books and utensils used in school; city, town, village and its divisions and buildings; nationalities and countries; amusements; trades, professions and avocations.

2. The Ordinary Service of Man: Domestic animals; plants and herbs and flowers; means of conveyance; computation of time, etc.

ADJECTIVES:

Of size, color, motion, location, quality (abstract and concrete).

VERBS AND ADVERBS:

Chosen to suit the foregoing substantives and adjectives.

CONVERSATIONAL EXERCISES:

- (a) Interrogatory in Latin during the exercises of analysis and parsing.
- (b) Anecdotes and stories related, copied and memorized.
- (c) During the second term, each week, read and explain the Sunday Gospel.

II YEAR.

GRAMMAR:

Complete etymology from regular verb, and at the same time take up a formal study of syntax in an elementary text. (Some text corresponding to Lhomond's Elements.) Exercises in composition.

READING:

Historiae Sacrae, or Viri Romae. Memorize some twenty fables of Phaedrus.

III YEAR.

GRAMMAR:

Standard College Grammar, reviewing etymology fully and thoroughly.

COMPOSITION:

Something equivalent to Arnold, Part I, Lessons 1 to 35.

READING:

Nepos or Caesar.

IV YEAR.

GRAMMAR:

College Standard, reviewing syntax thoroughly.

COMPOSITION:

Something corresponding to Arnold, Part I. Lessons 35 to end.

READING:

Cicero's Select Letters; De Senectute and De Amicitia.

V YEAR

GRAMMAR:

Prosody (Cassidy or equivalent).

COMPOSITION:

Something equivalent to Arnold, Part II, complete.

READING:

Virgil: Aeneid, Eclogues, etc., so selected as to give a comprehensive idea of his works. Literary lectures.

Horace: Selected in the same way as Virgil.

Juvenal: Idem.

Church hymns, selected.

VI YEAR.

LATIN LITERATURE:

English text or lecture course.

READING:

Cicero: Oratorical works.

Tacitus: Germania and Agricola.

Sallust: Selections.

Livy: Selections.

Pliny: Selections.

Or instead of some of the above, a Christian author, e. g.

Cassiodorus, Gregory, Jerome, Bernard.

COMPOSITION:

Essays (prose or verse) in imitation of some extract read and studied.

VII YEAR.

READING:

The Latin philosophers as sources of technical and historical information.

VIII YEAR.

READING:

Selections from the Latin patrology, with a view to acquiring a net idea of their position in the history of Christian civilization, Latin literature, and Christian philosophy.

SCIENCE SECTION

PROCEEDINGS

This section of the College Department came into being in April, 1909. Rev. Daniel J. McHugh, C. M., professor of astronomy and geology at De Paul University, Chicago, was officially appointed chairman and empowered to select a committee on sciences from the colleges of Chicago. Accordingly, the following were chosen: Rev. Charles P. O'Neil, O. S. A., professor of chemistry and physics at St. Rita's College; Rev. Chrysostom J. Anderson, O. C. C., professor of chemistry and physics at St. Cyril's College; Rev. Anthony Bocian, C. R., professor of biology at St. Stanislaus College; Rev. Paul Muehlman, S. J., professor of chemistry at St. Ignatius College, and Bro. Liguori, F. S. C. president of De La Salle Institute.

For the sake of arranging a program and for discussion, meetings were held at De Paul University in April and in June. The papers presented at Boston were assigned at the first meeting.

At Boston College Hall the Science Section held its sessions according to the official program on July 13 and 14. Rev. D. J. McHugh, C. M., presided. Rev. Anthony Bocian, C. R., was appointed secretary and took notes of the proceedings.

A paper was read by Rev. D. J. McHugh, C. M., at the first session on "Physical Sciences in Catholic Colleges; Statistics and General Remarks."

At the second and final session, a paper was presented under the title of "Chemistry and Physics." This was written by A. B. Carpenter, C. E., E. E., of Villanova College, Pennsylvania, but was read by the president of Villanova, Very Rev. L. A. Delurey, O. S. A. Dr. James J. Walsh, dean of

the Medical College of Fordham University, gave a talk on the teaching of sciences and certain aspects of the study of biology. He showed the absurdity of some of the so-called nature study which has recently been offered to young children in certain books and schools.

Thus ended the first year's work of the Science Section. While not in a position to demand or to enforce anything of consequence, the section feels that its work is not in vain if, through the labors and reflections of various teachers, it succeeds in placing before the eyes of presidents of colleges, prefects of studies and educators in general, some facts in regard to the sciences. The colleges themselves, no doubt, are the ultimate tribunal; they have the power to do as they wish. Our work is to merit their attention and to place the question of sciences before them in a clear and impartial light so that the truth in its intrinsic reasons may be apparent. Our duty then ceases—the rest pertains to them.

Human authority has often erred, wrong policies have been advanced and followed for a time; still, a wave of indiscreet enthusiasm in favor of some group of studies taught according to false methods and succeeded by the inevitable ebb of reaction does not prove that the studies themselves are without great value. If certain schools, after throwing traditions of the past to the winds and plunging headlong into every kind of so-called science, now see and admit their mistakes, it does not follow that true sciences properly taught can be let alone without serious loss or evident narrowness.

PAPERS

PHYSICAL SCIENCES IN CATHOLIC COLLEGES

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In presenting this, his first paper before the Catholic Educational Association of the United States, the writer is not without misgivings. He fears lest rashness, enthusiasm or inexperience, may lead him to make statements which will be ill received by those to whom alone he can look for assistance, and thus more harm than good might come to the cause he pleads. However, since to bring forward and to discuss ideas, deductions and observations, is one of the works of an educational convention, the writer feels permitted to speak freely, resolved, nevertheless, to retract cheerfully or to modify any statement which may be proved false, overdrawn or misleading.

In the introductions to our catalogues and in our commencement exercises, we frequently point with honest pride to the fact that our system of education is the only perfect one, the only true education. This is proved by assuming, or even demonstrating, that the three essential elements of education are the physical, the intellectual and the moral: whence it is easily inferred that whatever system combines these three in due proportions is perfect, while any system neglecting one or more of these elements is essentially defective—is, in fact, no real education at all. This is undoubtedly true, yet it seems to me that the argument may frequently be taken for more than it is really worth. Let me explain by bringing forward an argument of similar order. We all hold that the essential elements of man are animality and rationality; that every rational animal is a man and that any

creature wanting one of these elements is no man, at all. From this, however, it by no means follows that every rational animal is a whole man or the highest, most perfect type of man. An Eskimo or a Hottentot is essentially perfect as a man, since he has animality and rationality, but it would be far from logical to conclude that therefore the Eskimo or Hottentot is entirely perfect, or is the highest type of man. In like manner, an education which embraces the essential elements, physical, intellectual and moral, may still not be integrally perfect—may not be of the highest type.

Hence, it would seem vain flattery and delusion to declare or imagine that, because we can prove our system essentially perfect and other systems essentially defective, nothing more remains to be desired in our own system of education. The writer speaks the more boldly because, as hinted above, this is the proper time and place to point out deficiencies and to suggest ways for improvement. Allow me, then, to state that Catholic colleges as a whole, while essentially perfect and vastly preferable to other institutions, cannot yet boast of being integrally perfect or of being at present the highest type attainable in education. But the proofs, if you please.

Now, to slight the physical sciences is to leave a serious defect in a truly liberal, cultural and practical education; but our Catholic colleges as a whole do not give due attention to the physical sciences; therefore, they are not yet perfect.

The major premise is easily proved. The physical sciences embrace matter of the highest moment; they deal with real, material and practical things of God's creation—the wonders of nature, the elements and forces incessantly at work under the eye of God. They treat of the substances and energies which the mind of man has so discovered, classified, combined and utilized as to contribute much to refinement, to occupation of intellect and imagination, to happiness of heart and to the general welfare of the human race. To study and investigate, under Christian influence, the beauties and intricacies, the wonderfully coordinated and harmonized laws and objects of nature, is to lift up the mind of the student to the Creator of all, is to develop his mind, give culture to

it and withal to put him in a position to be eminently practical in life.

Not to give due attention to the sciences is to allow many a college graduate to enter the professional or commercial world under great disadvantages. A perfect system of education should prepare the student for any vocation in life—it should not send him forth seriously handicapped in important branches of knowledge. Education, it seems to me, should not merely develop the mind and call out the latent energies of the soul; it should at the same time impart practical knowledge. We often decry that system of specialization which obtains in many modern institutions of learning; but may not a system which would strain after mental development by severe courses in ancient classics, philosophy and higher mathematics, be also considered a kind of specialization, in that it makes a specialty of mental development? Is there not danger, when too much stress is put on mental training, that the mind may become, if not worn out, unnatural, unpractical, too ideal, too theoretical and too subtle? A moderate or general mental development combined with those excellent qualities so useful, enjoyable and lovable in every day life, and which are especially imparted by the physical sciences, surely has some advantages.

If the point that to slight the sciences is to leave a serious defect in a truly liberal, cultural and practical education, has not yet been fairly demonstrated, have patience—bear with me a while longer. You may say that, after all, the sciences have comparatively little value; that perhaps they should be taught to supply the present demands of an ever-changing age which delights in the new and the curious. The time allotted to this paper forbids me to go into lengthy arguments against these objections. However, the writer maintains that the sciences properly taught, studied and worked with, will do much for the mind and the heart, for the character and the well-being of the student; hence they must have a considerable comparative value.

It may be customary for us to say that this branch of study develops the thinking powers, this other branch broadens

the mind, that third gives culture, and so on, until perhaps all the necessary or desirable qualities are exhausted before the physical sciences get a turn. Now, any one studying this subject thoroughly and impartially should be able to see that the sciences may develop and apply all those powers and capabilities, besides elevating the mind to the place it should occupy as master of the things the Creator gave to the first man.

It is unfair to the sciences to have their comparative value estimated by one who knows little or nothing about them, who has not studied them side by side with humanistic branches. Naturally, the human mind makes much of what it knows, loves and labors with, while on the other hand it belittles what it knows not and consequently does not love. Who would take as correct the estimate of one who has devoted all his time to science if Latin and Greek were hanging in the balance? Who would take as final the dictum of a self-educated man if college education were under fire? It is apparent, then, that if the comparative value of physical sciences is to be approximated, the most fit appraisers are those who have been educated, under equally favorable conditions, in all the subjects under discussion. Let me humbly state that, though much of my time has been, and is being, devoted to classical studies, I feel a lasting debt of gratitude to those who made it possible for me to apply myself to certain sciences side by side with Latin. The writer feels that in later years he would not have applied himself with such enthusiasm to things which afterwards might have appeared insignificant and that a mental pleasure was produced by these same studies which has endured the test of time—to say nothing of the supply of practical knowledge thus acquired and the powers of observation which were undoubtedly quickened.

And why should the sciences not develop and give culture to the mind? At the risk of some repetition, let me insist that the physical sciences present many wonderful objects to be examined, many interesting problems to be worked out. A study of the order and plan prevailing throughout nature

should help the mind to become orderly and systematic. Familiarity with the variety, beauty and intricacy of natural things should deepen and broaden the mind, make it acute, discerning, cultured and practical. The sciences, studied under the guiding inspiration of divine revelation, lift up the mind of man from effect to cause, from created nature to nature's Creator. The sciences purify and inflame the heart more than those studies which emanate from the brain of man and which have reference to literature, society and politics. But why? Because the works of God are purer, nobler and higher than the works of man; hence the former should be more beneficial to the heart than the latter. The human character, too, is helped by a study of nature, for objects are seen to fulfill the end for which they were designed; the laws of nature are being carried out by these animate and inanimate things—why then should man alone transgress?

In every age, other things being equal, those people have been purer and better who lived close to nature, who have dwelt in the wildwood, in the desert and on the plain, surrounded by the beauties of nature; by animals and plants and stones, familiar with the objects originally designed by the Creator for the happiness of man. Is there no danger, on the other hand, of becoming too ideal through long pursuit of abstract things, too artificial through theorizing about social, political and literary questions? A most effective ballast for holding the mind down to the real and concrete is furnished by the physical sciences. It seems to me that one reason why the college graduate is often not welcomed so warmly into social, political or commercial life as he might have expected to be, is precisely because he has been soaring too high in the realms of pure thought, too far above the actual things of life. With diploma or certificate of degree in hand, he must now come down from the high levels; he must now start to use hands, eyes and wits, like a boy several years younger than himself. That desirable element of concrete practicality is the very thing which the physical sciences properly taught and faithfully worked with (I do not say

studied, merely) are especially designed to put into the young man's character and habits.

Let the sciences be woven right into the educational fabric; do not imagine they can be sewed on to an almost finished curriculum of studies. The mind of a student busy scaling the heights of transcendental philosophy or exploring the depths of literary criticism, will scarcely suffer eyes, hands and wits to do justice to the apparently insignificant and material physical sciences. The student has been raised above such, his tastes have been differently formed; he has not the patient enthusiasm to carry out details of observation and to experiment with careful precision and skilful manipulation. Consequently, he will say the sciences are of comparatively little value; he will turn to literature or philosophy or something else.

Surely, enough has been said to prove that to neglect the physical sciences is to leave a serious defect in a truly liberal, cultural and practical education. Yet what might not be added of the growing needs of scientific knowledge in various walks of life—in noble professions and in mechanical, chemical and electrical arts! How much might be said of the good that could come to religion and of the harm that could be averted if Catholic colleges were reputed to be giving as thorough courses in science as may be had elsewhere! In truth, Léo XIII, of happy memory, was not mistaken when, in his encyclical "Longinqua" he said, "An education cannot be deemed complete which takes no notice of modern science. It is obvious that, in the existing keen competition of talents and widespread, and in itself, noble and praiseworthy passion for knowledge, Catholics ought not to be followers, but leaders. It is necessary, therefore, that they should cultivate every refinement of learning and zealously train their minds to the discovery of truth and the investigation, so far as it is possible, of the entire domain of nature. *This in every age has been the desire of the Church*; upon the enlargement of the boundaries of the sciences, she has been wont to bestow all possible labor and energy." So much from the words of the great and holy

man, Leo XIII. Why then argue further—the point seems incontrovertible.

The minor premise is: that our Catholic colleges as a whole do not give due attention to the physical sciences. One of the most striking proofs of this is the common complaint made by other institutions to which our students sometimes go. Praise is given us for Latin and Greek, but credits in science are often denied. Is there not a reason for this distinction? It may readily be found by examining our catalogues. Now, the writer does not wish to reproach the Catholic colleges nor to convey the impression that they are doing nothing for science. Such an insinuation would be refuted by statistics which have just been collected. God alone knows the sacrifices our Catholic colleges have made, and are making, for the cause of truth, in properly training young men and young women—all for the good of religion, society and country! The world knows in part and appreciates some of the excellences by which Catholic institutions rise superior to others; still, there is a well-founded ground for unfavorable criticism of the scientific courses hitherto offered in many of our colleges.

But what science work is actually being done in Catholic institutions? In order to answer this question with some degree of certainty, the writer carefully examined science courses as outlined in fully thirty of our recent catalogues. To secure further and later information, he mailed a set of queries to the colleges for boys and young men.

The catalogues will be considered first. They were issued mainly from institutions conducting both college proper and academy or high school. It was noted that physiography, or physical geography, is the only science prescribed in the academic department of a number of schools. This branch of study seems to be generally taught one hour per week during the first year of high school work. Courses in natural or biological science are put down in some catalogues as follows: botany, two hours per week for one year or even one-half year, taught during the second or third year's work; zoology, two hours per week for one year, principally in the

fourth, where a four years' course is prescribed; physiology and hygiene, two hours per week for one year, assigned often to the second, though also taught in third or in first year. Astronomy and geology are seldom taught in the academy. Chemistry is required in some high school courses, three hours per week on the average during the last year of work. Physics is taught two hours, or sometimes longer, per week, either in third or in fourth year's work.

The writer may remark that 17 of the catalogues examined put down high school courses in physiography; 15 put down physiology; 11 zoology; 9 botany; 9 physics; 6 chemistry; 3 geology; 2 astronomy. These figures probably represent the relative fitness or importance attached to these sciences in the high school departments of our institutions.

As for science in the college proper, the same catalogues show chemistry taught in various years. Fourteen catalogues prescribe a one year course, usually of five hours per week in freshman year, though sometimes two hours of this are allotted to laboratory work. Twelve catalogues lay down a two years' course in chemistry, usually of two or three hours per week during sophomore and junior, or junior and senior years. Little is said about laboratory work in some catalogues, though more thorough courses are offered in a number of institutions. Physics seems to be taught five hours per week, ordinarily in sophomore or in junior year. Some colleges give a two years' course of three hours per week, in freshman and junior, in sophomore and junior, or even in junior and senior years. Advanced students thus have an opportunity to apply to physics their knowledge of higher mathematics. As for biological science, apparently little is done in the college. Botany is put down in a few catalogues, two hours on the average per week for one year, commonly in freshman or in sophomore year. Zoology fares little better than botany; taught in freshman or in junior year, two or four hours per week. Physiology is given little prominence; taught in junior or in senior year, two hours per week for one, or only one-half year. Astronomy is offered in junior or in senior year, two hours on the average per week.

Some colleges have the advantage of observatories. Geology goes more frequently in senior year, two hours per week for one-half, or one hour per week for one year.

The writer may remark that he found college courses of physics in 28 catalogues, of chemistry in 27, of astronomy in 17, of geology in 16, of botany in 6, of zoology in 5, and of physiology in 4. It should be understood that these catalogues did not represent half of the Catholic colleges of the United States.

Setting aside the complaints previously spoken of, as made by other institutions against our science courses, still the above data gleaned from catalogues make it evident that Catholic colleges as a whole do not give due attention to the physical sciences. And so, being compelled to admit the premises: first, that to slight the physical sciences is to leave a serious defect in a truly liberal, cultural and practical education, and, second, that Catholic colleges as a whole do not give due attention to the sciences, I cannot withhold the conclusion: our colleges are not yet altogether perfect.

Allow me now to introduce a little object lesson which might occur in real life. Suppose two young college graduates, fresh from receiving their bachelor degrees, take a walk together along a country road. The one may intersperse pointed quotations from the ancient classics with pretty bits of rhetoric upon the ears of his fellow, he may speak of some flaw in a system of philosophy, criticize this or that author, or perhaps recall some striking fact of history. The other will stoop down and pick up a peculiar stone, will note its color and formation or tell something of its elements and crystallization. Passing on, he will pluck a flower; admire it, not merely poetically, but scientifically; he will tear it apart and speak of the plan it exemplifies, giving perhaps its exact name. A frog or a snake may cross the path or a bird fly through the air—immediately a wonderful chain of ideas arises in the mind of the young scientist. Which young man, if either, is your ideal, gentlemen? It is unnecessary to state what kind of education each has received or to repeat that education should to some extent prepare a student

for the position he is to occupy in life. The first type would probably do well as clergyman, journalist or lawyer; the second, as physician, surgeon or scientific and practical engineer. The former would make his mark where a thoughtful mind, a knowledge of the past and a fluent tongue are most needed; the latter, where exact practical knowledge, observation of details and skill of hand are required.

Now, it seems to me that the perfect education towards which our Catholic colleges should strive and towards which, thanks to brilliant and practical intellects of self-sacrificing, fearless and virtuous men and women, they have advanced, is neither in the first type nor in the second, but will be a happy blend of the two. The writer would venture to say that the present state of Catholic education tends to develop the classicist rather than the scientist and that a little stress might well be taken from the former and given to the latter, if the perfect type of Christian, cultured and practical manhood is to be sent out from our colleges and universities.

If this is not becoming too tedious, let us pass on to a consideration of statistics and suggestions fresh from 59 institutions for boys and young men. The Science Committee herein desires to express its gratitude for promptness and kindness shown by so many wide-awake and courteous Catholic colleges.

The reports have been classified as follows: forty-two from institutions conducting both college and academy; 9 from institutions not having academy, and 8 from schools not yet teaching science in college proper. A dozen or two of colleges in which sciences are probably taught failed for some reason or other to send in reports; hence these statistics are not quite complete.

From the 42 reports first mentioned the following figures have been taken: In the academy or high school during the past year, 19 institutions taught chemistry to an aggregate of 535 students; 23 taught physics to 622 students; 31 taught physiography to 1630 students; 25 taught natural or biological sciences to 1700 students; 5 taught astronomy to 105

students, and 5 taught geology to 112 students. The same 42 reports give the following figures for college proper: thirty-eight colleges taught chemistry to 1096 students; 37 taught physics to 848 students; 26 taught astronomy to 379 students; 21 taught geology to 282 students, and 25 taught biology to 342 students.

The 9 reports from institutions apparently having no academy show: eight classes in chemistry with a total of 299 students; 9 classes in physics with 212 students; 7 classes in astronomy with 144 students; 5 classes in geology with 110 students, and 4 classes in biology with a total of 85 students.

The 8 reports from institutions not yet teaching college science give: seven classes in chemistry with 160 students; 8 classes in physics with 300 students; 2 classes in physiography with 50 students; 2 classes in astronomy with 42 students; 1 class in geology with 21 students, and 3 classes in biological science with 110 students.

The 59 reports taken all together give: in academy or high school, 695 students instructed in chemistry; 922 instructed in physics; 147 instructed in astronomy; 133 instructed in geology; 1680 instructed in physiography, and 1810 students instructed in biological sciences. It should be remarked that the same student could have been included more than once under biological sciences, since botany and zoology or physiology might have been studied during the same year. The 59 reports taken all together show: in college proper, 1395 students instructed in chemistry; 1060 students instructed in physics; 523 students instructed in astronomy; 392 students instructed in geology, and 427 students instructed in biology.

The above figures may be disappointing, yet their value and significance should immeasurably increase if a little reflection is given to the great difficulties encountered by Catholic institutions in striving to give young men the advantages of higher education. At any rate, a basis is hereby afforded for future statistics.

Let us now briefly consider the replies to the other questions proposed to the colleges. In answer to No. 3, "Do you confer Bachelor of Sciences degree?" 18 of the 42 institutions first considered say "Yes"; 18 say "No"; one more says "In civil engineering only"; two declare they will confer this degree in the future; two others have not yet given it, while the remaining one says that it has no applicants. One institution is of the opinion that the B. S. degree should be conferred only by a high grade technical school. Of the nine colleges having no academy, three confer the B. S. degree and six do not. From these answers it may be seen that at present not half of our colleges confer the B. S. degree.

Educators in general recognize the fact that our Catholic colleges have great regard for the ancient classics, but many are inclined to think that little esteem is had for the sciences. Yet to Question No. 4, "Do you hold that a general knowledge of science should be required for an A. B. degree?" only one institution replies with a flat "No". The almost invariable answer "Yes" was replaced in a few instances by the following: "Two years of chemistry and physics"; "The elements as taught in the high school"; "Elementary zoology, botany, physics or chemistry"; "Yes, emphatically", and "Yes, we insist on this". Although the expression "general knowledge of science" may be variously interpreted, so as to mean much or comparatively little science, still the fact remains that our colleges are almost unanimously of the opinion that science should be required for the A. B. degree.

If greater prominence is to be given the physical sciences, something else will probably be pushed aside, or at least forced to give ground. To suggest even a slight curtailment of Latin or Greek would be rather questionable—but what about the higher mathematics? Questions No. 5 and No. 6 were designed to find out what is now required in way of these branches. The 21 colleges conferring at present both A. B. and B. S. degrees require higher mathematics as follows: for A. B. degree, 19 prescribe trigonometry; 17 require analytical geometry, while one more makes it optional; and 9

prescribe calculus, besides 3 which put in down as optional; for B. S. degree, all require trigonometry; 20 require analytical geometry (one apparently does not); 16 require calculus, while one more prescribes calculus for engineering degree only. Twenty-nine institutions not conferring B. S. at present require higher mathematics as follows: for A. B. degree, all require trigonometry; 26 require analytical geometry, while one more makes it elective; and 14 require calculus, besides two others which put it down as elective.

From the above, it may be noted that for B. S. degree, trigonometry and analytical geometry are almost unanimously required while calculus is requisite in about 75 per cent. of the colleges. It should also be noted that where the B. S. degree is not conferred, trigonometry is invariably prescribed for the A. B. degree, analytical geometry by about 90 per cent. and calculus by almost 50 per cent of the colleges. It is apparent, then, that when an institution grants both degrees it is not so strict about higher mathematics as requisite for the A. B., while those colleges not yet granting the B. S., stand out more strongly in requiring higher mathematics for their A. B. degree. Would it not seem that the A. B. students in the former case may be given the benefit of physical sciences in place of some of the higher mathematics? Why might not this arrangement be adopted for all A. B. students?

Question No. 7 is: "At the beginning of what year of work do you think science men should diverge from classical men proper?" The answers vary greatly. Of the 21 institutions already granting B. S. degree, 5 favor a separation at the beginning of freshman year, 4 at sophomore and 8 at junior year; one has separate courses almost throughout, another thinks courses should diverge after second year of Latin, while two are undecided. Thirty-eight other institutions give the following: four would separate at freshman year, 3 at sophomore, and 7 at junior; 18 give no answer and two more simply do not separate; one gives science in fourth academic and in junior and senior years; another would separate at fourth year of high school; a third would

have students for science degree diverge at second year of high school, while the fourth and last makes a slight divergence in the first year of high school.

When a person stops to consider, does it seem likely that a B. S. degree really meaning anything can be merited in two years, especially since philosophy, literature and other studies are probably being pursued at the same time? Such a scientific course perhaps includes no more science than some chemistry and physics, with a little astronomy and geology or possibly biology—scarcely enough to be worthy of the expression “general knowledge of science” as at present required for the A. B. degree. Hence it would seem that the views of those who would have science men diverge from classical men proper at the beginning of freshman year, or even to some extent in the high school, are not without foundation.

In reference to question No. 8, regarding laboratory facilities for students, 45 out of 59 institutions reply with a simple “Yes”; another says “To be sure”; 5 say “No”; one says “Not yet”; another “Not as yet”, while a third does not answer. Others remark as follows: First, “Yes, but not quite adequate”; second, “We have a chemical and a physical laboratory”; third, “Yes, ample facilities in chemistry, physics and biology”; fourth, “Yes, in chemistry, physics and biology and facilities for work in astronomy”; fifth and last, “Yes, in physics, chemistry, biology, geology and mathematics, but no mechanical shops.”

Question No. 9 was proposed as follows: “Do you insist on notebooks and give credit for such?” Forty-three out of the 59 answer simply “Yes”; 8 simply “No”; 3 do not answer; one says “Began introducing them”; another replies “Yes, in analytical chemistry only, so far”; a third declares “Always”; a fourth, “Yes, strongly”; a fifth, “Yes, emphatically”.

No. 10, the last question, is: “Would you kindly make any suggestions in regard to teaching of sciences in Catholic colleges?” Forty-two of the 59 institutions do not reply. The remarks of the remaining 17 are given verbatim. They

are worthy of careful attention. Here they are: first, "If our means permit we should certainly try to equal, if not excel the non-sectarian schools"; second, "That our science teachers receive the advantages of a better training for their work, is my suggestion"; third, "Better laboratory facilities. Attention to the mathematical side of physics and chemistry. Insistence on notebook work and credit for same"; fourth, "Modern standard"; fifth, "Insistence on notebooks—one for notes of lectures, one for laboratory work"; sixth, "Should be more and more developed; too little attention paid to them in Catholic colleges"; seventh, "Our plan is to teach science in the fourth academic year and in the junior and senior collegiate years"; eighth, "Not now"; ninth, "Ne quid nimis"; tenth, "To give them much greater prominence"; eleventh, "We should have a distinct scientific or engineering school, still requiring substantial mathematics and science for A. B."; twelfth, "Deem that in a modern college program sciences should supersede classics *in toto*, except for candidates for the priesthood. The seminary should take these latter up after the academic course, both to cherish their vocation and to provide studies fitted to their calling in life. Laboratory work in science, and as far as possible, in mathematics, should replace the time expended on foreign dead words"; thirteenth, "A very thorough course should be given in college. I am convinced that nothing is gained by having a smattering given in high school. Those who had *none* in high school do better in the college courses"; fourteenth, "I have nothing new to offer"; fifteenth, "No experience"; sixteenth, "Many Catholic colleges are deficient in laboratory equipment"; seventeenth, "They should be taught by competent teachers. They should be taught according to best pedagogical methods."

In concluding this already overgrown paper, the writer would again urge before the gentlemen of the Catholic Educational Association the cause of physical sciences. Let them not be omitted in high school because a smattering has done more harm than good; let a thorough course of elementary science be given in the high school. Surely, the

prefect of studies could find at least three hours per week throughout the academic course for physical science, if less than that amount is being given at present. In the high school, physiography, botany, zoology, physiology and elementary physics should be learned. The seeds of science thus sown will bear fruit in collegiate years. Chemistry will seem easier when preceded by physiography and elementary physics, as also will advanced physics. Interest in astronomy and in geology will be increased by these former sciences, while botany, zoology and physiology will have formed the natural groundwork for an appreciative study of biology, besides being a considerable aid to organic chemistry.

This is a most important problem for Catholic education; its demands for solution grow daily more and more imperative. Let not the sciences be looked upon as things for mere specialization, as subjects which may be taken up after the classical foundation, or liberal, if you will, has been laid; let them be viewed in the truer light of useful and cultural elements which from the very bottom will give harmony, concreteness and usefulness to that foundation, without weakening its solidity or detracting from its excellence. Think of the vast store of practical knowledge unveiled to the human intellect by the sciences; consider their power to occupy and interest the mind when other studies have passed into oblivion. Books may grow dull and be consigned to shelves, but the objects of science are ever present. In simply washing a person's hands and face, what thoughts of science may not be conjured up! What is water? What is soap? How do the two combine to remove dirt? Every place, every thing is full of interest to the scientist; his mind without effort may always be occupied.

If high school science has not been an entire success in the past, perhaps antiquated text-books, insufficient time or poor methods of teaching are to blame. Let the sciences be taught with the same zeal, intelligence and thoroughness as our Latin and Greek are taught; then see if results will not be forthcoming.

If colleges lack professors of science, why do they not encourage their younger men to study these branches and, in the meantime, secure if possible outside talent? Why are there not more good professors of science among ourselves? Because, perhaps, we were not taught. The high school boys of to-day will take our place a few years hence; if they would be skillful teachers of science, let us give them science now. The future would take care of itself, if all would take time to consider the many cogent reasons for bringing the sciences into the place they should occupy in the general scheme of Catholic or perfect education. To be sure, there are difficulties, financial and otherwise; but what obstacles have ever hindered or dismayed Catholic educators once they determined such or such a thing was for the glory of God and the good of mankind—once they realized that anything was part and parcel of that great cause for which they are spending themselves and being spent; for which they would cheerfully lay down their lives!

Would the writer, then, transform our colleges into laboratories and manual training shops? By no means. He would simply suggest that, during the whole high school course, out of the 25 hours per week of ordinary class work, at least three hours, or four 45-minute periods, be devoted to the sciences. He thinks that, throughout the college proper, at least four hours per week of science ought to be given A. B. students and at least eight hours should be offered to B. S. students. Let the text-books or manuals be well selected; let them be supplemented by practical advice from the professor and personal observations from the student. The text-book, though important, is not half the work; objects themselves must be observed, examined and worked with, the results being recorded in the student's notebooks. A general laboratory or field work and notes should be required of A. B. students; longer and more special laboratory or field work with fuller and more exact notes from B. S. students.

Thus might due attention be given to physical sciences in Catholic colleges in general. Thus might they, without prejudice to the prestige already enjoyed in ancient classics and

in other studies, raise science to the place it deserves in education.

Then, the labors of those learned gentlemen who have delved into original historical documents to show triumphantly the real attitude of the Church towards science in the Middle Ages and to prove to the world that Catholics are fathers, pioneers and patrons of science for at least seven hundred years, might be, by this our own generation, most fittingly and substantially crowned.

Then, no ungrateful alumnus, forgetful of the inestimable boons conferred upon him in religion, philosophy, mathematics, history, literature or oratory would be able to reproach his Alma Mater with: "Why did you not train me thoroughly in those sciences which would now be so profitable and so pleasurable to me?"

Then, and not till then, will Catholic colleges in general be able to boast of an education which is integrally perfect, an education of the highest and best type.

SCIENCE IN CATHOLIC SCHOOLS AND COLLEGES

DR. JAMES J. WALSH, DEAN OF FORDHAM UNIVERSITY SCHOOL
OF MEDICINE.

With regard to the teaching of science in Catholic schools and colleges it is above all important to remember that students must learn much, not many things. The tendency of the present time is to stuff the curriculum with many studies, and the consequence is that students are not educated, but merely get a certain amount of information. President Butler of Columbia University, New York, did not hesitate to confess that the teaching of science had by no means fulfilled the anticipation of those who had been so confidently expecting for the last twenty-five years that it would prove a magnificent influence in education. He was talking before the American Association for the Advancement of Science to the

assembled scientists of the country, 'so that what he had to say must be taken at its full significance and would probably not have been uttered only that as the president of Columbia tells us that in saying this in his address of welcome to the scientific visitors he was reechoing the sentiments in many of their hearts. He said:

"I am one of those who now for nearly thirty years have been observing at first hand the slow, and then the rapid advance of the sciences to their present place in the school and college programs of the country. . . . But, now at the end of this period, I cannot help feeling—and I observe from reading the literature of the subject that the same feeling is shown in England, in France, and in Germany—that we have not yet succeeded in so organizing the sciences as instruments of general education as to fulfill the high expectations which some of us formed for them nearly a quarter of a century ago."

Commenting on this in the *Independent*, New York, July 8, 1909, Professor Mann, who is the professor of physics in the University of Chicago, said: "It is probably not necessary to state that in these words President Butler has voiced a conviction that is now both widespread and rapidly deepening among educators generally. For the last five or six years they have been gradually awakening to the serious faults in the teaching of sciences, and have already begun to organize themselves for a scientific study of the problem. Significant among the facts that show the prominence that this subject of the teaching of the sciences has attained is the action of the American Association for the Advancement of Science, at this same meeting in New York, in establishing a new section on education with the United States Commissioner of Education as its first president."

Under these conditions it is important that science teaching should not be allowed to interfere with our solid courses in the classics. They are surely developmental as we know by experience, while science is dubious. A certain amount of science, of course, must be taught. Mathematics, chemistry and physics must have a place and their teaching must be done seri-

ously. Solid laboratory methods must be employed and mere book work and hack work must be avoided. Much time may be wasted over lax laboratory methods however. Modern educators complain of the waste of time over dialectics in the Middle Ages. But this was no greater than the waste of time over technics in recent years. In other words, there are abuses that must be avoided and profits that may well be obtained. Mathematics has lost in favor, but undeservedly, for it was magnificent intellectual training. The craze for information and interesting work has replaced the solid study and thorough intellectual training in the sciences that used to be the order of the day. Fads and fancies in science that have very little real significance for education may readily find their way into educational systems but it will be at the expense of the student.

Prof. Mann does not hesitate to characterize some of the present methods of teaching science as productive of a mental muddle little short of appalling. Many of the practices in science teaching have become thoughtlessly habitual and have injured seriously the effectiveness of science as an instrument of education. With such warnings before us it is clear that Catholic educators who have so far been paying only limited attention to science must be careful about introducing large amounts of science into their courses until it is clear just what is going to be done in the matter of science teaching. We are evidently in the midst of a reaction in educational matters. Practical subjects have lost their allurements for educators who realize that they may supply information but do not give mental training. Greek after a period of decadence is rising in value in educators' minds. Princeton is strenuous for the education for power and not for information merely. President Woodrow Wilson has practically said in his father's words "the human intellect is not a long gut to be stuffed, we are not in the sausage-making business in education." Greek is going back into Harvard. So also is the competitive system. It is a long way around to the old methods once more, but the universities are coming around.

There are certain phases of scientific teaching that are of special interest. The question of biology, for instance, in the Catholic educational institutions is sometimes supposed to be a danger to faith. There is absolutely no reason for any such thought of it however. The great biologists of the nineteenth century were nearly all of them faithful Catholics. Lamarck, the real father of the evolutionary theory, whose book on the subject was published over half a century before Darwin, was buried from the little parish church of St. Madard in Paris and had been a faithful Catholic. The father of the cell doctrine, Theodore Schwann, preferred to teach biology in the Catholic universities of Belgium in spite of flattering offers from universities in Germany. He taught at Louvain and Liege, and ever since his time the Catholic university at Louvain has been the leader in European biology. Van Beneden working at the University of Louvain did some fine work in biology at the end of the nineteenth century, and *La Cellule*, the biological journal published at the University of Louvain, is looked upon as one of the best authorities in Europe on this subject. Pasteur, the greatest of the applied biologists of the nineteenth century was a very devout Catholic.

As to the subject itself, there is absolutely no danger to faith in anything in modern biology, and at the present time the materialistic aspects of the theory of evolution are being more and more discredited every day. One of the great leaders of thought in scientific circles in Germany at the present time is Father Wasmann, S. J., who is probably the greatest of living entomologists. Compelled to live out of doors because of consumption, he studied ants so faithfully as to become the world authority on them. His studies of their habits and instincts revolutionized the scientific aspects of the question of instinct and intelligence. He was the champion of the cause of believers who accept evolution against Prof. Haeckel in a discussion in Berlin that did more very probably to discredit Haeckel than almost anything else. At the present time exaggerated beliefs in evolution are extremely uncommon and great scientists insist on the necessity for creation and also

on the existence in the world of some force that directs whatever evolution there is. These two things are needed for the origin of species and for any theory of evolution that can be accepted logically.

So much for the teaching of biology in Catholic colleges. With regard to biology and nature study at Catholic schools with lower grades something else needs to be said. Story telling has now become a prominent feature of teaching work and many stories are adopted and adapted from books on nature study. It must not be forgotten that many of these are mere fiction and tend to introduce false principles into children's minds. This is especially true with regard to "instincts." The lives of animals are treated in books about "Animals That I Have Known and Met," and other titles that would seem to indicate absolute observation in such a way as to make it seem that animals thought. The difference between instinct and intelligence is essential and is rather easy to point out. Animals do by instinct what we would require study and reason to perform, but they know nothing about the reasons for the thing they are doing and are impelled to do it by their natures. Often they have no memory of anything similar but have inherited the tendency to do a particular thing. The bird that has been raised by incubation and has never had any experience of a nest will in the mating season build its nest, though it can know nothing of the process of egg-laying and caring for young. This is instinct, something put into the animals from without for the preservation of the race. Abundant examples of the same kind in all the living things can be cited.

These interesting animal stories in which animals are supposed to reason tend to break down the realization of the barrier between animal and man. They must be told to children with proper care. Many authorities have deprecated the exaggerations of these stories. President Roosevelt himself, a naturalist of no mean capacity, has characterized such writing as nature faking. John Burroughs, our greatest living naturalist in America, is bitter in his denunciation of many of these stories in as far as they pretend to

be records of real life. Men may write fiction about animals if they will, but they must not label it so that children shall be deceived as thinking it truth. John Burroughs said that one might as well talk of the Church of the woods as of The School of the Woods, though that is the title of one of these books. Prof. Wundt of Leipsig, after writing his well-known text-book on Human and Animal Psychology, was asked by an enthusiastic lover of animals if he did not think that animals reasoned. "Mein Gott," he said, in his impulsive German way, "the men that you know and I know reason so little, what is the use of talking about animals reasoning." President Roosevelt, commenting on this, said, "The people who talk most about animals reasoning by that very fact exhibit their own lack of reasoning powers."

There are other pretty nature stories that sometimes are told to children and that are mere myths. For instance, most of the tales with regard to the wonderful influence of mimicry or protective coloration in helping animals to live are of this class. The white bear is supposed to steal on its prey in the white frozen north so much better because of the mimicry of its color to the surroundings that the brown black bears are supposed to have disappeared in the struggle for life and the process of natural selection. Apparently it is forgotten that it is not the bear alone who is without pigment in the distant north, but that man is also blonde at the north. Where the sun is strong men are brunettes, where the sun is lacking in actinic rays there is no pigmentary reaction in the skin and its appendages, one of which is the hair. The white bear is white, not because of natural selection, but because of the conditions of sunlight in which he lives.

There are many other such stories of mimicry that need to be carefully criticized before being used. Nothing has suffered so much at the hands of recent naturalists as this question of protective coloration which used to be looked upon as one of the most important confirmations of Darwinism. We have been telling children many things for which there is no substantiation in nature. Long ago Josh Billings said,

"It is not so much the ignorance of mankind that makes them ridiculous as the knowing so many things that aint so." In our Catholic schools we have to be careful of this question of teaching pseudo-science, especially when we remember that many of the conclusions supposed to be derived from this kind of science are employed as so many arguments for a theory of evolution that is as yet entirely hypothetical and has practically no confirmation in scientific observation. Everywhere in university and college and school there is need of conservatism in the teaching of science. What science we teach must be done thoroughly with every laboratory facility, but the fads and fancies of science which have done so much to harm modern education must be avoided.

HISTORY SECTION

PROCEEDINGS

The Section of History assembled in the room assigned, on Tuesday at 4 p. m. The Rev. John O'Hara, S. J., chairman of the section, presided. The greatest interest was taken by the large audience in the paper read by Rev. Joseph M. Woods, S. J., after a brief introduction by the chairman. The paper was ably discussed by Dr. James J. Walsh and Rev. Robert Swickerath, S. J. The room assigned proving too small for the large number that sought admission, the meeting of Wednesday was held at 2:30 p. m. in another room. Rev. Patrick F. Doyle read his paper on the "Importance of Church History in a College Course." The discussion by Daniel Callahan, Esq., and Rev. James P. Moore was very animated and was listened to attentively by an audience of moderate size.

The committee chosen to provide for the interests of the Section of History at the next convention consists of Rev. John O'Hara, S. J., of St. Joseph's College, Philadelphia, Pa., chairman; Rev. William F. Hughes, D. D., of the Catholic University, and Rev. Francis J. Purtell of St. Charles Seminary. It is the request of the committee that the same hour on both days be assigned to it.

JOHN O'HARA, S. J.,
Chairman.

PAPERS AND DISCUSSIONS

THE TEACHING OF HISTORY

REV. JOSEPH M. WOODS, S. J., WOODSTOCK, MD.

As the time for this paper is very limited, and the subject rather a large one, I shall not waste words on preliminaries, but go at once to the heart of the matter.

At the outset, the teacher of history in the school or college curriculum should be deeply impressed with the importance of his subject. This importance can hardly be overestimated. For history has rightfully been called the sum, the aggregate of the past. It gives the great battles, the decisive victories, the deeds of heroes, and the lives of kings and statesmen. It comprehends the thoughts, the words, the deeds, the prosperous and adverse events which constitute the past, and have helped to produce the existing state of society. History takes in all that pertains to the outward or inward life of humanity; it enters into the social, political, intellectual, moral and religious progress and development of the past.

This is history, and because history is all this, it is not too much to assert that to be a man of cultivated mind, one should know history, nay more, to realize the significance of modern conditions of living and thinking, to have anything like an adequate understanding of the social and political problems that engage the attention of economists and politicians, one should be familiar with history. Looking at history in this way, the teacher will bring home to himself the importance of his task; and he will do well to impress these ideas or arguments and others like them on his pupils. The pupils, even those in our grammar schools, can be made to grasp in fair and convincing measure, these notions.

Unless the teacher is thoroughly imbued with the truth of what I have just said, he will not prepare as he should the matter of his class. This preparation for an hour or half hour of class will require as much time, nay, take even more time, than is required for the explanation of a lesson in English, or mathematics, or Greek, or Latin, for the simple reason that our teachers are generally less familiar with this branch of study than the others just mentioned.

If one were to ask me, what is the best way for the teacher to prepare, I would answer, let him make a synopsis of the text-book, or the period, he is teaching, after reading the very best authors, and verifying their statements and conclusions. They who do this, know their matter well, and hence teach well and make their classes interesting and profitable.

Another thing quite indispensable for the teacher of history is an unalterable and passionate love of historical truth. This intrepid love of truth will make him, as it must make any honest and impartial person, sacrifice sentiment for fact. The teacher should have, like everybody else, a deep patriotic pride, but he will force this pride to bow before the just and impartial sense of history.

Just here it is necessary to make an observation about a point of serious interest and supreme importance, especially for Catholic teachers. There is a thing dearer to a Catholic student and teacher of history than all sentiment, patriotic or other, and this is our holy religion. Some students in their search after historical truth have gone so far as to imperil, or throw overboard, their religion. This can never be said of those who seek only the truth. Such a catastrophe is possible only in the supposition that there is a real antagonism between historical truth and revealed truth. Now there is not, nor can there ever be, any such antagonism.

It may happen that a fact attested by historical documents of incontestable authenticity may appear at first sight to contradict the teachings of our faith. But on examining more carefully the fact in question and the point of doctrine to which it seems to be opposed, one will find that after all there

is little difficulty in reconciling them, and that the contradiction resulted from a too inexact notion of one or the other. Should all attempts at reconciliation fail after the most profound and thorough investigation and study—a supposition which has never yet been verified—the true Catholic and the true teacher will possess his soul in peace. He will wait for new light, unterrified by the would-be triumphant shouts of impiety or infidelity, always so quick to claim the victory for itself, in spite of the many lessons it has received. Remember there is a divine Providence, and it is a magnificent fact of history, that it never has, and it never will permit the principles of Catholicity to be overwhelmed by infidelity or impiety. We have but to bide our time. The truth will appear. The doctrine is God's own, and it will not give way.

I have spoken thus because there is great danger in that pharisaical love of truth which affects a sort of carping, cynical indifference for the things that touch the honor of the Catholic religion. This is an awful weakness in any Catholic teacher, and serves only to scandalize our brethren. Nor do our enemies respect us for it. We must always bear in mind that we are far from having complete certainty on all facts of history. Very often the researches of scholars end only in a probability not strong enough to require from us an unqualified consent to one or other of two opposite views. In cases of this kind every prudent and devout Catholic will hold the opinion that is best in harmony with his feelings of filial piety towards his faith, and with the teachings of its approved doctors. All that is demanded, in the name of science, of the critical student and teacher of history is that he does not exaggerate the degree of certainty that should be attached to a fact in dispute; that when weighing proofs and judging historical documents, he put himself in a perfectly neutral position, working merely and solely for the truth.

This is required of Catholic teachers in their study of history, as well as of those who do not believe in the word of God. Herein these latter often fail. Some of them halt at no attack against us. Their unsubstantiated assertions

and conclusions appear everywhere, in books, often in school text-books, in newspapers, pamphlets, and irresponsible magazine articles. Added to this fault, the lack of honest position and impartiality, there is another found frequently in these writers and authors. The fault consists in their taking for the starting point of their historical studies certain pretended philosophical principles whose evidence is very far from being demonstrated or universally admitted.

To take an example. These men in giving their appreciation and judgment of the facts belonging or relating to the history of the Christian religion, lay down at the outset of their work, as a fundamental principle, the impossibility of any intervention of the divine or the supernatural in the affairs of the world. Without giving the question any study at all, they take this as an assumed principle, though the almost universal belief of the entire human race is against them; yet this formidable assumption is the very basis of their historical conclusions. Hence naturally all tradition, written or unwritten, that supposes a miracle or a supernatural element, is declared false. It is pure loss of time, they say, to discuss or give an account of miracles or any supernatural event. They will not even read the works of scholarly men, and men worthy of all confidence on these matters. There is a supernatural air in them, there is the miraculous intervention of God in them. That is enough, and they throw them aside, because for them there is no supernatural.

We have no better examples of such historians than Gibbon, Hume and Voltaire. Their preconceived and groundless assumptions, their unwarranted prejudices, have robbed them utterly of confidence. Their spirit has crept into more than one text-book of history used in the schools and colleges of this land, and if I could do no more than earnestly warn the teacher of history against the poison of men of this stamp, and of such text-books, I would feel myself amply repaid for the honor I have in addressing you.

That the teacher of history may the better guard himself against this poison, and seek only the truth he should have

some knowledge of the sources of the history he is teaching. The reason is plain, as the sources of history are the records wherein the happenings of the past have been noted down by those who witnessed them, or heard them from others at the time they occurred. You see at once how important for the teacher of history is the knowledge of such documents.

Now is the teacher of history obliged to have this knowledge? Is he obliged to know, for instance, all the documents, all the sources from which Bancroft drew his information for his history of the United States? I would not say it is necessary for the general class of teachers—though the more knowledge they have of the sources, the better. The teacher has his text-book, this text-book will be his guide. He will follow it, not, however, blindly. For here and there it may trip him up, leave his mind in doubt, and give him good cause to mistrust its leading.

In these cases and others like them the teacher should have recourse to the sources of the period or events of the history he is teaching. He will search them either himself, or through the aid of others better equipped than he is, until he is sure of where the truth is.

If the teacher then has any solid reason for suspecting his text-book, especially in matters pertaining to our holy religion and the Church or its rulers, he must suspend his judgment until he has made the proper and necessary investigations, either by himself or through others.

Be it noted, however, that the teacher must not lightly impeach the sincerity of an author. For a man to resist the natural inclination he has to state the truth, and make it known to others, he must choke the cry of his own conscience protesting against an act so vile as a lie; he must expose himself with foolishness of heart to the loss of what is prized above life itself, the respect of his fellowmen. No witness becomes a liar easily, and the teacher should bear this in mind. An honest soul, a lover of truth, will hesitate before lightly charging a lie upon another, recollecting how keenly he would feel it, were the same ugly thing flung at himself.

In communicating his knowledge to his pupils, the teacher will trace out for them the connection between cause and effect; the far-reaching consequences of notable events; the influence for good or evil of these events.

Take, for the sake of illustration, the Crusades. Here, it seems to me, are the points the teacher should develop:

1. The general character, or definition of the Crusades.
2. Their purpose and necessity.
3. A brief description of the condition of the Holy Land up to the twelfth century. This will show forth more clearly the purpose and necessity of the Crusades, and will introduce
4. The causes of the Crusades—as the pilgrimages to the holy places; the Fatimite persecution; the spirit of religion, etc. Herein the teacher is giving his pupils solid ground on which to defend the justice of these wars.
5. The results of the Crusades, both good and bad. The good results as seen in the elevating and ennobling of Christian warfare; in the increase of influence of the Church and the Papacy; in the benefits accruing socially, politically, intellectually and commercially to the world—especially to the world of the West. The bad results, owing to abuses—and while giving these it will not be out of place for the teacher to insist that the character of any great event is determined not by its accidental defects, but by the end at which it aims.

What I have thus outlined on the Crusades may be done in pretty much the same measure for the great personages of history. The influence which these men wield over the course of events may very well be shown by reference to the careers of men like Pope Innocent III; Alfred the Great of England, or our own Washington.

Again, the teacher when communicating his knowledge should not fail to call the attention of his pupils to the fact that history often repeats itself. He will seize fitting occasions for doing this, and draw parallels between the events and persons of different periods or different countries.

Many a moral lesson, too, may be brought home to his pupils from the pages of the history which the teacher is explaining to his class. He will have occasion again and again to lay special stress on the truth that the names of truly great

men are held in benediction, while they who have worked for evil, are held in execration. It will be his duty also to insist by examples, on this other truth that nations as well as individuals may be, and are, guilty of grievous crimes, and will be held responsible for them, just as individuals are, before the tribunal of God.

It is by the observance of such hints as these the teacher will preserve himself from falling into a fault, too common, I am afraid, of giving to his students a mere bald outline of facts. These mere bald outlines make history a nuisance and a burden and a bore to the class. The facts should be grouped about one central event, or one great personage.

In this way the teacher will have a chance to use his own imagination, and at the same time develop that of his pupils by putting the facts in the form of a story or a narrative, recreating, as far as possible, the environment in which the events occurred or the personages lived. Here is where the teacher will have recourse to maps and pictures. The use of these aids will serve wonderfully to hold the attention of the pupils.

Another means for keeping up the interest and attention of the pupils, is to give them a set paper, even though it may have to be short, on some matter already gone over, once a week or once every two weeks. All should be ready for this paper at any time—and they will be, if the teacher requires all his pupils to use notebooks. As an incentive for using these notebooks, and making good use of them, the teacher might demand that they be passed in to him, say once a month, and let the teacher give marks for these notes, as he would for a written paper.

Sometimes in place of a paper, a contest or debate may be held. For this purpose the class should be divided into two sides, each side with a leader. This done, let certain events or persons be assigned to them for recitation or discussion or debate.

These are some of the hints I would suggest for the teaching of history. They are not new, yet neither are they unprofitable. They will be found practical and useful for every

teacher of history who has a keen appreciation of the importance of this branch of knowledge in itself and in the curriculum of our schools and colleges.

DISCUSSION.

DR. JAMES J. WALSH, dean and professor of the history of medicine at Fordham University School of Medicine, in discussing Father Woods' paper, said that he agreed very heartily with Father Woods as to the necessity for doubting pertinaciously things that were affirmed on supposed historical grounds against the Church. It is not that historical evidence should not carry conviction, but that over and over again we have found that objections against the Church which seem to have an excellent basis in historical authority were without foundation when we consulted the original documents in the case. A hundred years ago the Comte De Maistre, in his *Soirées of St. Petersburg*, said that "history for the last three centuries had been a conspiracy against the truth." This criticism was looked upon as the expression of an unyielding defender of the popes by many historians until our own generation, when his words are coming to be reëchoed on all sides. The editors of the *Cambridge Modern History*, in the preface to that work, declared that "the long conspiracy against the truth in history is gradually breaking up." The student of history has found that the most respected of authorities of history must be put aside. All the classical historians are at fault. The writer of history now must go to the documents once more for himself, and even in this way we can only hope to get an approximation in our time. Dr. Gairdner, in his great history of Lollardy, recently issued in England, has made it very clear that most of the English history of the last four centuries has been written from the standpoint of Protestant tradition and is absolutely valueless. Every portion of it assumes that there was constant opposition in England to Rome; that a religious reformation did really come at the beginning of the sixteenth century, and that there were some good motives for that reformation though the agents were confessedly evil. All of this Dr. Gairdner has shown to be wrong, though he himself still remains outside of the Catholic Church.

Catholic teachers, therefore, should be quite ready to suspect historical declarations against the Church, because we are in the midst of books written according to the old Protestant tradition and none of them can be trusted. We sadly need the other side of history, and fortunately it is coming. Dr. Walsh said that his own experience in one small department of history, that of the history of medicine, had been most startling. He had felt that so strong was the tradition of papal opposition to medical science that he would find that the popes and the Church had hampered medical teaching in many ways. Bulls and decrees of

popes were confidently quoted to this effect by historians, and it seemed there could be no doubt about the matter. Every modern historian in English agreed that the popes had forbidden dissection, hampered surgery, and seriously hurt chemistry. Histories of medicine, encyclopedias, lectures on medical history, all were a unit on these points. It seemed so hopeless to dispute them that at first he was quite willing to concede these points. He continued:

"At the present time I think that I have in my hands every decree that has ever been issued by the popes affecting medicine or medical education or medical practice in any way. Not a single one of them makes against progress in medicine, or surgery or anatomy or any other medical science, theoretic or applied. On the contrary, the popes are shown by them to have been the greatest patrons of medicine in the world. Many of these decrees are the charters of medical schools. In them the popes insist on a high standard of medical education, requiring three years of preliminary study before the student was allowed to study medicine, and four years of the study of medicine itself before he received his degree. According to a famous law of the thirteenth century, an additional year of practice and study under a physician was required before the young physician could practice for himself.

"While we have the story of opposition to medical science as a practical universal tradition in English history, the true history of the relations of the popes to medical science forms a series of tributes to their far-seeing patronage of medicine and medical education, that should make every Catholic proud of the dear old Church and her infallible guides. From all over the world the popes invited to Rome the greatest medical scientists of their time, to be their physicians and the teachers of medicine in all branches of the Papal Medical School. For seven centuries the papal physicians have been the greatest contributors to medical science in the world. No medical faculty contains so many names that are glorious in the history of medicine as the list of papal physicians. The first two great writers on medical science of modern times, Richard, the Englishman, and Taddeo Alderotti, from Bologna, were papal physicians. The first medical lexicographer, Simon of Genoa, succeeded them in this post of honor in the thirteenth century. In the next century Guy de Chauliac, the father of modern surgery, was a chamberlain of the popes and their physician in ordinary. He was the personal friend of three popes and his great text-book on surgery is still read with interest. The first writer on gunshot wounds was a papal physician. The discoverer of the circulation of the blood in the lungs was a papal physician. Like another great discoverer, his name was Columbus. The discoverer of the general circulation before Harvey, according to Italian authorities, and all the world is now coming to recognize his claims in the matter, was Caesalpino, another papal physician. The medical scientist whose name, because of his discoveries, is attached

to more structures in the human body than any other—Malpighi—was a papal physician. The first great teacher of clinical medicine in modern times, Lancisi, whose book on sudden death is still a classic in medicine, was a papal physician. Many other names might be added to this glorious list, but there is no need. Yet it is in this department of history that we Catholics would probably have been most ready to confess that perhaps because of ecclesiastical reverence for the human body laws might have been laid down in opposition to scientific progress. Just the opposite proves to be the case. Columbus, who discovered the circulation of the blood in the lungs, dissected the bodies of a dozen of cardinals after their death and we have a detailed account of what he found.

"The greatest medical school in the world, so far as research and investigation go, was for two centuries at Rome. The greatest medical school for five centuries, that of Bologna, was in the papal states for the last four centuries. Two other medical schools, both of them well known for maintaining standards at Ferrara and Perugia, were in the Papal States. One pope of the thirteenth century had been a physician before he became pope and wrote a famous little book on eye diseases. How different all this is from the ordinary impressions with regard to the history of medicine. Yet these are the simple realities of history and the old traditions we have been accepting are absolutely unfounded. The writers of history knew nothing about the history of medicine. Because they knew nothing they thought there was none. They went looking for a reason why there was none, and that was even easy to find in their imaginations. It was because the popes were opposed to medical history. Hence the curious traditions so contradictory of all the facts. Many people still continue to accept it and thus show one way in which history is made, but it is a warning with regard to the acceptance of historical objections to the Church.

"Another phase of Catholic history that is very interesting and that is a complete contradiction of present day assertions with regard to the supposed opposition of science and faith is to be found in the lives of the great scientists. It is commonly asserted that the Catholic Church has been opposed to science and that one of the reasons for the failure of the development of science until our time was the dominance of the Church in education. Those who talk thus literally know nothing of the history of science. There was indeed very little interest in science in the seventeenth and the early part of the eighteenth centuries. For four centuries before that, however, there had been profound interest in science of all kinds and magnificent discoveries made, which are to be found in the old-time books and are not mere traditions. In physics, in zoology, in botany, above all in the medical sciences, great discoveries and important successful investigations were made in the thirteenth, fourteenth and fifteenth centuries. Most of these men who did this work were ecclesiastics, and many of them were rewarded for their

success in science by ecclesiastical preferment. In the more modern times, from the sixteenth century on, some of the greatest scientific discoverers were devout sons of the Catholic Church. The chapter on astronomy owes so much to the Jesuits during this time that they must be considered the greatest contributors to science united in any bond of fellowship. Literally dozens of Catholic priests were pioneers in electrical science and made important contributions to it. I have told the stories of these things in my Catholic Churchmen in Science. Of the great modern scientists many were good Catholics. In medicine two out of every three physicians are said to be atheists, but all of the great makers of modern medicine, as I have shown in my book on that subject, were believers, and most of them were Catholics. This same thing is true in electricity, as Brother Potamian and myself have shown in *Makers of Electricity*, just published. A series of books have been planned, to be issued by the Fordham University Press, demonstrating that in every science, astronomy of course, chemistry, physics, and even biology, which is usually thought to be at the root of modern opposition to faith, owes most of its modern advance to such men as Lamarck, the father of the evolution theory; Theodore Schwann, the discoverer of the cell doctrine; Johann Muller, the great German biologist; Pasteur, Armand David, Van Beneden and Wasmann, all of whom were Catholics and some of whom were priests.

"You can understand, then, with all these facts that are in open contradiction to confident assertions made by those who insist on finding opposition on the part of the Church to science, how much necessity there is for care in accepting declarations. The history of science is supposed to show very clearly Church opposition to the development of truth. When that history has been properly elaborated it will prove on the contrary that the Church has been as beneficent a patron of science as of art and literature and every form of education. Occasionally scientists have been the object of inimical investigation and their work has been hampered by men who happened to have ecclesiastical authority. This has not occurred near so frequently in history, however, as has the opposition of men of science, and even scientific societies, to what proved to be real advancement in science. It is the spirit of conservatism in men and not the Church and theology that accounts for certain unfortunate incidents in Church history, and most people know but one of these, the Galileo case, and have entirely exaggerated its importance and perverted its significance. It is with regard to science particularly and its history that the greatest change in favor of the Church is going to come in general history during the next few years."

REV. ROBERT SWICKERATH, S. J.: There is one suggestion which may be useful to Catholic teachers of history. Many Catholics, when speaking of the work of the Church for civilization, invariably and almost

exclusively refer to the Middle Ages. True, the Church has civilized Europe, has brought learning and the arts to the Northern races, has been the educator of the European nations, and has achieved wonderful results in the Middle Ages. But it is very necessary to point out what the Church has done along the same lines since the Protestant Reformation. It seems to me that this is, at present, even more important than to describe the glories of the Middle Ages. If we emphasize too exclusively the work of the medieval Church, we are in danger of furnishing ammunition to a vast host of modern opponents of the Church. For it is now generally admitted by all historians deserving the name, that the Church was indeed the great civilizing agency for the nations rising from barbarism, and many non-Catholic writers lavish praise on this activity of the Church. As the famous rationalist, Professor Harnack, says: "Up to the fourteenth century the Roman Church was to the nations a leader and a mother." But then it is said by many, or at least implied, that since the Renaissance and the Reformation this is no longer the case, that the Church has become reactionary, or at least has remained stationary, and is even now "medieval," and that the great civilizing forces are found elsewhere. Do we not seem to give color to such groundless assertions if we always fall back on the Middle Ages, as if the Church had to show nothing worth mentioning in later times? Catholics, therefore, render the Church a greater service by pointing out what the Church has done since the Reformation, and what she is doing now, for religion and morality, for education, for the sick and poor, for the betterment of the laboring classes, for opposing socialism and anarchy, etc. In many fields of her activity the Church can now show more splendid results than during many centuries of the Middle Ages. Though there were missions to the pagans before the Reformation, yet they can hardly be compared to the grand missionary enterprises of more recent times, our own included. Again, there are other spheres in which the activity of the Church may not possess that external brilliancy of the Middle Ages, which appeals more to the imagination, but her work is now equally important and far-reaching. To mention one point only, when were the teaching congregations more numerous than now? They do not lecture in universities on the subtle topics of speculative philosophy, but they teach the more humble and more necessary elementary branches of religion and human learning. In short, it should be the special endeavor of the Catholic teacher of history to show that the Church is not medieval, in the sense implied by many, nor merely European, but that she is a powerful civilizing agency in our own days, and has a message of the utmost importance for progressive America of the twentieth century.

CHURCH HISTORY: ITS IMPORTANCE IN A COLLEGE COURSE

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The study of history, to be of permanent value in shaping future events, must be pursued with some fixed ideal of civilization, by which its conquests or defeats are to be appraised. Man's unguided deductions are too sure to bear the color of preconceived prejudices, to the detriment of historic truth. Gibbon's arraignment of Christianity shows whither blind prejudice can lead even great minds. The carpenter who depended upon his own eyesight for measurements would erect a remarkable building if he could erect any building at all. So the philosopher of history, who has no ideal by which events are to be estimated, would arrive at a peculiar philosophy, if he could write anything at all worthy of the name. If he has a false ideal before him, the more closely he clings to it, the more certainly his conclusions will be incorrect. Parkman wrote truthfully, even eloquently, of the Jesuits' labors in Canada: found no language too glowing in which to extol their exploits, their loyalty to what he considered a false ideal, their self-sacrifice in its service, but, because of his preconceived notion that they were wrong, thanked God that Montcalm failed at Quebec.

What are the characteristics of an ideal which will preserve history from such unfair wanderings even in great minds? It must be true, based on the nature of man, his relations to God and to his fellowman. Following a false religious ideal resulted in the confusion worse confounded which justified Macaulay in placing the Blackfoot Indian on an equality with a Protestant in the quest of religious truth. This ideal must be Catholic, if it is to have value for all men, and consequently, must be imposed by One having authority over all men. Men-made ideals will lead men to the verge of revolution, as long as men believe in them with enthusiasm enough to defend them. Surely we do not wish for the disappearance of that enthusiasm which disappears,

only to make room for scepticism and pessimism, until we long, with the poet, for the return of even a false standard, capable of rousing us:

“Yet would to-day, when courtesies grow chill,
And life's fine loyalties are turned to jest,
Some fire of thine (Don Quixote) might burn within us still:
Ah! Would that one might lay his lance in rest
And charge in earnest, were it but a mill.”

Better Don Quixote than Voltaire, but better than either, the enthusiasm of the knight-errant seeking a goal worthy of his lance. This ideal must be capable of realization, else the human race would be right in turning from it. A glance at Catholic history will, methinks, show us the workings of such an ideal, which, with God safe in His place, extended its activities to all that makes for civilization and culture; covered the broad field from primitive agriculture to the highest art. A quick glance at pagan history and at events when that ideal was savagely attacked in later times, will add strength to our own conclusion that Catholic history furnishes the only key to universal history, that only a seer of visions can find hope of unity in human history unless historians accept the Christian standard:

“Christ we must follow to the great Commune,
Reading his book of Nature, growing wise as planet-men,
Who own the earth, and pass,”

leaving the earth some reason to be grateful for our passage.

Not in paganism, then, must we look for a lever by which man, as man, ever was or can be elevated. It is dead, and left to memory only a record of false gods and falser morals. Though its thinkers seriously pretended to detect the harmony of the spheres, no one can detect any harmony in the unfair, inhuman life to which pagan principles reduced the majority of men, and the two highest blessings extolled for the small minority: namely, to eat their bread without labor and to be amused without effort. To furnish that unearned bread and that undeserved entertainment, “the earthly paradise for the elect had, for a corollary, an earthly hell for the

majority." Yet the earthly paradise soon became a misnomer; the pampered darlings of the state died of disgust and ennui; the future life held out no hopes, for the emperor himself was worshipped as a deity. With death, they were leaving their god, not going to him, and who could regret leaving Elagabalus and his peers? The first martyrs could say truthfully to their judges, "Bad as you are, you are better than your gods." Thus those who tried to make the earth their only abiding place soon didn't care to abide, and when the chronicler of events wrote, "Paganism was," there was no one to preach the eulogy. "De mortuis nihil nisi bonum," sealed the eulogist's lips against the world mistress, who died with her domination

Girt with swords, graced with idle show,
Based on crime and misery below.

The dying eyes of the old creed, if the beliefs which built the Pantheon may be called a creed, must have bulged when the newly-arrived Christianity pointed to two of her central tenets: *self-mortification*, and its necessary sequence—the liberation of slaves, whose only object in life was to cater to the ease of masters, who shunned the elementary mortification of self-support; *labor*, consecrated as honorable by the carpenter's Foster-Child at Nazareth. The epitaph on a tomb "He was industrious," meant that he was a Christian. Both doctrines contained the all-important truth, expressed the Christian ideal, the guide to the future that no man was good enough to own another, because all were brothers of the dying Redeemer and no man dare claim proprietary rights over a brother. Thus did the Maker, acting under moral necessity, interfere to undo the awful work of man, who had found no vice too black to be deified; made his idea of divinity so low that he could verify it in the worst of Roman emperors, only to find the cloak of divinity so absurd a fit that the senate finally voted down Jove and accepted Jesus. The old civilization, based on man's inequality and inhumanity,

had evolved no ideal worthy of universal or any other acceptance; it was not just, and

"When nations lived that were not just,

Lo! the skulking wild-fox scratches in a little heap of dust."

It was not catholic—took no view large enough to include all men. Judge it by the most favorable of standards—the systems thought out by its brightest minds—and we have reason to be grateful that man never put into his laws all that thinkers put into their books. Ask Plato, inquire of Aristotle, and they reply that the right of life is not sacred; that slaves are essentially inferior because some are born to be slaves; that the family should be suppressed because it is a society with interests opposed to those of the state to which the citizen absolutely belonged. This ownership, gratuitously asserted, was powerfully maintained in the civilization which found God with the stronger battalions: aye, made the head of the stronger battalions their god. The citizen's greatest privilege was not liberty but laziness—eating his bread in the sweat of somebody else's brow.

This terrific doctrine was well on its way to realization when God stepped in to give the true solution to life's enigma. Barbarian force was driving Roman force from its citadels when One with authority over both led the unspoiled barbarian to a certain guide—His own "pillar and ground of truth," with the assurance of infallibility in guarding its sacred deposit of truths. Thus was sounded the death-knell of the old order when everything was rendered unto Caesar because Caesar claimed to be god. Caesarism stood condemned at God's tribunal when the forgotten truth was repromulgated that, before the state made us citizens, a Higher Power had made us men. No violence was wrought. The state remained perfectly independent, free to seek its legitimate end, man's material welfare; debarred from encroaching on the rights of a higher society when and when only man was commanded to obey God against the state. The modern free-thinker is not progressive. His axiom which

had made Europe forget the civilization inseparably connected with her grandeur: "Render unto Caesar the things that are Caesar's, and remember that everything is Caesar's," is a cry back to pagan absolutism; Mazzini is back as far as Nero, though they used different names for their forms of government. Why is not this seen? Because history, especially Catholic history, is read through colored spectacles, colored by preconceived notions about a scarlet woman, not a divine ambassador. *Omne quod recipitur, recipitur secundum modum recipientis*. Who does not believe in Caesarism if he can be Caesar? What modern reformer has not tried to be Caesar?

Naturally, the state which arrogated the rights of God, objected when asked to abdicate in favor of the deposed Deity. Yet the real civilizing principle had come—the inviolability of human life followed from the equality of man. Who believed it? Nobody, in pre-Christian days when every one had the rights of life and death over every one below him; the state over the citizen; the citizen over his slave; the husband over wife and children. Christianity made the sacredness of physical life, the sole property of God, a part of man's daily existence. He must be free and safe to ensure him the liberty without which supernatural merit cannot be acquired. To the attainment of that goal, not even the state must place obstacles. The end for which the state exists is the good of its citizens. It would, therefore, be a superlative breach of trust to antagonize the highest good of every citizen—his eternal destiny, wrapped up in the mission of the Church.

The necessary limits to state power were strictly marked. The state cannot exercise supervision over each individual, cannot claim the affection of a child for his parents—therefore the family is necessary. The state is not God: Alexander, weeping in far-off India, was a picture of human impotency in the quest of universal dominion. No state has gained a world-empire over bodies: no state could gain such sway over souls, either here or hereafter. Therefore, the Church is necessary. Because all three societies are thus imperatively necessary, demanded, Christianity made them

sacred. In this way was placed at the head of civilization's march a society from on high, bearing the germs of its own life, not the poisoned seed of its own decay.

The germs of its own life? Yes, and history has tested their vitality in every crisis. So say the Jews who wanted all to become Jews before becoming Christians, even though they had gone back from Calvary striking their breasts: "Our defeat," their history tells us, "was decreed in heaven when Peter went from the vision of Joppe, to baptize the first Gentile, Cornelius, and thus offer baptism to all; went to the Council at Jerusalem to teach with authority that, in the new Church, all were the equals of the Chosen People. All opposition was swept away when the Temple was razed and the race scattered." So acknowledge the Romans: when Christianity went from the Catacombs to the throne, they wished all to become Romans before becoming Christians. When Clovis was unconditionally baptized after Zilpich, he was met by no proposal to submit to a defunct state. The true, divine creed refused to deny the equality of man by admitting the superiority of any state, and consequently, of men composing it.

While holding back the state from absorbing the Church, Christianity denied the civil power the right of crushing the inferior society—the family. She taught masters the marriage of slaves was a sacrament, that the marriages of free men or women with slaves had the same character, that slaves had souls to save or to lose as well as masters. She instructed the dying virgin to teach the torturer that every insult offered to her was an insult offered to his own mother or sisters, all alike sisters of Mary, co-heiresses of Him who nailed their subjection, with every falsehood, to the cross. She thundered that truth until southern France rejected the Albigensian heresy which made suicide a religious act because it liberated a captive soul, and marriage a crime because it imprisoned new ones. She thundered the same God-sent message from the Vatican, by different human lips, but always the same fiat that Innocent III sent to Philip Augustus: "Send Bertha beyond the limits of France and recall your

lawful wife. If you do not do this, no power shall move us to the right or to the left until justice be done," and a long line of Europe's mighty ones can sadly attest that no power ever has.

Yet the Church that taught the inequality of these societies because of their subordinated ends, preached the equality of men, and consequently, the wrong done to man by slavery. Did she practice her preaching? Though pursued to the Catacombs and saving Europe from the on-rolling tide of barbarism, she taught the slave his innate nobility, raised him before God to an equality with his master, threw every position in the Church open to him, used her own resources to purchase his freedom, suspended a bishop for selling the sacred vessels unless to ransom slaves, organized her societies to redeem slaves, and blessed those who ransomed them, an example so powerful, a doctrine so fruitful that priests took the places of slaves, so as to restore the latter to their families, and that as early as Clement of Rome's time. The very force of Christian ideas must have produced a great effect on societies which hitherto accepted Homer's dictum that God deprives a slave of half his mind. The Church made her houses of worship asylums; forbade all private vengeance; introduced the custom of offering slaves to the Church, and made a law that those thus offered could never again be sold into slavery. Thus was the Christian cornerstone—equality—laid deep. No act of Mother Church ever rivetted a fetter. Hers were the lips which preached emancipation; hers the mind which invented peaceful methods; hers the asylum which sheltered the fugitive; hers the captain-generals of humanity who exacted an oath of leniency toward the runaway; hers the law which made liberty as valuable as life by declaring that any one who reduced a Christian to slavery was guilty of homicide; hers the missionaries who, like Las Casas, went to Rome to plead the cause of the aborigines so successfully that the blood of the aborigines predominates to-day in the lands influenced by Las Casas and his Church; is extinct in the territories where no Las Casas worked. Let those who adopted more violent methods

and lived to hear master and emancipated curse each other, examine the progress of this peaceful revolution, and they will be slow to charge the Church with dilatoriness in striking the fetters from human limbs.

But this comparatively peaceful victory was not typical of the Church's stormy career. She raised man and the family without shedding any blood except her own. The state's proper place was not so easily taught, and the Church's dearly-won independence was soon endangered. The half-civilized barbarian leaders were generous to a fault; even then, charity covered many a sin; so generous that they made the Church's dignitaries, civil officials; second only to themselves. Confusion resulted until the necessary superiority of the Church in spirituals was forgotten and a prelate was brought to his senses only by striking down another prelate on the battle-field. The insignia of ecclesiastical jurisdiction were received from the emperor; on the bishop's death, were returned to the emperor. Great families regarded Church benefices as belonging to their younger sons, who were not always called as Aaron was, and the day did not seem far distant when the Pope would be only a royal chaplain. But, as of old, Christianity had the germs of a new life within. Cluny was at work training Hildebrand; the grace of God was at work calling the dandy of Assisi to teach anew the value of poverty. George VII, with the emperor's appointment, knocked at the gates of Rome, a bare-foot pilgrim, to receive his office from the clergy of Rome, to tacitly proclaim the independence of the Papacy. It was a crucial test: Gregory, because he loved justice and hated iniquity, died in exile, but conquered from the tomb, after prison and exile had overtaken his loyal successors. From this struggle, the lustre of Christian ideal emerged, undimmed: three new religious orders spread over Europe to soften barbarian manners, already modified by the peace from Thursday to Monday, under the truce of God. The monks tilled the soil, and agriculture had a new birth. Cities grew up around the monasteries, for all felt secure under the protection of those whose spiritual father had conquered Totila's hard heart.

Duplicity was tried where force had failed. The popes went to Avignon for protection, but too high a price was paid for safety, when it gave the papal court the complexion of a French instrument; better, persecution in Rome, than the appearance of abject subserviency to any government anywhere—even in modern Italy. Such submission would furnish ammunition to any preacher who might wish to declare a Catholic *ipso facto* a foreigner. Wouldn't he be if his church were, for instance, French? But with Gregory VII facing Henry IV, Gregory IX repelling Barbarossa, and the Papal Court fleeing from French domination at Avignon, historic aggression is thrown on the shoulders of the state, not the Church. Frederick placing the crown on his head is a more familiar figure in history than Godfrey refusing it. The Church has never interfered with, but has commanded loyalty to the state, unless the state arrogates rights which are not hers. Those who feared for the loyalty of Catholic soldiers and sailors during the Spanish War or who fear lest a Catholic president might burn our Constitution at the fabled fires of the Inquisition, will find the following truth writ large in Catholic history: the reigning pontiffs met fiercer opposition from their own spiritual children than a leader in any democracy dare offer to his party boss. If the spirit of liberty has, as moderns claim, advanced by leaps and bounds, no one need tremble so much at the prospect of a Catholic president as the Supreme Pontiff, whose so-called slavish subjects in mediaeval times more than once guarded, not his palace, but his prison.

Who defended liberty in those long centuries? Look to the people for an answer: the Italian cities saved from becoming German provinces, the guilds practicing liberty, fraternity, and equality because the Church was free to teach these truths. The Papacy taught the rich, as she had taught emperors, that Agamemnon and Dives were not alone in the state. She allowed no pauperism with its criminal taint, as we know it: her noblest intellects had approved the vow of poverty. The wealthy were told that wealth had duties as well as privileges. The benefices of the Church were called the "*spes pauperum*,"

the hope of the poor; those who used the surpluses of these benefices selfishly, the robbers of the poor. Thus ran England's book of popular instruction: "Dives et Pauper": "All that the rich man has, passing his honest living, is other men's, not his, and he shall give full reckoning thereof at the day of doom." This is precisely the profound thought of St. Thomas: "Man shall not consider his outward possessions as his own but common to all, so as to share them in other's needs." In Catholic times, then, charity had its rights as well as justice. The Church, though a giant, did not use her strength as a giant to crush the weak, but to succor the needy.

Who did abuse a giant's strength? Surely that age of gold has passed. What giant destroyed it? One who taught the rights without the obligations of property;—closed the hospitals, confiscated the guilds which honest labor had developed, appropriated the monasteries where the poor were fed, introduced married clergy who found that, for them, the benefices—*spes pauperum*—had no surpluses, but wrung the deficit from the despoiled people. The giant who showed his strength against the weak to end that millennium was the Protestant Revolution—so answers Jansen for Germany, Cobbett and Gasquet for England. Every Protestant country still tells the story of the rich growing richer, and the poor, poorer; or, if the poor are aborigines, both poorer and fewer. The plutocrat is in the saddle; the poor everywhere, almost a criminal, and beyond reclaim; he is not a good market—therefore, he does not attract the missionary. In a word, the revolt has assumed the aspect of the rich rising against the poor, not the discontented who have not against the contented who have.

Was not labor elevated? Under the Catholic regime, the guilds had Sundays, Saturday afternoons, with the eves of feasts for holidays, and developed skilled artisans, not human machines. Was not illiteracy everywhere? Mere illiteracy, yes, for the printing press had not yet come, but were ever ages safer from ignorance than the ones which saw learning and religion fostered in Ireland until the barbarian was ready for them; saw, centuries before the age of steam travel, twenty thousand students at Paris, ten thousand at Bologna, and

schools everywhere to spread the lessons of Aquin, Scotus and Albertus, whose thought we have annotated, but not improved; saw Benedictine monks doing the work of printing presses to preserve classical and Christian lore, when the spirit of other lands shone amid the flames of Alexandria devouring books which disagreed with the Koran as false; those which agreed with it, as useless.

Where was this solicitude for learning during the Renaissance? At its post, advancing under Christian auspices. This term *Renaissance*, a re-birth as of something dead, is misleading. From the schools at the court of Charlemagne to the sixteenth century, what a tale of progress! The establishment of the modern languages, their progress side by side with the study of classical tongues, the birth of popular poetry, the appearance of chivalry's literature in the songs of troubadour and minnesinger, the theatre with its miracle and mystery plays, the philosophical and theological discussions, Roger Bacon's application of experimental science the grand intellectual impulse given by the Crusades, opening to the Occident the treasures of Greece and the Orient, the production of encyclopedias in which Thomas of Aquin, Albertus Magnus, Gratian and Vincent de Beauvais summarized the knowledge of the day, the splendor of the plastic arts which gave to Europe her Gothic cathedrals, the great explorations, all show the absurdity of calling by the broad name of *renaissance* the impulse given to western letters by a few Greek philosophers fleeing from a Turkish invasion. They were a positive danger to Christian civilization, if their presence led to the declaration of Thiers: "Antiquity is the grandest thing in the world"; elevated antiquity above faith, made the miraculous birth at Bethlehem of secondary importance, aye, useless and harmful, because it superseded this grand antiquity which was coming into its own after sixteen centuries. Examine its products: Machiavelli teaching European kings that they were the state, and replacing the breviary on Richelieu's table with his epitome of absolutism; Valla defending free love; Pomponius advocating suicide. This was going back to the ancients. The Church, however, refused to go,

but instead of enclosing herself in a monastery, so to speak, brought the ancients to us, as she had done perviously when St. Thomas christianized Aristotle and Dante raised Beatrice, divine knowledge, above Virgil, human knowledge.

What are the real glories of this Renaissance? They are Catholic, not pagan glories: the Sistine Chapel, Raphael's stanze, St. Peter's dome and kindred masterpieces which make a veritable page of Christian apologetics, written under the patronage of the popes of the Renaissance. Instead of condemning secular knowledge and progress, the Church was the patron of both, taught each its limits, asked civilization to abandon no conquest, unless one won at the expense of faith or of morality. Pastor has an anecdote truly illustrative of the Catholic position. When Bramante was completing the world's greatest cathedral, his every request was granted until he asked to have the tomb of the Apostles moved: then he met a categoric "No". Art had to yield to Christian tradition, the people's reverence for the historic site; only then, when art would destroy tradition or menace faith, is art ever asked to yield. Education had to give way only when the breviary couldn't be said because of its poor Latin. Progress had to yield only when it went beyond Christ's moral code to free love and suicide, the ear marks of a pagan renaissance.

But did not the Renaissance give us the Protestant Revolt? Yes, to pantheists to whom God may be everything were added Protestants to whom God may say everything. This spirit of revolt against confining revelation to any particular meaning helped by clearing the weeds out of the Pope's garden. But the saints didn't take sides—they remained Catholic. They could see no evidence of a hewing toward the light in a rebellion of monks and nuns of which Erasmus admitted the *terminus ad quem*, to be a marriage: not on broken vows could be built the regeneration of Israel. There may have been abuses in the sale of indulgences and elsewhere, may have been sin and infidelity in high places; there may have been many who believed because they were eating the loaves and fishes. But Christ had long since given the true solution by driving the money-changers from the Temple, not by

deserting the Temple. Were not the modern deserters analogous to money-changers? Was there one who left that was worthy of remaining, except in sackcloth and ashes? Their departure cleared the deck for the real reformation, when the Church emerged from the Council of Trent, strong enough to regain Poland, Bohemia, the Rhineland, France and Belgium; inspiring enough to call Ignatius from the battle-field; Xavier from the university to fill the vacant places in the ranks by teaching the difference between Christ and the reformers, between those who shed their own blood for others and those who shed the blood of others to further personal ambitions. Catholicity's survival with renewed vigor forced Macaulay's grim concession: "When we see the tremendous assaults which she has survived, we find it hard to conceive in what way she is to perish."

The Protestant Revolt left us one new principle—private interpretation of God's word. God allowed us to participate in His infallibility in truths of faith or of morals. Protestantism gave back to man the doubtful privilege of going wrong, even here. When men could and did read God into saying everything, was it not more charitable of some to aver that God did not exist? To the atheist, God didn't exist. How quickly men seized their opportunity! Free to believe that there was no God, and consequently no authority from God, they guillotined the rulers of France. Free to select their own deity, they did homage to an abandoned woman in Notre Dame. Free to believe in absolutism, they saw Napoleon usurp imperial power without being able to say why he should not; he had the bayonets, and was free to think himself in the right. It was very free interpretation, but who shall say that the rights of free thought were exceeded? Can they be exceeded? When private interpretation, as its products, can only point to a pile of dead or dying creeds and say "I made it", we are nearer to Babel than to Bethlehem. The heathen has a right to say: "I won't join you. The sect that I accept to-day may be dead to-morrow." Who can say how far the conversion of the East has been put back by this

modern return to Babel? At least until an act of contrition ends this protest against being forced to believe that God is guilty of no contradiction—the Church's only restriction on liberty of thought, as her only restriction on education is when education orders God not to interfere; then she warns all that

“In science and in learning
They may forget to pray;
God will not ask for knowledge
In the great Judgment Day.”

Thus against how many modern difficulties does Catholic history fortify the Catholic! Here is his Church, proven architect of true civilization, its liberty, its learning, its progress; antedating by centuries existing nations, certain to write their epitaphs. He owes a knowledge of her history to her, to his own faith, lest a misunderstood fact, v. g. Galileo's sentence, undermine a dogma. A little accurate knowledge, and the proclamation of Protestantism as humanity's hope, is short-lived.

Where is this acquaintance with Catholic history to be acquired? Not in the high school: there, the mind is not yet logical enough for a world-view. Not in Protestant or non-sectarian colleges; no one needs enlightenment on the Catholic view more than they. Therefore, in Catholic colleges, where a course in sound logic will save the mind from errors rampant among those who think independently on everything before they learn to think at all. If Christian sects, given a choice between the Bible and a candidate who rejects the Bible, accept the candidate and send him to teach the heathen the Scriptures which he rejected in his ordination thesis, all the more reason exists why the Catholic college should send out alumni able to cope with both the heathens and the infidel sent to convert the heathen to Christianity! Every great historical difficulty of which the educated Catholic knows not either the answer or that there is an answer, strengthens his opponent's unbelief, weakens his own belief, or makes him wonder why his Alma Mater did not give him the facts necessary to defend the Church, which he loves.

from a world in which the historic is becoming more common than the dogmatic difficulty. Logic will not save him. Skill in fencing is useless without a sword. So also skill in intellectual fencing about history is valueless without facts. With the facts showing that the Catholic Church alone has proven true to the Christian ideal, opposition becomes a real blessing, a source of new strength to the student's own faith, teaching him to feel the pride of Chateaubriand: "I would lose all shame at believing, at professing my Catholic faith, and think and believe as so many heroes and thinkers thought and believed"; giving him the courage of Montalembert, "We are of the Church of the martyrs, and do not fear the followers of Julian the Apostate; we are of the Church of the Crusaders, and do not quail before the sectaries of Voltaire."

DISCUSSION.

DANIEL P. CALLAHAN, Esq.: This occasion calls for a learned discussion of a great academic question. Of such discussion, however, I am not capable, but the love which I bear the cause of Catholic education must plead for me in your estimation. And so I can only hope that my lips, the lips of an intellectual babe, may unwittingly speak words of wisdom, or like some truth-stammering oracle, wholly unconscious of its sometimes truthful message, I may speak those words which will lead others, far more capable than I, to think better and love more.

I paid a visit to the city of Baltimore immediately after the great conflagration occurred that devastated that monumental city. Instead of gazing upon the high, beautiful buildings that once adorned the city of Baltimore, my eyes met nothing but wreckage and ruin. Hardly a single business structure remained standing upon its former foundation. Everything was razed to the ground. A spirit of fire had swept over the city of Baltimore and left it in darkness and desolation. And so it is if you look out over the intellectual world of to-day and take a general survey of its conditions, you will be very forcibly reminded of the ravage and wreckage that followed in the wake of a great storm. A spirit of destructive criticism has tried to sweep away the landmarks that have stood for ages. Nothing has been too sacred to escape this devastating fury, and even the tall cedars of truth seem to be tottering to the blast. The Catholic Church, the storm center of the ages, the unyielding custodian of truth, is being misrepresented as an enemy of human learning, with her face set firmly against the betterment of man. We are told that she is opposed to liberty; that she has ever encouraged the suppression of knowledge, and upon her fair and queenly brow they have placed a hideous

mask. But our good Protestant friends seem to forget that the University of San Marcos, at Lima, Peru, and the University of the City of Mexico and Laval University were established on this continent long before Harvard and Yale were even dreamed of; that in May, 1538, the printing press was in full operation in Mexico, having been brought there by the Bishop of Mexico. Knowledge is a great purifier and a help to advancement. So far from repelling it, the Catholic Church has always courted its favor and sought its help. She wishes her children to be educated to the fullest, for she does not believe that ignorance is a safeguard to faith, but on the contrary, its greatest danger.

We constantly hear that the Catholic Church has ever been opposed to liberty; that its people are a "priest-ridden people," and that everywhere in the wake of the Catholic Church we find persecution and bloodshed. But our friends pass over in silence the fact that Catholic Maryland was the first in the history of the Christian world to welcome all mankind within its borders, and to allow each individual to worship God as his conscience told him. "This asylum of the Papists," says Bancroft, "was the spot where, in a remote corner of the world on the banks of rivers, which as yet had hardly been explored, the mild forbearance of a government adopted religious freedom as the basis of the state," and religious liberty obtained a home, its only home, in the wide, wide world, at the humble village which bore the name of St. Mary's. Its history is that of benevolence, gratitude and toleration. We all know how, in later years, when the Catholics lost control of the colony, that if a man wanted to go to Holy Communion he was obliged to journey to New York.

Oh, if the facts were all upon the other side we might surely falter! But such is far from being the case. No facts discovered in the heavens above us or in the waters beneath us, or in the history of religion, or in the fossilized remains of the ages, can ever be anything but a welcome addition to the sum of Church history. The Church should have no quarrel with any ascertained facts of history. It is over the legitimate and ascertained interpretation of these facts that misunderstandings and misrepresentations arise. The battle is to be waged against the godless interpretation put upon these facts under the name of history; against the one-sided system of explanation, so much in vogue, that takes in just enough truth to make its views plausible to the multitude and leaves conveniently out as much as it suits its purpose to suppress. The fault lies not with the facts of history, but with those men who take upon themselves the arrogant role of determining for themselves what shall and what shall not be believed. We should therefore know the great men in the history of the Church, the events that go to make up her life, and all her movements and purposes. We must throw all our strength of mind and heart against the attempt to exclude the Catholic Church from being reckoned on as a factor in the world's equation.

We must rescue the facts of history, of the Church, of morality and law from the doubting Thomases who are only too prone to cast doubt upon all truth that does not happen to have a modern trademark visibly stamped upon it. Christianity is being described out of recognition by a thousand pens, which dispose of centuries of history in a single syllable and exhaust all the sources of irony and wit in making the Catholic Church appear ridiculous.

But high above all these insinuations appears the silvery head of the Catholic Church. And shall we laymen be indifferent? Shall we leave it all to the clergy and content ourselves with reciting the creed and thanking God that we are not like the rest of men, when these faithless ideas are being allowed to take root? These ideas are not only droned forth in the lecture hall, but they are also the property of the man in the street, as fast as the printing presses can roll them off for public consumption. And if we laymen, especially those of us who are out among the people, and to whom the opportunity for meeting these faithless ideas presents itself more frequently than to the clergy, do nothing to meet the wisdom of the world and overcome it; if we do nothing to separate the chaff from the wheat that lies upon the threshing floor of this over-abundant harvest of historical facts, then the lamentation of the prophet will again be heard.

"The little ones cried for bread and we gave them a stone." We must train soldier laymen how to do it, for the walls of the modern Jericho can never be laid low by shouting. We must take constantly a large and intelligent interest in the general welfare of the Catholic Church. For that reason the young men at college must be taught to read good works on its history, constitution, spirit and purposes. The day will infallibly come when sane, liberal and solid leadership on the part of Catholic laymen will be in demand. If we begin to train them now, they will not only recognize their opportunity when it comes, but they will have performed the long preliminary studies necessary to put into execution.

I was graduated from a Catholic college and received very little training in Church history. The only Church history taught me at college was what was found in a book called "Modern History." In that book we received a scattering knowledge of the Crusades and that was all. What little knowledge of Church history I possess was received after I left college and when I mingled with my Protestant brethren, who were ever ready to remind me of the foul slanders that the Catholic Church was responsible for the massacre of St. Bartholomew; that she it was who pressed the thumb screws and engines of torture of the Spanish Inquisition, and in various other ways waved the red flag of slander in my face. Then it was that I studied what I should have known when I received my degree of A. B. Many a time I suffered humiliation because of my lack of knowledge of Church history. Now,

the thought comes home to me, clear and strong, that what we need is a course in Church history that will enable us to rise superior to this false interpretation placed upon the facts of history. Why have we faltered in this respect? As little children we were taught to know the history of our country; why should we not know the history of our Church? We should know that the Catholic Church drove the fake gods from the Roman temple. It was she who banished the devil of barbarism out of the souls of the northern hordes; and in the conflict and turmoil of the thirteenth century, she fought for her very life upon the bloody street corners of Paris. We should know the history of South America. It was the Catholics who built the first cities on this continent, opened the first churches, brought the first printing presses, made the first books, wrote the first dictionaries, histories and geographies. By 1575, nearly a century before there was a printing press in English America, many books in twelve different Indian languages had been printed in the City of Mexico.

The Catholic Church has the same lessons to teach now as in the days of yore. She is still haunted by the sublime ideal of St. Thomas, which is to piece together all the scattered fragments of truth into one grand historical mosaic, or, as the poet says:

"To make one music as before, but vaster."

REV. ROBERT SWICKERATH, S. J.: Some beautiful observations have been made on history and its importance in Catholic schools. I have missed one point, namely, the practical application to actual school work. As a teacher of history I may be permitted to supply what somehow seemed absent in the previous remarks. One of the speakers has given us a fine piece of Catholic philosophy of history. Are we to teach that, and how? Another speaker has urged the necessity of teaching Church history in our colleges and academies. Are we to add a new branch to our curriculum, which is already overcrowded? Perhaps a compromise will solve the difficulty. In our schools we have to teach principally general history; but in this course special care and attention should be devoted to those epochs and events which are connected with the history of the Church: important actions of the popes, their struggles with secular rulers for the liberties of the Church and for the protection of the oppressed, the civilizing work of monastic orders, the contributions of the Church to education, etc. In this way a sufficiently good course of Church history can be given together with general history—provided history is taught in the proper way and with that interest and devotion which it deserves. In regard to the deeper meaning and religious import of events and movements, they can be taught occasionally, and as, it may be called, incidentally, that is, as opportunity offers. Incidental teaching of this kind, religious and moral reflections, which are inserted

now and then in the regular teaching of history and literature, are most important. Students do not like in their teachers what they call "preaching," but if such remarks are made occasionally, when the subject under discussion naturally suggests them, they are accepted more readily, and they often make a deeper and more lasting impression than a set talk on religion. If I call this kind of teaching incidental, I do not imply that it is so on the part of the teacher, that it is improvised. On the contrary, if the greatest possible effect is desired, suitable occasions should be foreseen and the remarks themselves be carefully prepared.

MODERN LANGUAGES ■ GREEK SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, July 13, 4 P. M.

The Rev. President of the College Department appointed the Very Rev. Father McAuliffe, Vice President of St. Thomas' Preparatory Seminary, Hartford, Conn., as chairman, vice Rev. Dr. F. A. Purcell, who did not come to the convention. Present besides the Rev. Chairman, were: Rev. P. E. Keeley of La Salle High School, Providence, R. I.; Rev. J. F. Tuscher of St. Charles' College, Ellicott City, Md.; Rev. J. D. Canarie of St. James' High School, Haverhill, Mass.; Sister Mary Angela of the Sisters of Saint Joseph, Haverhill, Mass.; Sister M. Clementina, Sister Lidwine, Sister Agnes of the Holy Heart of Mary, and Sister Jeanne of the Sisters of Notre Dame of Namur.

Opening the meeting, the Rev. Chairman announced that the chief work on hand was the discussion of topics on which papers might be prepared and read at the next annual meeting, and he called on Rev. Fr. Keeley for suggestions.

Fr. Keeley suggested as some topics that might be considered and discussed profitably prior to a definite selection of subjects for papers:

1. Can modern languages take the place of Greek in our high school and college curricula, for the acquirement of culture?

2. The relative values of modern languages and Greek for training the student mind.

3. Granted that Greek should be retained in the curriculum of studies, in what year of the secondary schools should the study begin; how many periods a week should be devoted to its study; of what length should a period be?

4. A discussion of various books written for beginners with a view to seeing whether the work has been satisfactorily done.

If modern languages were to be considered apart from Greek, he thought a separate paper might be prepared on each of the languages now commonly taught in our schools, viz.: French and German. Then there could be a profitable discussion of the advisability of introducing the teaching of other languages into our curricula, notably of the Italian and Slavic tongues.

A question was here raised as to the advisability of settling early the question as to just what the section's work was: "Should we consider Greek and the modern languages as vying with each other for a place in the curriculum, or should we treat them as coordinate branches?"

The Rev. Chairman thought the two, Greek and modern languages, had been grouped together because so many colleges allow the substitution of a modern language for Greek in entrance examination. Therefore Fr. Keeley's first and second suggestions, viz.: which best enables the student to acquire culture, and which best trains the student mind, were very apt and timely.

At this point Fr. Keeley moved that we adjourn and leave the matter for further discussion at the next meeting. His motion was seconded by Fr. Tuscher and was carried by a unanimous vote.

SECOND SESSION

WEDNESDAY, JULY 14, 2:30 P. M.

At 2:30 on Wednesday the following members were present: Rev. Chairman Fr. McAuliffe, Rev. P. Keeley, Rev. J. F. Tuscher, Rev. J. D. Canarie, Sr. St. James and Sr. Mary Angela of St. Mary's Convent, Haverhill, and Sr. Cecilia Agnes and Sr. Anna Louise of Mt. St. Joseph Academy, Brighton, Mass.

All thought a discussion or talk *en famille* would be better than a more formal meeting. Fr. Keeley first gave an outline of the course in Greek at La Salle, and brought out the various methods used in interesting the boy; such as calling his at-

tention to the number of words in English which come from the Greek, the value of Greek as indicative of erudition and culture, etc.

Fr. McAuliffe outlined the course in Greek at St. Thomas Preparatory College; the length of the course, the matter covered each year, the texts used; he also outlined the first few lessons as they are given to a beginners' class in German, bringing out the fact that the speaking of the language from the very beginning was strongly insisted on. Sr. Mary Angela said that practically the same method was enforced at Haverhill.

Speaking of the English course in St. Charles College, Fr. Tuscher said that the boys are first given a thorough review in English grammar; this is accompanied by a drill in composition, chiefly in the epistolary form, for two years. This is followed by three years' study of the American and English authors and the course ends with a year's work in art of oratory.

Sr. Anna Louise spoke of an international correspondence course carried on between two or more schools, and stated that good results had been obtained. A general discussion then took place as to methods in the classroom. The following subjects were then suggested as suitable for papers to be prepared for the next annual meeting:

1. A typical hour in French; the method to be used; the text-book; and the length of such a period.

2. Should another modern language be substituted for either French or German in our curricula, as for example, Italian or Portuguese?

3. What Greek authors should be used after Xenophon in our Secondary Schools?

Sister Mary Angela was asked to take the first paper; Sister Anna Louise, the second; and Rev. Fr. Cullen of La Salle, was proposed for the third. Fr. Tuscher was asked to prepare a paper on "Work for the First Year in Greek."

At this point the meeting adjourned.

REV. J. F. TUSCHER,
Secretary.

PHILOSOPHY SECTION

PROCEEDINGS

TUESDAY, JULY 14, 4:30 P. M.

The Philosophy Section was organized on Tuesday afternoon at 4:30 o'clock, with Rev. Charles Macksey in the chair. The organizing members were: Very Rev. M. A. Hehir, C. S. Sp., Rev. John A. Van Heertum, O. Praem., Rev. Bernard O'Reilly, Rev. Edward Doherty, C. M., Rev. Richard S. Slevin, S. J., Rev. John T. Langan, S. J., and Brother Walter.

The chairman was instructed to send a personal invitation to every professor of Catholic philosophy in the United States to attend our meetings next year, and a note to the president of each college urging the attendance of said professor.

The chairman was likewise instructed to secure two such professors to read papers next year, one of broad interest to all students of philosophy, the other of special interest to those teaching philosophy. The discussion will be left open to the whole attending audience.

CHARLES MACKSEY, S. J.,
Chairman.

PARISH SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

BOSTON, MASS., July 13, 1909.

The first session of the Parish School Department was held in College Hall, Boston College, at 2:30 p. m., Tuesday, July 13. The opening prayer was said by the President, Rev. P. R. McDevitt. In opening the convention, Father McDevitt made the following remarks:

"It is a great pleasure to open this meeting of the Parish School Department of the Catholic Educational Association. It is a still greater pleasure to note the splendid attendance, which is national in its character and representative of what is best in Catholic education in the United States.

"From the beginning of the Catholic Educational Association, the Parish School Department has been one of its most important departments. Every convention shows a larger number of delegates, a deeper interest in its proceedings and a wider extension of its influence upon the character and development of the elementary parish schools.

"Our annual meetings are making known the principles, the purpose and the status of our parish schools. They are bringing about a wise and wholesome unification of views and policy in regard to Catholic education. They are focusing the attention of the non-Catholic public upon what Bishop Spalding has declared to be 'the greatest religious fact in the United States to-day, the Catholic school system, maintained without any aid except from the people who love it.'

"The dominating purpose of our department is the development and greater efficiency of our parish schools. There is no desire nor intention to concern ourselves with affairs outside of this positive constructive work, except when the protection of the rights and interests of Catholic education makes it imperative for us to do so.

"Hence I presume to express the personal opinion that a duty rests upon us of uttering a cry of warning against unjust and unwarranted legislation that would affect the welfare and the freedom of Catholic education. The opinions expressed at times by non-Catholic educators seem to justify our vigilance on this point.

"A short while ago, one of these educators, associated with a great university of our country, in reviewing Doctor Burns' book, 'The Catholic School System in the United States,' asked the following questions in regard to our parish schools:

"Is it desirable that such a separate ecclesiastically managed chain of schools should exist in the United States?"

"How fully do these schools meet the reasonable demands made upon the citizenship of the Republic?"

"The questions are direct and unqualified. Suppose this gentleman and those in authority decide that it is not desirable to have such a separate ecclesiastically managed chain of schools in the United States and, likewise, that the parish schools do not meet the reasonable demands made upon the citizenship of the Republic. Beyond doubt, the issue that might be raised after such conclusions would give us serious concern as to the future of our schools.

"I believe also that it is within the province of this department to voice a protest against the teaching and the efforts of those who would make the public school system of the United States a counterpart of that which is destroying Christianity in France.

"We should remember that the public schools are our schools in no less degree than they are the schools of those who claim to be their most loyal defenders. As citizens, taxpayers and parents, Catholics have a right to express their judgment as to how these schools shall be administered.

"Neither should we forget that there are thousands of Catholic children in the public schools of the United States. Time will not allow the study of the causes why they are in the public schools. But we are justified in saying that a knowledge of the actual facts on this subject shows that the vast majority of the Catholic children in the public schools are there from necessity rather than choice. But regardless of what explanation may be offered, we should consider it a duty to do all in our power to protect them from an insidious system of pretended moral instruction that is destructive of positive Christian belief.

"Quite recently in one of our best known educational publications, the head of one of our city school systems makes

little effort to hide his contempt for moral teaching based on religious truth and has no hesitation in saying that 'The last science to be rescued from the bondage of religion is the science of human conduct;' that it is 'a grave mistake, to say the least, to teach a child that the moral code is an outgrowth of anything that commonly passes under the name of "religion."' Surely we have an obligation to protect our children who from necessity must frequent a school the life of which is dominated by a man who holds and advocates openly such teaching.

"I am sure we have come to this convention with unbounded zeal and earnestness. Many have come a great distance and at a great sacrifice. I feel warranted in saying, however, that we shall leave for our homes having a warmer love, a keener enthusiasm and a deeper appreciation of the cause of Catholic education to which so many have consecrated their lives, than when we entered the hospitable city of Boston."

The President was authorized to appoint a committee on nominations and a committee on resolutions. A paper on "The Function of Memory in Education," was read by Rev. G. Sauvage, C. S. C., of Holy Cross College, Washington, D. C. A discussion of some length followed. The following committees were appointed by the President:

Committee on Nominations: Rev. D. J. Wholey, Rev. J. S. Hannan, Rev. Joseph F. Smith, Rev. J. M. Kirwin, Brother Michael, S. M.

Committee on Resolutions: Rev. J. V. Tracy, Rev. E. V. O'Hara, Rev. E. F. Gibbons, Rev. Thomas J. O'Brien, Brother Baldwin.

After announcements the meeting adjourned.

SECOND SESSION

WEDNESDAY, July 14, 1909, 9:30 A. M.

The meeting opened with prayer.

A paper was read by Rev. Joseph F. Smith, Superintendent of Parish Schools of the Archdiocese of New York, on "English in the Elementary Schools." A second paper was read by Brother John E. Garvin, S. M., St. Patrick's School, Cleveland, Ohio, on "The Teacher and Culture." The following

report of the Library Committee appointed at the last annual meeting was read by the Chairman, Rev. T. F. Gregg:

REPORT OF LIBRARY COMMITTEE.

The Library Committee has the honor to report as follows: Several meetings were held in the city of New York. Ways and means for the development of plans were discussed. Catalogues from various sections of the country were examined; book notices and book reviews were analyzed, personal investigations were exchanged. Finally it was agreed to call upon the religious teaching orders of the country to help us in compiling this vast and most important work. Accordingly, the Reverend Secretary sent to eighty-seven of the teaching orders a request for their cooperation.

They were asked to send the names of books, according to class grades, under the following subjects: religion, nature and science, geography, travels, history, biography and literature. A generous response was received. The time for sending in replies was extended from July to September.

The committee appeals to all teaching orders for their help in formulating this great library list which will be of great advantage to both pupil and teacher.

Respectfully submitted,

THOMAS F. GREGG,
Chairman.

The report was accepted and the committee was instructed to continue its work. The meeting then adjourned.

THIRD SESSION

THURSDAY, JULY 15, 1909, 9:30 A. M.

The meeting opened with the usual prayer. The first business was the election of officers. The chairman of the committee, Rev. D. J. Wholey, stated that it was the opinion of the committee that it is desirable for this department to have three vice-presidents, and he accordingly moved that such a regulation be adopted. The motion was carried without any dissenting vote. The chairman of the Committee on Nominations then presented the following nominees:

For President, Rev. P. R. McDevitt; Vice-Presidents, Rev. Joseph F. Smith, Rev. A. E. Lafontaine, Rev. O. B. Auer; Secretary, Rev. F. W. Howard. Members of General Execu-

tive Board: Very Rev. J. A. Connolly, V. G.; Brother John A. Waldron, S. M. Members of Department Executive Committee: Rev. Thomas Devlin, LL. D.; Rev. George A. Lyons, Rev. E. F. Gibbons, Brother Eliphus Victor, Brother Angelus, Xav.

The Rev. Francis T. Moran, D. D., was called to the chair and Brother Henry acted as secretary. Other nominations were called for, and as no other names were proposed, it was moved and seconded that the secretary cast the unanimous ballot for the nominees of the committee. The motion was carried, and when the ballot was cast the nominees were declared the officers of the Department for the ensuing year. Rev. P. R. McDevitt, in taking the chair, said:

"My own judgment is that it is well to make frequent changes in the officers of this department, with the exception of the secretary. The secretary is the soul of an organization, and it is advisable to make a change in the office only when necessary.

"The secretary of our department and of the Association is an apposite illustration of the wisdom of this policy. He is largely responsible for the existence of the Department, and has been one of the most potent factors in the life of the Association. It would not be easy, even if it were necessary, to find a worthy successor.

"However, as you have deemed it well to endorse the selection of your nominating committee, I beg to thank you most cordially for this expression of your confidence.

"The present status of our Department is a source of gratification and encouragement. Some here present can recall when this lusty child of six years came into existence a weak, puny infant in the city of St. Louis in 1903. If its health and strength are evidences of the future, we have reason to look forward to a vigorous youth, a sturdy manhood and an honorable prolonged maturity.

"The outlook, too, for Catholic education is bright and encouraging, though many problems demand a solution in order that our system may be developed and perfected. But as great things have been done in the past, greater things will be done in the future.

"We should remember, however, that the work of Catholic education always calls for sacrifice. Sacrifice is the penalty that God exacts of us for the priceless gift of faith. It

will be a sad day when God does not demand it or when we refuse to make it.

"Of all those who have done most for this noble cause, singular and apart are the men and women of the religious orders who are represented in this convention in such goodly numbers. It is their self-sacrifice that has made possible the present development of Catholic education.

"This notable convention will give a new impetus to Catholic education in the United States. The large attendance, the perfection which has marked the carrying out of the details of the convention, the open and generous hospitality, the sympathy and encouragement everywhere experienced by the delegates, mark this sixth annual meeting as the most successful since the beginning of the Association."

A paper on "The School and the Home," by Rt. Rev. Mgr. John H. Oechtering, of Fort Wayne, Ind., was read by Rev. A. E. Lafontaine. After the discussion the President called for miscellaneous business. There being no business, the Chairman of the Committee on Resolutions, the Rev. Joseph V. Tracy, presented the following resolutions for the consideration of the Department:

RESOLUTIONS OF THE PARISH SCHOOL DEPARTMENT

Be it Resolved,

1. That this, the most largely attended Department of the Catholic Educational Association, begs leave to express in its own words the grateful appreciation of its members to the Most Reverend Archbishop for the special honor of His Grace's presence and inspiring utterances; to the local committees, clerical and lay, to the Jesuit Fathers of Boston College, to the Catholic Union and to the Catholic ladies of Boston for their splendid hospitality; to the mayor of Boston for the pleasure trip in the harbor; and to the Rev. George A. Lyons, supervisor of schools in Boston, for the foresight and energy which so materially lightened the Department's labors and exceptionally aided its success.

2. That, as an important aid in school discipline, class teaching, character observation and history making, we urge the keeping in a simple manner of exact and systematic records of the physical, mental and religious status and progress of each pupil; of school statistics relating to the essential features of school management; and of all incidents providing

material for the complete history of Catholic schools in our country.

3. That we join heartily in the efforts being made by religious and educational bodies and better class journals to suppress the current type of colored comic supplements to Sunday newspapers, for the reason that we consider them subversive of correct taste as well as gravely injurious to the spirit of filial piety and respect for elders, which teachers should foster in their pupils; and we earnestly urge Catholic parents to cooperate by word and example in the extermination of the evil.

4. That for the protection of Catholic children who are compelled to attend public schools, to the support of which Catholics contribute their full quota of taxes, we protest against the teaching that morality is independent of religion, recalling the words of Washington in his farewell address that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The resolutions were unanimously agreed to. The meeting then adjourned.

F. W. HOWARD,
Secretary.

PAPERS AND DISCUSSIONS

THE FUNCTION OF MEMORY IN EDUCATION

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Whatever opinion may be entertained about the dignity of memory, about its value as a criterion of mental ability, nobody denies the importance of the place it occupies and of the function it fulfills or is called upon to fulfill in the education of the child and in the life of the mature man. Memory is the condition of the continuity of life and of its progressive development, for it is through memory that we unite the past and the future in the present, that we keep in the present the past and its acquisitions, prepare and anticipate in the present the future and its conquests and that we make the fruits of the past become the very seeds of the future.

It is therefore an affair of the highest moment to determine the proper place and the true function of memory in education and so to secure its integral and most fruitful development: this I would call the pedagogy of memory. It is this problem that I will study in the present paper—not indeed that I have the presumption to give a definite solution—my intention is rather to offer some suggestions, with the reasons which seem to me to support their soundness and so prepare the way for criticisms and reflections which cannot fail to bring forth enlightening remarks and fruitful results.

I will first of all state what seem to be the two prevalent solutions given if not theoretically or consciously at least in practice, to this problem. I will then set forth as briefly as possible the general principles of the psychology of memory, and finally attempt, with these solutions and principles in

view, to determine what the exact place and the true function of memory should be.

1. The views held by teachers on this subject, and I have here in mind especially the work in the elementary schools, may be grouped, broadly speaking, under the two following heads: 1. The child should first memorize carefully definitions, technical terms, rules, propositions, etc., even though he may not understand what he is thus learning by heart. For instance, in the teaching of catechism, he will learn by rote the definitions of God, of the mysteries, of the Church, infallibility, etc.; in language, the definitions of grammar, sentence, parsing, etc.; in arithmetic, the definitions of numeration and of its divers operations, the rules concerning these operations, etc., and he will mechanically apply them to the solutions of the divers problems, etc. The justification of this method is that the memory begins to act before the understanding; hence it is well to store the memory, while it is fresh, plastic and strong, with facts, definitions and rules, which then and thereby will become fixed and permanent. In due time the understanding will appreciate the full value of what has been learned by heart.

2. The other opinion is the extreme opposite of this. It holds that the child should not learn by memory anything that he does not understand. Just as food that is not assimilated is a menace to the health, so facts, definitions, rules, etc., held in the memory and not understood by the child are not only useless, but hinder intellectual growth. The justification of this method is that knowledge, of whatever kind, of whatever degree, is of the vital, not of the mechanical order; it is therefore acquired, retained or increased through a process of growth and development and not of mere addition. The ultimate and fundamental basis of this process consists in assimilation, psychological assimilation. As, in organic life, physiological or digestive assimilation consists in the transforming into blood, nerves, tissues and bones, of the food present in the stomach, and is the very condition and source of the growth and health of the body, so psychological assimilation consists in the transforming into our mental

constitution, into the very energy of our mental functions, of the divers objects presented to them, and this is the condition and source of the vigor and growth of the mind.

Such are, I think, the two characteristic views entertained on this subject. There may be indeed, and surely there are countless ways of teaching; there are, I venture to say, when we consider them in all their divers details, in the particular emphasis put on one or the other of these details, in their concrete applications, as many ways of teaching as there are individual teachers; but in their fundamental and underlying principle, they may almost all be reduced to these two methods.

The object of this paper is not directly to discuss these two methods; its object is rather, as was intimated before, to attempt a statement as to the place of memory in our human constitution and organization and therefore as to the function it should normally perform in the education of the child and student for the best development of his intelligence and the highest formation and efficiency of his character. In attempting this statement, we shall take the ground of concrete psychology, since psychology, after all, cannot, if presented in its true principles, run counter to but must of necessity guide the practical applications of pedagogy.

II. Before I begin to set forth the psychological notions and principles of memory, I wish to emphasize the fact that there is no pedantic pretension about this exposition, nothing even of the merely specialistic character or of the order of original research. All over the world, in these last fifteen years, there has been indeed a large number of laboratory experiments and minute investigation of every kind on the subject of memory; and it would be mere folly to set these aside or ignore their results or indications; they have doubtless their real interest and their great value in calling our attention to divers points otherwise neglected and in adding precision to our observations; it remains, however, that in the psychology of memory, as in any other field of psychology, especially in relation to pedagogy, the chief and fundamental instrument is the mind itself with its gift of observation, and

the best laboratory, the classroom. I will not therefore say anything that a teacher cannot apprehend fully of himself and gather through his own experience.

| As to its nature, memory is ordinarily defined as the power of retaining, reproducing and recognizing the representations of the past. Here, however, I wish to remark that memory is not limited to the merely cognitive elements of our facts and states of consciousness—though these form indeed a large and important part—but extends also to all the other elements of consciousness previously acquired, such as affections, emotions, inclinations, resolutions, efforts, and so on, though it may be disputed whether, as to these latter elements, the power of memory is exercised directly or only indirectly. And so, memory is not merely a special power of the cognitive order, but rather a general power which extends itself to the whole field of conscious life, and diversifies itself according to the various elements which constitute that field.

As to its process, memory is exercised principally through association. These associations are of different kinds; they may be divided chiefly into associations of similarity, and of contiguity.

As to its qualities, a good memory, as a power of retention, is easy and tenacious; as a power of reproduction and recognition, it is facile and exact.

As to its improvement, vividness of impression and frequency of repetition are the ordinary factors mentioned as the more effective.

With the discussions about the question of the physiological and psychological basis of memory, with which we are not directly concerned here, these are summarily the divers points developed in the text-books of psychology on the subject of memory.

III. Yet I venture to say that these propositions express little,

Yet I venture to say that these propositions express little, if any more than the external and superficial aspect of memory. They give the impression of memory being in our conscious life a separate part, mechanically juxtaposed to other

parts, having its own laws, processes and functions added to the laws, processes and functions of the other parts, without an essential bond of continuity with them. They do not express the very intimate nature of memory as an integral and organic element of our mental constitution, and so they may easily fail to assign the proper and fundamental indications necessary to determine its true place and function in human life. Now we must realize most deeply that our mental makeup is fundamentally an organized whole of the vital order—that it has the fundamental characters and laws of a living being. Such a life is a mental life indeed, yet a real life.

And I wish to say here, once for all, that though they have very close relations to each other, there is, however, an essential difference between mere organic or physiological life and mental or conscious or psychological life; that therefore all the examples taken from the physiological to illustrate the psychological should be taken as mere analogies; they are indeed the best analogies, and as such necessary, we may advance and which can guide us, since both belong to the common realm of life and since organic life is more easily known to us as being subject to external observations and experiment; yet we should never forget—this is a point which is too much overlooked—that they represent different kinds of lives with their own very special elements and laws; and I ask that all the illustrations I may give from organic life be understood with these essential restrictions.

We can say that the elements and faculties which constitute our mental life are analogical to the anatomical organs and the physiological functions of our organic life; that they are inter-dependent and inter-connected as the organs and functions in our body; that the continuous and healthy development of all the elements of our mental life is a process of growth through psychological assimilation.

Once this has been truly realized, then we have a cue to understand the normal place and the function of memory in the work of our intellectual and moral progress, the meaning of the laws of association as well as the true nature of the

vividness and frequency of impressions required for the development of memory.

IV. Memory, in our mental life, has its place after acquisition; we remember, that is to say, we retain and we reproduce what we have acquired either through sensible perception or through understanding. But this is one aspect only of memory. If we consider memory with all its efficiency as a factor of our mental development, it must become, at the stage of education, a step to further progress in knowledge and formation of character, as it must be a source of wise judgment and right acting, in mature age, through the experience which it brings with it.

The place of memory in our mental life is therefore an intermediary or rather a central place; it must not consist in a mere retaining and passive reproducing of what has been acquired; but it must be such as to make what we retain and reproduce, and even the very act itself of retaining and reproducing, a factor for further acquisition and reflection, for greater intensity and extension of mental life by helping to penetrate more deeply, to synthetise more closely our previous acquisitions and to prepare new ones. The object or the act of memory must never be simply a load or a burden on our mind, though it might be retained or exercised with effort; it must become an element and a source of strength for our mental life.

So all these divers functions, acquisitions, memory and elaboration, through which we progress in thought and action, are stages rather than separate parts of our mental activity; there must be between them a mutual and continuous relation and correlation; otherwise in our mental life there will be a lack of unity and harmony, which will become an obstacle to its development.

Now such a unified and progressive formation and development of our mind are possible only through the vital process of assimilation; assimilation in our mental as well as in our organic life, is the basis of true perception, of solid retention and of fruitful reproduction. Normally speaking, we

cannot separate in education the problem of memory from that of perception and understanding; we retain faithfully and reproduce fruitfully in the very measure in which we perceive clearly or understand distinctly. When we have clearly perceived one object or distinctly understood a relation between things, then we are able to remember them; and, in this case, subsequent remembrance will be an active re-perception and re-understanding of them perfected through the experience previously acquired. Objects and relations by being assimilated will have become not only a partial addition to the content of our mind, but an element and a factor of strength and growth for its power. Such principles are applicable, with wide differences evidently as to their adaptation, to every stage of education.

It is time to indicate some examples which will, I hope, render these principles clearer. Let us take, for instance, a child who is ready to learn the multiplication table. We may present to the child this table ready-built with all its combinations of numbers and oblige him to learn it by heart; he will learn it with great effort without perceiving anything more than numbers placed side by side and combinations of numbers. But let the child, or rather guide the child, to write himself the divers numbers, or better, to group together a certain number of material objects; guide him step by step to combine them according to the laws of multiplication which you (teacher) know, and which he is learning; guide him to build for himself through these successive steps the table and find the results; then he will have learned the multiplication table by finding and building it; that is, by an intellectual process of assimilation; he will have discovered, through active perception and understanding, the very rule which underlies the whole table; he is ready to remember it.

The same may be said for the study of the theorems of geometry. For instance, instead of making the child memorize first the theorem and the proofs of it, let him take some material lines or squares and make him build the figure which is to be measured; guide him to analyze and apply

the principles which he has already acquired and guide him to draw from experiment or reasoning, as a conclusion, the very theorem which he has to learn and to prove; he will then know it through assimilation, and he will be well prepared to remember it.

The same process may be applied to any branch of knowledge, arithmetic, geography, history, physics, etc.

Let us take in the teaching of catechism, the fundamental truth of the Providence of God. Instead of beginning by defining to the child, in strict terms, the concept of the Providence of God, make him realize first of all the kindness and love of his parents for him, their care or providence over him in every circumstance; let him then recall to his mind the things of nature, the heat of the sun, the order of seasons, the growing of the plants, the life of the birds, etc.; guide him even to describe them himself by appealing to his child's experience and let illustrations picture these things to his senses; make him, by your careful questioning or rather by suggestion, emphasize the points which you wish emphasized; finally, get him to come to the thought of God, the Father who watches over all men and cares for all things, as his parents watch over him and care for all his needs; you will have impressed on and awakened in the mind of the child a truth which has found its way through all his senses, through his intelligence, through his emotions, which has taken root and life in his soul and which will remain there. The same process may be applied to all the truths of the Catholic religion*; I need not insist on the special and most appropriate help that the liturgy, vestments and ceremonies of the Church may afford. In this way, the child perceives in an active and personal manner, and he under-

*Speaking to a Catholic audience, I evidently suppose as admitted that there is an essential difference between the natural truths of secular sciences and the supernatural truths of the Catholic religion. The former are acquired through reason, the latter are accepted through revelation. But here I do not speak from the point of view of the acquisition of these truths but from the point of view of their presentation to the mind of the child.

And so when I speak of the understanding of these truths, I evidently do not mean the understanding of them in their nature, but the understanding or conception of the meaning of the terms which express them.

stands as far as is possible and according to the degree of development of his intelligence; he perceives and understands through a process of assimilation which puts into exercise not only one, but all his senses; not only his senses, but his most natural and deepest emotions, his motor-power, his intelligence; appealing to all his childish activity and experience, to his daily sensations, to his curiosity, to his feelings and to his interest, to his love and making him realize what he is learning about. What he has so learned is then bound up with all that is most intimate to him; it has become a very element of his thought and a very factor of his attitude.

The associations which, in this process, founded his memory and intellectual progress are not something artificially imposed upon his mind, they are most natural to him. They are analogies taken from the field of his experience; it might be that in the course of time some of them will have to be changed in some of their details; if, however, the teacher knows this matter very well, if he has been careful in his directions and suggestions, these analogies will remain true in their fundamental elements; and so the very truth which the child has perceived at first in a childish way will by a natural progress (I do not indeed neglect the supernatural enlightening grace and its workings, when it is a question of the supernatural truths) develop and grow; and this truth will assert itself more and more distinctly, more and more firmly with the natural development of his mind.

The vividness of impression, in this way, has been as strong as it could possibly be; and the repetition of impression, in this process, instead of being a mere passive repetition, will be, as I have said, an active re-perceiving, re-understanding and re-asserting of the truth learned.

There is a result of capital importance which is the natural consequence of this method; it is that the truths learned and memorized in this way not only generate clearness in the mind of the child or student; but because they have penetrated into his very soul through all its faculties, they also generate conviction, they arouse and direct his emotions; such convictions and emotions become naturally sources of

action. They create his attitude of mind and they form his character; they command his actions and they direct his life. I do not insist on this point, which, to my mind, should be the subject of a special paper.

V. No doubt, it is evident to all, that I have but developed the second of the views mentioned above and agreed with it. There is, however, a point which I wish to emphasize and which expresses, to my mind, the truth contained in the first method. Should the child never learn anything by heart? Should he learn by heart only those things which he has understood distinctly? I do not think so. I believe indeed that the normal and fundamental function of memory, the one which is of primary importance and which it should always be the direct purpose of the teacher to form and develop, is that function which follows, preserves, reinforces and renders fruitful as far as possible that which has been perceived or understood, what I call *assimilative memory*. I believe, however, that there is another function of memory, subordinate, I would admit, and inferior to the preceding, yet which should not be neglected, for it is necessary. There is something rather mechanical about it at first, but it finally comes to prepare, help and perfect this assimilative memory. It consists in retaining tenaciously and reproducing exactly the very details which have been perceived, the very words or sentences which have been learned, though details or words and sentences have not been distinctly understood in their full meaning or relations. It is what is called *verbal memorizing*, or *learning by rote*. That there is in us such a power of memory is a fact; that it can be improved is another fact borne out by common experience and precise experiments; why then should we not cultivate it?

Now this is a point of considerable importance in education. There have perhaps been so many abuses due to mere verbal memorizing that we may think ourselves justified in considering it as being altogether wrong and as playing, as it were, in mental life the part of a parasite. Yet it is in-

disputable that it is necessary in education as well as in mature life. The true question is to determine its proper place and function.

First of all, we have to learn words, and this is a work of verbal memorizing. Were our language, as it may be among some lower peoples, a mere assemblage of natural sounds, where objects are designated by their special sounds, then we might perhaps say that words themselves are an object of assimilative memory. In reality, our actual languages are largely artificial and their vocabulary can be acquired only through verbal memorizing; the same may be said of numbers and other terms of sciences.

Again, whatever be our perception and understanding of certain facts and relations, or of their meaning and consequently our remembrance of them through assimilative memory, they have to be expressed in distinct words and precise sentences—and it is not until then that they take the form of concrete acquisitions and of useful results; now these distinct terms and precise propositions have to be learned definitely through verbal memorizing. The child may clearly understand the principle of the multiplication table; before it can be of practical use for him, however, he has to memorize verbally the precise numbers which represent concretely its applications. The student who studies history may have so clear an understanding of the events and laws of history, of their logical and psychological connections that when they come to his mind, he may almost see them in their actual reality, replace them in their century, half-century or quarter of a century; and this is assimilative memory; yet if he wishes, as is often necessary, to retain the exact year or day, it must be acquired through an effort of verbal memory.

In the same way, whatever be our understanding of a poem, of an anecdote or of a tale, it loses a great deal of its interest and even of its special character, if it is not repeated in its exact words, that is, unless verbal memory perfects assimilative memory.

Again, when a child or a student perceives certain objects, when he understands certain relations or laws between these

objects, these objects and relations need be expressed in words and propositions. Now it seems to me that whatever be the degree of clearness in the child's perception or understanding, nevertheless it should be the duty of the teacher, after the preparatory explanations and various analogies developed by him in order to adapt the conception of the truths standing, nevertheless it should be the duty of the teacher, I say, to provide for an expression of them as exact as possible, even if the exactness of the expression outpasses the clearness of the perception or of the understanding, and to require the child to memorize it in its very words and order of terms. In the case of an imperfect perception or understanding on the part of the child, verbal memorizing will then be necessary both to preserve what has been truly though only partially assimilated and to serve as a guide for a right development to a clearer understanding in the future. If the truth has been perfectly assimilated, then verbal memorizing of the terms and propositions will be necessary to fix it with precision in the mind for permanent retention and for ready use.

In every science there are certain formulas short, concise and exact, summarizing its principles and laws, stamped with the experience of ages, which it would be, I think, a distinct loss from the speculative as well as from the practical point of view, not to memorize verbally.

When we come to the special question of catechism, the function of verbal memory retains its great importance. Here indeed, as elsewhere, the child, before memorizing at all, must have a certain understanding, however vague it may be, of what he is asked to learn, and it is the work of the teacher to develop and make as clear as possible the meaning of the truths taught; here, as elsewhere, assimilative memory has the first place. It is especially in this work that we have to take into account the divine influence in the soul of the child of the grace of faith and charity which, without eliminating anything of nature and of its natural powers, penetrates, perfects and elevates them all and adapts them to the perception of the meaning of the truths of the Catholic

religion. But when this has been done, if the child is to profit fully by the lesson, he should memorize verbally the substance of the instruction; such memorizing will furnish his mind with a point of support for the truth which he has been taught.

Again, the Catholic doctrine even perfectly understood is and needs to be formulated in clear and concise statements; these can not be retained without an effort of verbal memory.

Finally, if they have not been perfectly understood, there is a need of a clear and precise proposition which through verbal memory will keep these truths present to the mind and serve as a guide and inspiration for future reflection and more perfect assimilation.

Such is, to our mind, the function of verbal memory. It has therefore an important place in education. It is, however, normally subordinated to assimilative memory which it always supposes and never supplants and which it must tend to develop, to make more retentive, more precise and more readily practical in its applications.

VI.

Summarizing briefly the principles I have just developed about the general functions of memory in education, and applying them by way of example to the teaching of catechism, I say that:

1st. Memory is essentially a power of the vital order; its normal process of action therefore is one of psychological assimilation.

2d. That in our mental organization considered from the point of view of education, memory occupies a central situation; it takes its place between the past and the future acquisitions. Its true and normal function consists both in retaining or reproducing the past acquisitions and in preparing future acquisitions. It must not be merely a store of mental contents loading the mind, but it must be also a principle of intellectual progress and a factor in the development of character. Now this is obtained if memory is made assimilative. that is, if it retains and reproduces through an active process of repre-

sentation based on the apperception or understanding of objects and relations or of their meaning. By being acquired and retained through the process of assimilation knowledge becomes not only a partial addition to the content of the mind, but also an element and a factor of growth and strength for its power.

3d. There is, however, a large, though secondary, place for verbal memory. For, by it we perfect our general power of retaining and reproducing; in it, we find a support for the progressive steps by which we arrive at a more perfect assimilation; through it we maintain and fix in their full exactness and precision the truths assimilated.

A text-book of catechism written on these principles:

1st. Should be graded; graded as to the truths taught and as to the form of the presentation of truth.

2d. This gradation based on the intellectual development of the child should be continuous and harmonious. The order of the truths taught, though primarily psychological, would not be, however, to my mind, very different from the logical.

3d. Each lesson should tend to exercise the whole activity of the child: senses, imagination, emotions, intellect, memory. Especially in the first grades each lesson would consist of a picture representing in a concrete way the truth to be learned; of a reading lesson interpreting the picture or taking the form of a parable; of a simple explanation adapted to the capacity of the child; of simple and various questions and suggestions which would oblige the child to reproduce in his own way the explanations given; of some hymn and prayer in correspondence with the truth taught. On this point, the text-books of Dr. Yorke and of Dr. Shields have realized a decided progress.

4th. It should then be completed by two or three questions and answers of the speculative and practical order, which would contain and express in simple but precise sentences the truths explained and which the child should be required to memorize verbally. Through the whole course of the lesson, consisting in pictures, illustrations, explana-

tions, questioning and suggesting, assimilative memory would have been at work; its work would be perfected, fixed and made precise through the final verbal memorizing.

DISCUSSION.

REV. JOSEPH V. TRACY, D. D.: 1. I wish to express my appreciation of Dr. Sauvage's ability in presenting a paper on so difficult a subject in an untechnical and interesting way. He has brought the matter fairly within the grasp of all, notwithstanding the difficult psychological problems involved. The extreme gone to by many of banning anything and everything approaching to learning by heart is avoided. One thing is certain, learning by heart or its kindred methods should not be made hateful or unnecessarily irksome; and one regrets to be obliged to confess that at times the use of these methods has become one with tediousness and much that helps to deaden the heart of the child in its work.

2. Dr. Sauvage stands for explanation first and learning afterwards; instead of the stereotyped order of the faculties of the soul, "will, memory and understanding," Dr. Sauvage places them—will, understanding and memory.

As a boy I remember well two groups of teachers, one who was wont to explain lessons first and then expect us to learn them; and a second, who gave out the lesson first, withholding explanation until it had been memorized. From the results in my own case and in the instances of those who were pupils with me, I think the former group of teachers were by far the more successful, both in achieving results and in their hold upon us. Dr. Sauvage, therefore, does not repudiate learning by heart and everything approximate to it as an evil, a position that is particularly attractive to me.

3. Although I doubt not that Dr. Sauvage and myself, if there were opportunity to thresh the thing out, would find ourselves in close agreement on many points, nevertheless there is one aspect of the subject I would emphasize at the risk of a difference of opinion, even if it be more seeming than real.

I hold that a discipline of some form or another, which to my mind is in its essence one with learning by heart, is necessary to all memory work, whether it be of the purely intellectual or of the sensitive order (*memoria sensitiva*.) In every case mental perception is necessary; but this perception secures transmutation into our mental currents by going over the subject again and again. I do not know a lesson—it is not a permanent part of me—by merely perceiving or understanding it, whether it be question of a lesson in logic, or metaphysics, or arithmetic, or physical science; when perceived or understood it has to be *fixed* by a disciplinary procedure, which to my mind is essentially one with learning by heart, whether it be of words or ideas.

Hence I consider Dr. Sauvage's sentence, "We retain faithfully and reproduce fruitfully in the very measure in which we perceive clearly or understand distinctly," might, in the light of his whole paper, be better expressed thus: The more clearly we perceive or the more distinctly we understand the easier and more effective is the discipline of repetition or recurrence, which perfects assimilation. My whole experience as a teacher, whether of children, of young men in the seminary, or of people at large, forces me to accept as a necessary factor in retention some sort of a discipline, which in its essential nature is one with repetition, learning by heart, or call it whatever you will.

Here, to my mind, comes in the very particular usefulness of the series of religious primers under preparation by Drs. Shields and Pace; they appeal to me because of the perfect way in which they remove the irksome and tedious concomitants usually considered of the essence of learning by heart.

The same need has been recognized elsewhere; there come to mind the work of Bishop Bellord on "Religious Education and Its Failures"; and particularly the book of the English Benedictine, Dom Lambert Nolle, "The Catechist in the Infant School." The first part of this latter work, "General Principles," deserves the thoughtful consideration of every religious teacher.

4. The twofold principle thus enunciated becomes very practical when applied in teaching the Baltimore catechism. Two things are needed: (a) an explanation such that arouses and occupies the whole mental and sensory motor field of the child—imagination and heart as well as head; (b) the discipline of repetition, of recurrence, learning by heart, or call it what you will—not merely of words, but of ideas—that is made all the more attractive by the sense of possession and increasing power over what has been previously perceived or understood.

To the Baltimore catechism we are committed until equal or higher authority substitutes another; and the application of the principles exposed in Dr. Sauvage's paper (laying due stress, however, on the need of some sort of fixing or disciplinary procedure to make one's *permanent* mental content what has been perceived or understood) will make that catechism at least more effective than many have found it to be—and more particularly teachers bound hand and foot by the less troublesome method of making children repeat singly and as a class over and over again the same catechism answer—while, as Fr. Nolle observes, they at the same time mark registers, correct exercises, etc.

VERY REV. THOS. E. SHIELDS, Ph. D., LL. D.: I am glad of this opportunity to express publicly the great pleasure which Dr. Sauvage's paper has given me. Its clear exposition of memory and its functions will serve to dispel many erroneous views which linger in the minds of some teachers. I find myself in practical agreement with every point

which the Doctor has made and will accordingly devote the few minutes at my disposal to the task of clearing up some misconceptions that seem to have gone abroad regarding my own attitude towards memory and its cultivation in the school. It has reached me from many quarters that I am opposed to the cultivation of memory and, in fact, that I would do away with its functions altogether. Nothing could be further from the truth. Indeed, I cannot understand how anyone acquainted with the elements of psychology, and who is at the same time sane enough to be allowed to run at large, could maintain such a position. I have on many occasions, however, addressed myself to the abuses of memory, but this arose from my very high appreciation of the normal function of memory. Indeed, so impossible is it to make any progress in the work of mental development without the aid of an efficient and well trained memory that the educator naturally devotes his first attention to the ways and means of perfecting this faculty and of freeing it from all unnecessary burdens. A glance at the process of acquiring knowledge must at once reveal some of the more important functions of memory. The process for us begins in sense-perception (*Nihil est in intellectu nisi prius fuerit in sensu*). The sense-percepts are, in the first instance, lifted up and clothed with meaning by the active apperception masses which have been previously organized in the mind. This process is spontaneous. The next step, judgment, involves the deliberate comparison of two or more thought-elements and their combination or rejection according to resemblances, etc. Reasoning is but an extension of this process into a still higher order. It is evident that these various elements must be retained in the mind, otherwise apperception, judgment and reasoning would alike be impossible. But it is evident that the retention here rests ultimately on natural relationships of various kinds which the mind discovers between the thought-elements in question, and it has often been referred to as rational memory in contradiction to sensile memory. It is evidently a part of the process known in the more recent terminology as mental assimilation.

Even in the narrowest and strictest sense of the word, memory holds a large place in the process of education. The pupil must build up in his mind a system of concepts which shall represent more or less accurately the world in which he lives and the laws by which its phenomena are governed. But it is evident that he can make little progress here unless he is enabled to draw upon the fruit of others' labor, which must reach him chiefly through oral and written language. Now, however, onomatopoetic language may have been in its origin, it is at present almost purely arbitrary, at least for the child in the grammar school, and hence the work of mastering it, which constitutes so large a part of elementary education, is almost wholly a work of memory. The word and the thought which it stands for must be linked together by their repetition in consciousness in juxtaposition, and this too is purely a work of

memory. But all this should not lead us to forget the relation of the symbol to the thing symbolized—one is the means, the other the end. Language in itself has no value or meaning for anyone but a linguist; to all others language is but a means of expressing or of acquiring thought. It is an abuse of memory to attempt to retain the verbal elements while neglecting the thought-elements concerned, and against this abuse I have frequently protested. When the child's attention is directed exclusively to the words or to the figures, as in the case of number work, these arbitrary elements are rapidly formed into a screen which thereafter obscures the pupil's vision of reality. Words and figures should be like the glass in the window, something to look through instead of something to look at. But all this should in no way lead to the absurd conclusion that memory is of little value and may with impunity be neglected in the work of education.

ENGLISH IN THE ELEMENTARY SCHOOLS

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The chief and paramount reason for the establishment of our magnificent, costly, separate system of education is the teaching of religion. We, like our forefathers, believe that it is necessary from a religious and pedagogical viewpoint and strictly in accord with the laws of the mind, for religious knowledge to enter the child's mind together with the secular branches. We believe that religion should color, permeate and inform knowledge: that they should go hand in hand with knowledge as the efficient handmaid of religion. The existence then of our separate system of elementary schools carries with it the weighty responsibility of giving our pupils an education in all the secular branches equal at least to that imparted in other schools. We need not dwell here with a pride altogether pardonable, on the marvelous success with which we have discharged this heavy burden, save to say that as the years roll on history will accord to the sacrifices which the Catholics of the United States have made for education, a place among the heroic examples of Christian martyrdom.

Of all the branches of the Catholic elementary school curriculum the study of the English language is, next to religion, the most important. It is the language of the country, it is the means whereby we express orally and in writing our thoughts and aspirations; it is the one branch which is indispensable for acquiring a knowledge of all the others.

For many years past there has been great dissatisfaction with the manner of teaching English and consequently with the results obtained. The appointment of the celebrated Committees of Ten, Twelve and Fifteen was a recognition of this fact. Conditions have improved very much and yet it is safe to say that this dissatisfaction still exists. These various committees have put the blame on the universities and colleges: these, in turn, have attributed the culpability for what a city examiner of teachers termed "the critical state of English" to the secondary schools: and the high school as a final resource has sought the root of the trouble in the elementary school. One of the most persistent critics of the English in the elementary school is the business man who admits the graduate of fourteen years to his office. The National Educational Association at its meeting in Cleveland in 1908 took notice of this constant criticism and urged "a thorough drill in essential subjects," "the sacrifice of quantity to an improvement in the quality of instruction," "a persevering and continuous drill necessary for accurate and efficient training," and all this to obtain for every one "instruction in the essential and practical parts of the common English branches." It is contended, however, by a recent writer (*Educational Review*, May 1908, p. 449) that the business man expects too much of the graduate of fourteen: that the former "has acquired most of his three-R proficiency (by which he measures the latter), and most of his carefulness and accuracy, since he left the log school: thirty years of training have done the work." We must not expect complete results of the graduate of fourteen. They are at the adolescent age: "their structure is being rebuilt"; "the mind is an organism which approaches gradually to the normal type by processes of growth and change, and language is

a complex and subtle instrument which only the most highly trained and organized minds can use with skill; and therefore it is not to be expected that the elementary instruction in English will achieve much that can be called perfect." (*The Teaching of English*, p. 75, Carpenter, Baker & Scott). What we do reasonably expect of the child when he leaves school is this, that he will express himself in his vernacular easily, fluently, connectedly and correctly.

The fact still stares us in the face that no one is fully satisfied with the teaching of English in the elementary schools. After an eight year course children still speak incorrectly, their enunciation is not clear, their pronunciation faulty, there is still an impoverished vocabulary and no ease in expression. Not all the blame, however, must be laid at the door of the school. It labors under the most discouraging difficulties. That which is taught in the language lesson in the classroom is frequently lost in the poor linguistic environment of the home, the street and the playground. The influence of the modern newspaper, though its English is passably good, is not conducive to purity of diction. The child, fond as he is of pictures, has his taste for art spoiled, his reverence for his elders destroyed and the work of his English teachers almost nullified by the Sunday colored supplement with its distorted grimaces, its cheap coloring and the incorrect language and slang put into the mouth of the dog, the mule, the tramp and the smart kid. It is a wonder that up to this there has not been a concerted movement among educators to have this baneful influence removed.

The American boy, fond of the national game of baseball to a degree almost worshipful, feeds in the newspaper accounts of the game on a provender of slang, coined words, unrelated phrases and disjointed sentences that utterly poison any linguistic conscience that is being formed within him. Far sadder than this is the boy's fascination for the brute strength of the prize fighter and here again in the newspaper accounts which he eagerly devours the springs of pure English are polluted at their source. As Mr. Chubb (*Teaching of English*, p. 10), puts it, "it is this provoking Jekyll and Hyde dualism,

this double standard of linguistic manners, with which we have to reckon." The vastly greater part of a child's wakeful hours in each year of his school life is spent in an environment where good English is not spoken. The average number of days spent in school has been estimated at 151. Allowing two hours for home study, only one thousand of the five thousand five hundred wakeful hours of a child each year are devoted to the teaching and correct practice of the vernacular. Finally, it may safely be asserted that owing to the vast numbers of our population who speak a foreign language the teaching of English in this country is more difficult than the teaching of the vernacular in any other land.

Despite the fact that too much is expected of the graduate of our schools, and notwithstanding the many obstacles to be encountered, far more numerous than we have mentioned, English can be satisfactorily taught in the elementary schools and results far better than those that have hitherto existed should be obtained. If, as we have intimated, the root of all the evil in our teaching of English is in the elementary school, we would go a step further and locate its beginning in the primary classes and its growth in the lack of persistent attack and coordination of forces throughout all the grammar grades. Defects in English teaching cannot be ascribed, in the case of our Catholic elementary schools, to too much or "too indiscriminate methodology" or "to an overburdened school curriculum." It might be well to add here, however, that, in the matter of curriculum, we must pursue a middle course; that in avoiding what has been termed the "fads and frills" we must not cling too tenaciously to the doctrine of the "Three R's," for it has been demonstrated beyond all doubt that music, drawing, physical culture, science, nature study and manual training, all have their part in the training of the child, nay more, that each of them is a valuable aid to the teaching of English. The danger to be avoided is not in their presence in the curriculum, but in devoting too much time to them. There are, of course, other causes for the defects in English teaching, and these will be touched upon casually in the course of this paper. Among others, is the serious

evil of overcrowding—an evil which will gradually disappear with the corresponding betterment of the financial conditions of each parish. Very little attention should be paid to the question of insufficient food or malnutrition as an obstacle to the progress of the child in his studies. Strange to say, this question has been raised with regard to the two foreign races (the Russian and the Italian) that seem to have inherited a disposition for frugality in eating and drinking. Foreign educators laugh at the hearty repast with which we begin the day and our consequent inability to make proper use of the earlier and better hours of the day, for sustained work, for clear and accurate thinking.

There must be a well planned course of study in English from the first to the highest grade. This course must not only provide for all those separate branches comprised under the name English, such as reading, writing, language work, spelling, composition and literature, but it will so distribute them throughout the grades that each will have its proper place, sufficient time and proportionate attention. A rich suggestive, helpful, well-graded course of study in English is easily obtainable. Each State Commissioner of Education has prepared one and every large city has compiled one to suit the requirements of the state. More than this, nearly every large diocese in this country has prepared, from a Catholic standpoint, a course and syllabus of study in the vernacular. The English course of study must be not merely instructive, but destructive. It should aim not merely to teach the children correctly that which they do not know and form correct habits of expression, but it must aim at destroying or eliminating, oftentimes without seeming so to do, the incorrect English, slang, defective enunciation and false pronunciation which taint the language of the average child. This destructive or eliminative process should receive constant attention throughout every grade, for the reason that the child not only enters school with the evil fruitage of bad English, but because as we have already indicated, he spends the greater part of his wakeful hours in a poor linguistic atmosphere that counteracts the good influence of the school.

Every branch of the school curriculum must be subservient to the course in English. Each branch must serve as a measure of inculcating ease and correctness in speaking and writing the vernacular, but the language lesson itself must never be employed, through injurious correlation, as a means to teach another branch. "The motto should be *learn* in one subject (that is English) and *apply* in all subjects." (McMurry.)

There must be a directive influence in each school who will promote and religiously protect the study of the vernacular of the country with a patriotism akin to the fervor with which he guards the study of religion: and that influence is the principal. The principal must be the master mind of the school. He (or, she as the case often is,) must not be burdened with the duty of teaching a class. He must not be, either, merely a preserver of discipline, or a clerk of records, but, above all, a director of studies. He must know the requirements of the language course of each grade, visit and examine the English work constantly, hold meetings of his teachers and insist upon coordination of effort among all the grades in promoting pure and extirpating bad English. Only by a persistent, concerted attack all along the line by way of constructive and systematic tactful destructive work can the teaching of English be brought to a state that will be at least satisfactory.

How this may be done under the careful guidance of the principal is skillfully and practically outlined by a prominent writer on the Teaching of English. "Our English course ought to show a definite organizing policy animating and articulating the work of each and every grade; a network of connecting tissue uniting it all. The work of each grade must be clearly defined and well developed; advancing steadily from the point where the work was left in the preceding grade, and covering just as much new ground as can be covered on the road toward the goals fixed by the course. In general (we are too well aware of exceptional circumstances) each teacher ought to be able to rely, in English work, as confidently as she may in such obviously step-by-step studies as arithmetic, upon certain definite accomplishments and conquests in the class that comes up to her at the beginning

of the year—no less and no more. Such and such specific bad habits ('ain't' and 'saw'r') have been attacked in preceding grades; certain powers (the comprehension of what a paragraph means, and of how to construct two related paragraphs in a simple scheme of contrast) have been exercised; such and such poems and stories have been read, re-read, memorized, used for comparative purposes, etc. These powers will now be re-exercised in the advance toward new difficulties; and the class will at the end of the year carry a very definitely enlarged inheritance to the next grade—no less and no more. The teacher, on such a plan, must learn to leave certain mistakes and failings alone, although they may chafe her. They will be struggled with in a later grade. Let her, in her reading, press her development work and her explanations only up to the fixed limits; in her written work, attempt only such and such forms of composition. Limitation will be the condition of effectiveness.

"The success of such a plan must depend upon the teacher's ability to see the work of her grade in its organic relation, not only to the work of the grade below and the grade above her own, but as a stage in the progress toward certain final results, and as a contribution to those results. Not only does it give interest and meaning to her work thus to foresee the bud in the seed, the full flower in the bud, the fruit in the flower; but it is the necessary condition of unity of aim and continuity of development in the school work. No elementary teacher can do her work effectively who is not working upon the same general principles, grammatical, rhetorical, and critical, as those upon which the high school or college teacher is working. She must, therefore, have a good theoretical and practical command of those principles. She is simply applying them at a different stage of the child's development, and needs a peculiarly delicate skill, born of a divination of the child's nature, in order so to apply them. She must bring something of the same high critical standards to her choice and treatment of literature; something of the same feeling for style as the high school or college teacher should bring. She, too, is working, in ways appropriate to the age of her

pupils (now empirically, now rationally, now synthetically, now analytically,) for clearness, force and rhythm, for purity and propriety, for coherence and sequence; and she must know accurately and fully both what these qualities are, and the chief secrets of their attainments." (Chubb.)

All school men agree that the teacher of the 1-A grade should be the most gifted and experienced teacher in the school. This is true of the kindergarten where the child becomes acquainted with his new school life. It is more true of the first primary grade where he first begins the study of language, which is to be his vehicle of expression, the necessary means of acquiring knowledge, and the delight of his early days. Everything depends upon the foundation that will be laid. It is not always possible to follow the advice of educators that the best teachers should be placed in 1-A, an indifferent one, if it has to be done, in the second and an experienced one in the third, but we should once for all discard the practice of putting the new untrained teacher in the first grade. Given, however, the ideal principal, the director of studies, the student of pedagogy, who keeps himself abreast of the times, and is in touch with new methods and new advances in educational work, it is possible in each school to train a staff of teachers that will equal those who have spent years in a training school. Inasmuch as in all our large cities one-half or one-third of our teachers are lay women, the need of a normal training school, especially for the all-important subjects of religion and English is evident. This, of course, will come in time, but meanwhile we must depend upon the directing influence of the principal.

We have not hesitated to locate part of the blame for the present inadequate teaching of English, in the primary department, because too often the primary teachers assume that English being the vernacular, the child will some time or other learn it in its passage through the grades; that defects in earlier training will be remedied later on. There is no more frequent and no more plaintive threnody than the wailing of the seventh and eighth grade teachers over the sins of omission of their primary colleagues. The great responsi-

bility of the teacher is made more weighty and the necessity of careful persistent work in teaching English is made more evident by the appalling statistics of the number of children who are forced to leave school before they have finished the eight year course.

A very pertinent question is asked (Educational Review, April, 1909): Who is the teacher of English? and the answer just as tersely put, is: The teacher and not the text-book. The latter is merely the help of the former; it presents in inviting forms much that the teacher requires in her art, but it never can take the place of the living, informing personality of the teacher.

Both in constructive and eliminative work, the teacher must follow a good, serviceable, practical method. There is nowadays a reaction against methodology. Some truly contend that in the teaching of English there is too much method and not enough of the teacher. Principals should adopt certain methods of teaching each branch throughout the school, but a wise principal will often permit gifted and experienced teachers to follow their own methods. To insure the following of a prescribed method and to be certain that the two-fold work of the teacher in building up and purifying the knowledge of the vernacular is not neglected, each one should be required to have a plan book which shall give evidence daily of the judicious, logical working out of the methods employed. The inspection of this daily planning by the teacher and a constant visitation of the classroom are two excellent means of feeling the linguistic pulse of the school.

A word now about each of the component parts of the teaching of English.

READING: "How to teach children to read and what they should read, are two of the oldest and most complicated, as well as most important, problems of pedagogy." (G. Stanley Hall.) For many years the problem of teaching children how to read has given rise to an almost endless discussion. One good result of this investigation and interchange of ideas is the conclusion that there is no one definite system of reading that may be called the best. One has only to consult

books on methods of teaching to be convinced of this. The good and the weak points of all the methods of teaching reading are therein discussed and it is admitted that no one system is faultless. It would seem that the best one to use is a combination method made up of that which is best in all. All methods succeed in teaching the child to read, but not all with equal success. The alphabet method held sway for centuries, but it is now rapidly falling into disuse. It always did and still does produce good readers, but to the minds of many it obtained results, with great disciplinary value it is true, but at a great loss to time and expenditure of effort and energy. Methods of education nowadays aim at not merely teaching the mechanics of reading, but at thought-getting, at self-activity, at self-expression. Those methods are therefore most in use which aim at thought-getting in the mind of the child. "The habit of thought-getting, of not being satisfied unless words yield thought is the most important habit in education." (Wisconsin Manual.) For this reason reading and language work should go hand in hand. The first reading should be from sentences taken from the language lesson and written in script upon the blackboard. These sentences must not be unusual ones, but must grow from the content of the child's mind. The true method, by whatever name it may be called, will take note of the all-important fact that the child enters school with a surprising oral knowledge of English and with a vocabulary that is astonishing. The teaching of reading will be made comparatively easy if in the first steps, the teacher will endeavor to have the child identify the words of his accustomed speech with the symbols of the same written on the blackboard, if possible with illustrative drawings. There is no excuse for poor readers in this land of opportunity. Methods there are without end and readers beyond number richly illustrating these methods.

No matter what methods may be followed it is advisable to have a well planned system of phonetics all through the school. Constant drill on the sound of the vowels and consonants is absolutely necessary for that clear, precise enunciation so largely lacking in our land. Who is there that readily

understands all that another says, and who is there, in turn, who makes his words easily audible to others? We are in danger of making ourselves a nation of mumblers and impolite users of the question pronoun "what." "The elementary teacher has fewer higher duties than that of inculcating, by example and precept, a clear pronunciation of English vowels and consonants." (The Teaching of English, p. 55, Carpenter, Baker & Scott.)

WRITING: Good, clear, legible handwriting is expected of the pupil in the elementary school, and because this is not always in evidence the school is continually open to criticism. Just as in reading so as regards penmanship the plains of pedagogical science are strewn with the skeletons of tried and rejected methods and theories. While not here to advocate any particular method unless all are unanimous in its favor, it would seem that that method has thus far produced the best results which employs the whole arm and makes use of the muscular movement. This is not by any means a new method. It was used years ago in union with other methods. It seems where proper attention is given to it, to be producing most satisfactory results. It helps the pupil to write with clearness, legibility and rapidity. The sameness and apparent lack of individuality which stamp the writing taught by this method will no doubt disappear in time.

SPELLING: Spelling is the most difficult part of English to teach or to learn. The world makes little allowance for this and marks the poor speller with "the badge of illiteracy" throughout life. It would seem that bad spelling is hereditary with some families. Spelling is difficult: we must face the difficulty and conquer it. It will not do to minimize the obstacles by the introduction of reformed or simplified spelling. Custom, the strange form of the new words and a certain patriotic adherence on the part of the people to the vernacular as it is, render a change both improbable and undesirable. The people, as we have lately seen, resent any interference either by the executive or legislative power with the genius and natural growth of their language. Our spelling, complicated, imperfect and irregular as it is, has a dis-

ciplinary value for the child and there is danger in making too easy in some things, at least, the royal road to learning. Spelling is to be used principally in writing, therefore, in teaching it, use should be made not merely of the blackboard to train the eye, of oral teaching to accustom the ear, but also of dictation and writing to promote the motor activity. He is the best speller in whom all three faculties are happily combined and trained. We should be careful to begin with those words that are within the range of the child's experience, to teach words in families, to make use of phonetics and phonograms and to leave out of consideration entirely words which we learned in the olden days and which have never come into practice. It is well to bear in mind that spelling is something we are never sure of and hence at the proper time the use of the dictionary for the spelling and meaning of words should be introduced into the child's life, as a familiar companion to which, when in doubt, he will have willing and ready recourse all throughout life.

LANGUAGE: The language lesson, as we have said, should go hand in hand with reading. It must greet the child on his entrance to school and it must still be in the curriculum when he bids farewell at his graduation. The matter for the lesson should appeal to the child and his experience; and square with the existing content of his mind. The teacher must gauge this content, especially for her conversational work, by studying the surroundings, environment, experience and observation of the children under her care. All writers whom we have consulted agree in this, that the content of the language lesson should be the Mother Goose and nonsense rhymes, myths, fables, fairy tales, stories, balladry and poetry. These are to be found in great abundance everywhere, and especially in the newest series of readers.

The great defect of language lessons is that there is too much *impression* and not enough *expression*. The teacher talks and works too much and the children not enough. The child is not given an opportunity of displaying self-activity, of expressing the ideas that are in his mind and of doing independent work. The errors, then, in the language work center

about these two, which are the crucial points of the whole English question, namely, the conversational talk, and the reproduction story. These are either neglected or not skillfully prepared or properly managed. Failure in these two important arts of the teacher, "the craftsman of the classroom," is responsible for the few people who may be termed good conversationalists, for the few who are able to tell in clear correct flowing language, their ideas, their observations and their experiences.

The child loves a story with all the powers and faculties of his unfolding soul. If you doubt it consult the pedagogues, better still, ask the mother who is the first and best teacher of language; best of all, try for yourselves. Learn some stories suitable in content and diction for a child: gather the children of the neighborhood about your chair as Longfellow, the children's friend, did, tell them the story, making the best use of your personality, the eye, the animated expression and the music of a richly cadenced voice; you will hold them spell-bound, and when you shall have stopped it will seem to their youthful hearts "like the ceasing of exquisite music". They will look for you on the morrow, you who have become their most popular friend, they will seek for the self-same story and they will stop and warn you of any marked deviation from the drift of the story or any change in your language.

Story-telling "is the consummation of the primary teacher's art" (How to Teach Reading, G. Stanley Hall). "A special plea should be made for good story-telling. The story, we think, ought to play a much more important part than it has played in the classroom. Story-telling, with all the magic of personal coloring and mimicry in oral delivery, should be one of the teacher's best accomplishments. Story-telling-anecdote, the gleaning from experience and reading to entertain company, as the peasant balladist in the hut, the Arab in his tent, the gypsy by the wayside or around the camp fire, make use of it—may be a much more powerful agency in our education than we have made of it hitherto.

"Nothing but good would come of the attempt to be less print-ridden, to forsake and forget, more than is our wont, the

cold printed page, and to catch warmth and glamour from the voice. We shall stand no chance of getting this, however, until we demand from our teachers pleasant, pure, and flexible utterance; a feeling of rhythm and rhyme; a power of evoking the onomatopoeic, alliterative, and musical effects of language." (Chubb.)

Very little attention has hitherto been devoted to voice culture in the training of teachers, and yet, as Dr. Corson says (*The Voice and Spiritual Education*), "the voice is the most expressive organ of the soul." Note the soothing effect of the mother's lullaby on the fretful child, acting with all the vocal effects of her quieting love: recall the pleasure felt and the sense of rest promoted by the accents of the well-modulated voice, or better still, contrast the human voice, at its best, when in rendering the "O Salutaris Hostia" of a master it penetrates the fretted vaulted roof of a many-pillared cathedral and finds a resting place in the Heart of God, with the same voice wasting its heaven-sent harmony in tones of derision and expressions of blasphemy, and we have some idea of the spiritual value in education of the human voice.

It is in the language work in the conversational, the story-telling and the reproduction lesson, that the cultured, earnest teacher can do her best constructive and eliminative work. Her language must be of the purest and best, simple and not pedantic, Anglo Saxon rather than Latin. In the children's expressional work, whether oral or written, but especially in the oral, she will discover the errors of speech in their every day language. She will notice that their mistakes occur chiefly in the adjective, pronoun, agreement of subject and predicate and the use of the irregular verbs; and she will tactfully give the correct form without seeming to do so and thus not stem the flow of the child's talk. In the language lesson all through the grades, almost unknown to the child, must each teacher in her turn steadfastly, connectedly and co-operatively prepare the way for the formal rules of grammar.

COMPOSITION: Composition, especially if referred to by name, is the bore and the bugbear of the student, whether in the school, the high school or the college. The fault of this is

again, as all writers admit, to be laid to the elementary school, only that blame is to be distributed over the primary and grammar grades. The difficulties of the mechanics of writing in the early years are so great that we must ask but little composition work and require the composition to be brief (Chubb, *Teaching of English*, p. 109). Again there is a great aversion to composition because of the subject matter. Oftentimes this is not selected with due attention to the content of the child's mind. In order that he may compose, he must have something to tell, and, therefore, the subject matter of the composition should be intimately connected with the knowledge, experience and observation of the child. It is in composition that correlation may be attempted in its best and most useful form, by training the child to write entertainingly, connectedly and orderly, in correct sentences and paragraphs, about the knowledge he has acquired in the so-called information branches.

GRAMMAR: This time-honored subject also has had its share of the child's dislike; it also has come in for severe handling by the pedagogues. The dislike engendered in the child has come because all through his course it (grammar) has been unrelated to his language lesson and has been obtruded upon him suddenly as a dry and disciplinary study. Some pedagogues would banish it entirely from the elementary school course and reserve it for the high school. Other writers would reserve it for the last year of school and claim that it can be mastered in one year. Grammar should be taught inductively from the very first year of school, gradually and proportionately in each grade and with a due regard to the work past and to come. Some prefer to use the grammar text-book merely as a reference book to furnish means of practice and rules to be consulted by the pupils for their observance. It seems unwise when the condition of English is on all sides so admittedly unsatisfactory to relegate the text-book to the same position as the dictionary. For many reasons and especially for the sake of the vast number of children who leave school before completing the course,

we prefer to retain formal grammar in its position and to assign it at least to the beginning of the sixth grade.

LITERATURE: Literature has a place in the school from which it can never be ousted; it has educational, ethical and religious values which cannot be overlooked. The English course has undergone a marked change in the introduction of literary pieces and complete poems and masterpieces. Formerly the primer was a book of disjointed and unrelated stories. Now it is a book of cumulative stories, each having a definite educational value, each having a definite truth to inculcate, though indirectly. It is a natural result of the progress in the teaching of reading, where not merely the aim is to get the word or the sentence, but to understand the underlying thought. New methods have so quickened the acquisition of the reading habit that the pupil has obtained the power to read more than ever before. Hence the existence of the supplementary reader in the primary grades: the power to read "Hiawatha" and "Snow Bound" at an early age and the introduction into the curriculum of an appreciative study of such literary masterpieces as "Evangeline," "Sharp Eyes," "In the Wilderness" and "The Lady of the Lake" in the seventh and eighth grades of the elementary school. Lowell has asked "But have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination, to the company of saint and sage, of the wisest and wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears and listen to the sweetest voices of all time?"

The best educators have put the matter most strongly when they say that it is far better not to learn to read, than not to read that which is wholesome for the mind, influential in the formation of character and ennobling to the soul.

Literature is to be studied for its own beauty, for its rhythm, for its influence on our English and for its value in the formation of character. Only indirectly must it be a language lesson. Especially is this true of the appreciative study of a masterpiece. The teacher is warned against the

over critical reading of a masterpiece, the pulling it apart line for line, and parsing it word for word; all of which is liable to engender in the child a dislike and distaste for what is noble and uplifting in literature.

Finally, the course in English should encourage the memorizing of quotations from the best poetical and prose writers. This helps to enlarge the pupil's vocabulary, purify his taste, form a good style and give him the thirst for similar ennobling literature.

All that we have written thus far may well have been said of other schools as well as our own. We can do what other schools are not permitted to do, though their best and most devoted teachers and educators sadly mourn its enforced absence from the curriculum. We can and we must by the very dictates of our divine charter as Catholic educators, make religion color and permeate our English teaching and English must be the companion and helpmate of religion from the first to the highest grade. Good English, and especially literature, strengthens in the child those qualities which are most helpful in the study of religion, namely, the aesthetic sense, the love of the noble, the upright and the beautiful, the training of the emotions, the culture of the intellect and the formation of a will strong in its appetite for that which is noblest and best; and on the other hand the beauty, the faith and the fervor of religion in itself and in its influence on man have ever made him cast into undying, soul-appealing language the feelings of a heart "crowding quickly up for utterance." Education has been defined as "a preparation for complete living." Influenced and guided and tinged by religion it is a preparation for complete living here and hereafter.

We are descendants of a noble religious ancestry, which wherever its children wandered, under the breathings of the Holy Spirit, enriched and spiritualized the vernacular. Let us not forget that the very word "primer" so called from the first hour—prime—of the Divine Office, was in pre-Reformation times, a book of devotion and prayer: that according to Kehr the origin of the pictured primers is to be traced to the

pictured Bibles of the cloister (Teaching of English, p. 105, Baker, Carpenter & Scott); that the sainted founder of the Brothers of the Christian Schools was the inventor of the simultaneous method of teaching; that our Lord Himself, the Master Teacher, and the Church, His vicarious teacher through all time, anticipated and made use of the so-called findings of modern pedagogy and psychology; that the Church in her prayers, her ritual, her ceremonies, her paintings and architecture made use of that which was sublimest in language and most striking in the objective appeal to the senses. He who feels deeply, breaks forth as David did in the psalms, Zachary in the Benedictus and Mary in the Magnificat, into language rich, eloquent and full of feeling, and nothing can sound the depths of the human heart and tap the well-springs of language like religion.

Our text-books, therefore, should be Catholic, up-to-date and rich in method. Where this is not the case they should be supplemented by religious text-books, such as those of Drs. Shields, Pace and Yorke. It is sad to realize what little use we have made of the Bible as a text-book of English. We yearn for the day when the Bible History will not be merely a cold record of events, but couched in the very words of Holy Writ, will be the developer of a linguistic as well as a moral conscience in the child. It is worthy of note that all educators deplore the absence of the Bible from the school, not merely because of its moral but of its undying linguistic influence, and this year the Committee on the Requirements for the College Entrance Examinations in English, have included in their list for 1910 selected readings from the Old and New Testament.

Religious instruction in our schools should help us to teach English better than it is taught elsewhere. Prayer, catechism, Bible History, oral instruction, are all a help to the study of English. All help to give a vocabulary not within the reach of other pupils. Prayer is the use of the language of the human heart and an expression—if we may so put it—of the best emotions and impulses that make for linguistic and literary excellence. As examples of this we have

not merely the ordinary prayers made use of, but the Missal of the Laity—(alas! how little known and used) and the sublime appeals to Heaven of the Imitation of Christ. Catechism is a lesson in logic, in cause and effect an example of orderly and systematic study, while in the Bible History we have a rich fund for the story-telling of each grade—stories such as the mind of man could not conceive, and enshrined in language beyond the power of man to utter. We may mention in this connection that in a certain diocese the Committee on the Revision of the Course of Study, in order to help the primary teacher in the art of story-telling and to insure the religious influence of the stories, is preparing forty stories for each of the first five years of school. These stories are to be founded on the Bible, the lives of the Saints; they shall concern great men both in Church and State, speak of the love of great men for their mothers, give examples of good Catholic homes taken from literature and history, etc., etc.

Finally, in our memory gems and quotations let us still give the little ones the best in literature and those that instill patriotism and promote character: but let us not drink only at the secular springs; let us draw from the Bible; the Imitation; from Catholic books and essays; let the children memorize the Catholic references in non-Catholic authors, e. g. the reference to the blackrobe, to our Lord and the Virgin Mary in "Hiawatha" (as a late issue of the Catholic Truth Society shows that Longfellow—as he himself admits—followed not merely the thought but copied the language of Marquette's journal), Tennyson's lines on prayer in the "Passing of Arthur", Wordsworth's sonnet to Our Lady and Ellen's maiden-like Ave Maria, in Scott's "Lady of the Lake"; and if we wish for a book to read daily to keep up a sustained interest in the child, let us seek for it in Mother Loyola's "Life of Jesus of Nazareth for Children."

Let us be students of pedagogy, studiers of the child, seekers after that which is best in method and system; give mass teaching here, individual teaching there. Try the group system, grouping the class into two or three sections that may be either constant or changing; try if possible the depart-

mental system whereby each teacher will have charge of one or more subjects as in the high school. This system has worked with marked success. In English, for instance, where one teacher is responsible for the language of the grammar department, the sense of responsibility and the concentrated effort have produced gratifying results. Above all pay the greatest attention to oral expression. It is the one great defect in all schools to-day. Give ideas to the child, teach him to get the thought; increase in him the power to think; show him how to study systematically (this can be done in the elementary school, see *Systematic Study in the Elementary School*—Earhart); teach him by example and practice the habit of correct, fluent, connected oral expression of the growing wealth of knowledge within him and you have given him to some degree, what he has a right to expect, at the close of his elementary school career, a certain mastery of his country's tongue, which consists "in the ability of the individual to understand the thoughts of others, whether spoken or written; in his ability to express his own thoughts through spoken or written words; in his ability to gain aesthetic pleasure through his native language."

DISCUSSION.

REV. JOHN P. McNICHOLS, S. J.: The subject of Father Smith's paper was very wide. "English in the Elementary Schools" may include spelling, reading, grammar, composition, literature. In the few minutes at my disposal it would be impossible for me even to touch on all these topics. I will confine myself to a few remarks on grammar and composition.

English grammar is an essential in English composition. It must be taught somewhere. The college professor certainly will not teach it. The instructor in the high school or academy will be quite as unwilling to take it up. It is a subject for the grammar or parochial school, and if it is not taught there, it will be taught nowhere.

There is a tendency to-day to abandon the old-time training in grammar and to adopt for that training some substitute which is supposed to be better. In most, if not in all cases, teachers have no intention of forsaking grammar, but only old ways of teaching grammar which seem too dry and unpalatable for the children of to-day. The attempt to make the grammar class more pleasant is certainly praiseworthy, as is every attempt to make any class pleasant. But I am of the opinion that this

attempt is being made at the cost of instruction, and my opinion is based not only on what I myself, but on what others also have observed of the effects.

As many of you, as are teachers in high school grades have, I am sure, often been surprised at the number of pupils who come from the various grammar schools ignorant of the real force of the tenses of the English verb—of the difference between the meaning of the active and passive voices. You have probably been surprised more often at their ignorance of the simple rules of syntax, and at their inability to parse or analyze an English sentence. These are essentials which must be learned, and they can be learned only by constant drill. You may adopt all the devices you can discover for making this drill more pleasant, but the drill must be, and it must be continued until such fundamentals as I have mentioned are grasped. The ignorance of these matters will ruin the future career of pupils in the high school or college, and—let me say it again—if they are not taught these matters in the grammar school, they will not be taught at all.

But by all this insistence on formal grammar I do not wish to be understood as advocating grammar for its own sake. Grammar, as taught in the schools, is a means and not an end. The principal end of grammar is correct speech and correct writing, and when a pupil has learned enough grammar for his needs in the line of expression, the study of formal grammar should be discontinued. To keep a pupil at parsing and analysis, after he can parse and analyze any sentence that you can put before him, or to stuff a pupil's head with rules of syntax which he will never use, may sharpen his intellect or strengthen his memory, but will not benefit his English style. When the pupil of the grammar school is reasonably well instructed in grammar, his efforts should be directed in the line of composition.

What kind of composition work should be done in the grammar school? The standard, I would set, may seem ridiculously low to some of you, but it seems to me the only rational one. All the precepts of grammar—and the precepts of grammar are generally the only precepts of composition taught in the grammar school—tend to teach the construction of a grammatically correct English sentence. Here then is the essential composition work of the grammar school—sentence building. I do not say that, at least in certain instances, you may not accomplish more, but if every grammar school in the land graduates pupils who can write sentences which are grammatically correct, no sensible instructor in the English of the first year of a high school can claim that his pupils are not fit for their grade.

It may seem to some that, because a pupil can analyze a sentence, he can construct one; but all of us who have had any experience in these matters know that generally this is not true. Only here and there do we find pupils who can construct a sentence, because they can analyze one.

Analysis and construction are opposite—contradictory, I might say—performances. When you teach one, you do not teach the other. You must teach analysis. No less must you teach construction. You must begin with the simplest sentences. You must expand these in the simplest fashion. You must proceed slowly step by step, and the steps must be short. You must glide imperceptibly from the construction of the simple to the compound, and the complex, and compound-complex sentence. You must go on and on and on until your pupils can express with grammatical correctness a fairly involved idea.

When pupils have proceeded thus far, you can easily have them do such composition work in the line of narrative reproduction as Father Smith has recommended. I am afraid, however, that in many instances the pupils will be very near the end of their course in the parish school by the time they have acquired the art of sentence structure.

REV. P. J. McCORMICK: I think, and I am sure that none is more aware of it than Father Smith, that many questions touched upon by him are by no means settled from the educational point of view, but are still open for discussion and deliberation.

One of the first that occurred to me concerned the course of study and the general method of our English work. Father Smith says that the course must prescribe a method both constructive and destructive, or eliminative, i. e., it must aim not only to teach the correct forms of expression, but also to do away with or to eliminate all that is incorrect or faulty in the child's language. It must overcome the bad effects of the great outside influence—the environment.

Since Father Smith attributed so much of what is faulty to this predominating influence over the child, and since he said that the eliminative process must receive constant attention throughout the school course—in every grade—I received the impression that this process should receive greater attention than the constructive, or that the constructive would be realized by attacking the problem in the eliminative way. The question then is, what is the relative or comparative value of the constructive and the eliminative process? Some in their zeal to overcome faulty diction might take to the latter and give it greater attention, which procedure would be a reversal of the right method, for, just as we strive to prevent incorrect spelling by never allowing the child to write a word incorrectly, by never permitting the incorrect form to be placed before the child, so in language work we must not allow the faulty or defective to have any prominence, must not make children conscious of their mistakes (particularly those in the lower grades), must not given them incorrect forms to correct, but we must strive constantly and continually to build up the right form. Of course, the teacher must take notes of the common mistakes so that the constructive work will have definite aim and final results in view. The errors common to a class or a locality

will determine how much emphasis should be given to the constructive process. Means are available for overcoming errors without individual correction. I do not think it wise to correct a child during any oral work in language. Frequent and judicious exercises will prepare for the easy and natural use of the correct forms. Consequently constructive work ought to be the regular and ordinary process.

Another question which I hope we shall have time to discuss was prompted by the outline of the content of the first language lessons. Fr. Smith says that the authors he had consulted agreed that the content of these lessons should be stories, nonsense rhymes, myths, fables, etc. This seems to be after all a rather limited content. It does not include the wide field of object teaching which ought to be a safeguard to the rest of the teaching matter. The story and myth have their place and a high one, but they have their shortcomings also. The story, for instance, produces a deep impression when well told, but it does not guarantee a good reproduction, or a satisfactory exercise in expression. How often does it not promote a word knowledge without understanding?

Our aim in language work as elsewhere must always be to evolve thought before we look for any expression. It is a sin against the laws of mind to allow the use of meaningless words. If children are to be taught to give true and personal reproductions and expressions, they must be taught to tell what they have thought and this whether it be about the story they have heard, or the thing they are describing. If we should use more objects in addition to the story, the myth, etc., and require children to tell what they can about them we shall have more personal expression of thoughts and reflections. This work may not be as satisfactory in the beginning as the production of the story but since it is the expression of a thought it is immensely more valuable. This is another phase of language work that is frequently neglected, which is known from experience to be more reliable in engendering interest for the language lesson, and obtaining more personal and less staid reproductions. It should be in the schedule from the beginning, and for that reason the outline in the paper seems to be somewhat limited.

In written language I think that more can be reasonably expected than the paper required. Fr. Smith would not look for much composition, and by that I understand written language, in the primary grades, on account of the difficulties arising from the mechanics of writing. The difficulties are being better handled now, and writing is made by some systems an interesting task for children. Usually dictation can be given in the second year, and it has been demonstrated that children can be taught to talk with the pencil then just as they have been accustomed to talk with the tongue. This must be acquired by easy steps, by having them write a little at first and increasing their facility by degrees. Again the object teaching is very serviceable here, and preferably teaching by natural objects. There is more interest and individuality when children are encouraged to tell all they

can see in a picture, or a flower, or to describe something familiar to them. Their love for their own work can be used to advantage, and much writing given in the second and third grades. Writing is an excellent key to the acquirements of the pupils.

The subjects of the written work must always be interesting or made so by the teacher. Such themes as spring, winter, obedience, faith, hope and charity, as Col. Parker used to say, may well rest until the child has some thoughts on them. They can hardly be as attractive to the young as subjects taken from their reading matter, or geography, or nature study. Perhaps the reason of the aversion to composition Fr. Smith speaks of is due to this lack of practice in the lower grades, and lack of interest in the subjects assigned.

It is clear then why I would like to modify Fr. Smith's statement towards the close of the paper that erroneous oral expression is the one great defect in all schools to-day. I think that written expression suffers even more and that it is more in need of development. The complaints about the meagre powers of composition displayed by children when they arrive at the high school confirm this. More writing is needed, and particularly in the lower grades. It is needed too for a proper appreciation of the study of grammar, that the technical knowledge will be seen and placed in its proper setting, the living language, and it is even more urgently needed as one of the most reliable means for cultivating a taste and love for the classic compositions of good literature.

CULTURE AND THE TEACHER

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One day, an inspector of schools, in company with the principal, was visiting the classes of an educational establishment. They entered one of the classrooms, and found a large number of children gathered around the teacher's desk in a rather free-and-easy fashion, looking more happy and contented perhaps than studious, and the teacher in the midst of them, just interrupted, it seems, in the course of telling a story.

This teacher had come to the principal, highly recommended as a young man of excellent family, a college graduate of high attainments and higher ideals, and he had only recently been engaged. He appeared to be a most agreeable com-

panion, a ready and attractive talker, but, to judge by the promiscuous condition of the children and by the canons of normal school pedagogy, he was a poor disciplinarian, a very mediocre "school teacher" as one would say.

The principal was uneasy. In spite of the air of familiarity and home that there was in the room, in spite of the sympathy and the interest that evidently existed between the pupils and the teacher, and even in spite of the very friendly interest which the inspector began to show in the work of the young teacher and in the condition of the class, the principal was afraid that the class had made a poor impression on the inspector, and he ventured to say as much.

"I don't think that the children of this class are learning very much," said the principal to the inspector, on leaving the room.

"No, not very much from their books, perhaps," replied the inspector, "but they are certainly in good company, sir—in excellent company," and he turned to compliment the teacher on the condition of his class.

Some of us may have put the question to ourselves, "Am I a good teacher?", having in mind the rules and principles of the normal school, but if the workman is more than his trade, and the teacher greater than his profession, it might be well also to remember the personality of the teacher, the *man*, the *woman*, behind the teacher.

There is learning, of course, to be accumulated by the scholarly teacher, and skill to be acquired by the disciplined teacher, but in view of the great importance of personality and character, it might be well also to ask ourselves, not only "Am I a good student?" not only "Am I a good disciplinarian?" not only "Am I a good school-keeper?" but also, "Am I good company for my pupils?"

A gentle, refined, dignified, cultured man—a gentleman in fact, might not make an exceptionally good teacher—"a school man", as we may call him—in the way of getting visible results and getting them quickly, or in pushing his pupils to success in competitions and examinations, but if he succeeds in imparting some of his own gentleness, his own refinement, his

own taste, his own culture, to his pupils, he is doing very much indeed.

This culture is not so much a matter of books as it is a development, it is not so much a matter of mere text-book instruction as it is of "educing", of drawing out, of training and educating. We ought to remember that it is not so much the teacher that makes the pupil, as it is the pupil that unfolds and develops his faculties under the influence of the teacher. Education, in its best sense, is not so much an affair of "putting in," as of "drawing out"; of getting at the "imprisoned splendor" of the soul, as Browning says in his "Paracelsus":

"There is a center in us all
Where truth abides in fullness; and to *know*
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entrance for a light
Supposed to be without."

The best and choicest product in education is what unfolds itself under the guiding influence of the teacher, an influence of mind on mind, of soul on soul, and therefore the personality of the teacher, his character, his culture, are of far greater importance than his learning and his skill; what the teacher *is*, is of more importance than what he *knows*. It was Emerson who said "It is little matter *what* you learn in school; the question is with *whom* you learn."

In the training of a teacher for his work in school we hear a great deal of amassing knowledge and technical skill, and very well so, for these things are necessary in the work of education, but we do not hear enough of the character, the personality, the culture of the teacher himself; we do not hear enough of that interior growth, which is unfolding and developing itself day by day, and which will eventually out-strip and dominate the influence of mere knowledge and skill; it is that growth which is gradually forming and determining our characters, and which is going on in us continually, like the silent, steady growth of the plant; that assimilation which gathers to itself, in the mind and the soul,

all its component parts, and molds them slowly and surely into what we really *are*, into what eventually we are going to *be*, into ourselves, our personality.

This development of our faculties, this assimilation of our knowledge into part of ourselves, this gradual process, which eventually culminates in character, this silent growth of mind and heart, is culture. ●

Culture is not knowledge and information; it is not a mere acquirement of plural "accomplishments," and embellishments, but it is rather "accomplishment" in the singular, the accomplishment of the very purpose of education. Culture is the end and object of education; knowledge is only a means.

Knowledge and culture are both so intimately associated in the work of the school, that teachers are liable to confound them. They are both products of the school, and they have been so long and so intimately associated in the work of education, that they are in danger of being confused.

Knowledge is a mere external thing, a thing put on as a vesture, which never forms a part of ourselves, and which may be put off as quickly again. Culture is an inside growth, and becomes an integral part of ourselves. Knowledge is mere information, a formidable array indeed, as it is especially to-day, of facts and figures, lists and details, all waiting to be memorized. Culture is formation, it is training, it is education.

Knowledge is acquisition; it is a mere preparation, a gathering of the materials of education; a mere matter of number and accumulation; it ranges the earth from pole to pole, from mountain top to the depths of the sea, amassing and accumulating facts, and piling up the monuments of its study, its industry and its research.

Culture is what its name indicates; it develops the faculties of man; it cultivates and perfects the mind and heart.

Knowledge can be tested by examinations; it can be measured by ordinary standards; it can be "surveyed and sounded, bridged and bounded". Culture does not easily manifest itself in school examinations; it cannot be measured and

gauged, for its work is interior and spiritual, visible only in its effects.

The man of knowledge, the learned man, studies facts and phenomena; the man of culture sees general truths behind the mass of facts, he sees laws behind phenomena.

Knowledge is a rapid process in the acquirement; it yields results from hour to hour, and in the schoolroom it makes a brilliant showing in the recitations, and tickles the vanity of both pupil and teacher. It is a noisy process; it is seen and heard on all sides, for the very reason that it works only on the surface and does not reach the depth of the mind, for by that time it is no longer knowledge, but culture. Culture is a slow and unconscious process, showing its results not in the brilliancy of recitation and examination, but only in later years. Knowledge is acquisition, culture is assimilation; knowledge is extensive, culture is intensive; knowledge is passive, culture is active; knowledge is fleeting, showy and unstable, culture is solid and lasting; knowledge looks to the quantity of its information, culture looks to the quality; knowledge is exogenous, a mere outside growth; culture is endogenous, an inside growth; it is knowledge carried into effect, digested and assimilated into one's self, into one's own character; knowledge *hears*, *acquires* and *knows*, culture *does*, *becomes* and *is*. Between knowledge and culture there is all the difference that there is between *hearing* and *doing*; between *having* and *becoming*, between *knowing* and *being*. Knowledge is measured by the ticking clock, in minutes and in hours; culture, by the silent calendar, in months and years.

The facts and figures of knowledge come and go; we forget some facts almost as soon as we learn others; the old truths go out and make place for the new; it is somewhat of a pop-gun process, in which the new wad of knowledge at one end shoots out an older one at the other end, leaving only a definite amount, so that we are sometimes tempted to agree with the curious theory of some educators that at fifty a man knows about as much as he knew at twenty, so far as mere quantity is concerned, only that a multitude of

older and perhaps smaller facts have made way for greater and more important ones.

It may sound like a paradox to assert that the very increase of mere knowledge is a menace to the advance of real culture, but if we remember how very much the new studies, the new theories, the new inventions and discoveries take a man out of himself, attract him away from the cultivation of his own mind, and set him to chasing and amassing mere external knowledge, much of which has no relation to the cultivation and improvement of the mind, we might appreciate that, in the multitude of mere external facts and theories, learned men might forget themselves and become indeed, men of vast information, but at the same time—unfortunately—lose that refinement of mind, that delicacy of taste, that gentle culture of heart which are the results of the cultivation of the intellect, of meditation on the great questions of life and conduct that lie closest to the human soul.

To be extreme in this matter, we might almost assert that the great danger to modern education and to real culture of mind is the very multitude of mere facts, the constantly increasing, undigested mass of information of all kinds, scientific, historical, political, mathematical and any-what-ical, which is always pouring in upon us in these days of scientific research. It requires some courage nowadays for a student to determine what studies to neglect amidst all this growing mass of information. A scholar may be a man of great learning and erudition, but he is, for all that, not yet a man of culture. Some great scholars have no refinement of mind, no culture of the heart and of the spirit, just as some great men have no refinement of manners, no delicacy of sentiment, no true politeness.

There comes a time, however, when there is an intimate connection between knowledge and culture; one serves the other; the lower serves the higher, and knowledge becomes culture when it has been digested, assimilated and transmuted into ourselves, into character. Culture is the flower and the fruit of knowledge, the crowning honor of education.

It is not an easy thing to define culture; it may be easier to describe it. Culture may be defined as a general ripening and maturing of knowledge into mind and deed; it is that easy command of one's faculties and of one's resources, that final command of one's self in one's fullest development. Culture is that perfection of man which consists in *becoming* something rather than in *having* something; which prides itself in *being* rather than in *knowing*.

Culture is a polish, which, however, does not cover or destroy the individuality, but calls it forth and beautifies it. It is a harmonious expansion of all the powers and faculties of our nature; it is an arriving at one's real inner and inward self, a sort of self-effectuation, a self-development, which ends in enriching the mind, ennobling the heart and spiritualizing the entire man.

Matthew Arnold's famous definition of culture merits to be analyzed and memorized, for it has received the sanction of the best thinkers of the age. "Culture," he says, "is a spiritual activity, having for its characters increased sweetness, increased light, increased life and increased sympathy." This is the famous "sweetness-and-light" definition which has so captivated the imagination of all his readers.

Culture is, therefore, sweetness and light, life and sympathy. "Sweetness" is the word which is the most likely to be misunderstood. It is a light, a life, a human sympathy, a sort of optimism, which makes us look upon the brightest side of life, and seek the good in everything. It makes us content, in this world of trouble and turmoil, with performing our own little work sweetly and graciously, doing the most good we can to the most people we can, during the short span of life allotted to us, and thus adding our little contribution of sweetness to the great world around us. This sweetness is a large human sympathy, which makes a man interested in his own kind, which makes him love the things of men, and cheerfully do his share for the betterment of the race, as the Roman poet Terrence expressed it long ago: "I am a man, and therefore all things human interest me."

If there is any one who deals in human nature, it is surely the teacher of children. From morning to night he is engaged in the cultivation of the mind and heart, and if there is any one who needs culture and general cultivation of the human in him, it is surely the teacher. Other professional men need particular professional skill, peculiar professional learning; the teacher needs less technical skill, less of mere learning, but a great deal more of character, and culture of the mind and heart.

The teacher must be an all-round man; he must know not only books and methods, but he must also know human nature, to meet adequately the many demands on his skill and his resources. The teacher is a man of many sides, of many phases. As the venerable Bishop Spalding of Peoria, says: "The teacher is a *pioneer* through the tangled forests; a *shepherd*, who leads to wholesome pastures; a *guide*, who shows the most practicable road; a *physician*, who tells what diet suits best; a *captain*, who inspires the confidence which is half the battle; a *friend*, who makes the long way seem short."

The teacher is no mere tradesman, dealing in books and learning, in lists of words and tables of weights and measures, doling out facts of history, bits of science, and problems in arithmetic. He is above all a professional man, dedicated to the work of training the child, of "forming" him in morals and manners, in taste and refinement, as well as "informing" him with facts and figures, with rules and laws.

We teachers of children, thrown so much, as we are, in the company of the young, might lament our lack of opportunities for culture in the association with our equals, because our pupils are often so far below us in years, in capacity and in mental training. Their tastes are not our tastes, their pastimes and pleasures may not appeal to us, and there would seem to be a sort of incongruity in the idea of any intercommunication between teachers and such pupils. It is all "give" on our part and all "take" on the other, and it would be very hard to dignify with the name of company or association the interchange of ideas between teacher and pupil.

But, for all that, for a man of cultivated taste, there is something refreshing, something stimulating in the company of children. The best men have children's hearts, uncrowded, unimpeded by worldly cares, unclouded long by earthly sorrows. Doctor Arnold, the distinguished head-master and teacher of Rugby School, used to maintain that no man can continue long in a healthy religious state unless his heart were kept tender by mingling at times with children—or, in the absence of the young, by frequent intercourse with the poor, the lowly and the suffering, who are the nearest to God.

Our work throws us constantly among children, and, to the man of simple, child-like heart, a true imitator of our divine Lord, who would suffer the little children to come unto Him and forbid them not, there is a charm and a compensation in the company of the young. Their souls are tender, with the dew of the morning on them still, and they are often more imaginative, more spiritual-minded, than we would ever suspect. With their own angels, they may often see their Father's face more clearly than they may ever see it in after life.

In this intercourse between teacher and pupil, where so much is given on the teacher's side, it is all the more important that the teacher should be a man of broad culture, as well as of varied learning. He must be a many-sided man, he must be all to all, and many things in one, with sympathies and interests that reach out into many fields, a man of great resources, and of many means, and *that* is equivalent to saying that he must be a cultured man, a ready man, always resourceful, always fresh, always interesting.

In the classroom, in the recreations, in conversations as well as in the recitations, it must always be the *teacher* that educates; he uses books, of course, but only for instruction and for guidance; it must always be the *man* that educates, that molds and fits the instruction to suit the needs of the pupils, else we shall have the sad, but too common spectacle of a class in which the pupils have more influence on one another than the teacher has on them. It must have been

of such a teacher that the philosopher was thinking when he said in bitterness: "You send your boy to the schoolmaster, but it is the school boys that educate him."

It has been well said that teaching is a trade, in which, to be ignorant is to be criminal; it could also be said very truly that teaching is a profession in which, to be uncultured, is to be an enemy in the camp, a traitor to the cause of education. To know enough to teach effectively, it is necessary to know much more than merely enough, else the teacher is little better than a dry text-book, or a mere formal enumeration of facts. Running water is the best drink—pure running water, fresh from the sweet fountains of a mind that keeps itself ever fresh, ever limpid, by meditation, by reading, by observation. The teacher must never be content with flat potations ladled out from a barrel stowed away in the caves of long ago. It takes a large capital to run a great establishment; so also it needs a vast and ever-growing, ever-freshening fund of learning and information, of thought and of observation to teach a class successfully. Our capital can never be too large.

When a teacher begins to teach, he must not cease to learn, for, the moment he ceases to learn, he ceases to be interesting and instructive, and in the very same degree that his power of interest decreases, his own influence decreases, and in the same degree will the power of pupils over one another increase, and generally not for the best.

The cultured teacher is always "good company" to his pupils; he is an atmosphere in which his pupils breathe of very learning, of humanity and of refinement; he is a man more than he is a book; a companion and friend more than a pedagogue and disciplinarian; a guide to the treasury of knowledge more than a mere purveyor of learning; he is an inspirer rather than a lecturer, a suggester more than a demonstrator; a model more than he is a rule; a man more than a machine; a mortal more than a mere method; an original, resounding human voice, more than a mere phonograph, reproducing the thoughts and words of others; he is a man in whom the ac-

quisition and the amassing of knowledge has not outrun his power of using it.

To the cultured teacher, the pupils' minds are sunken fountains, hidden gushers, that must be tapped and set free—they are not cisterns into which knowledge must be pumped and poured.

The cultivated teacher is not—to use a favorite expression and a cherished virtue of to-day—a “strenuous” teacher. He is not a mere teaching machine, a talking machine, not a mere instrument, not a mere mechanical contrivance for communicating knowledge. Such a type of teacher is apt to be the product, and perhaps the admiration of our own restless, materialistic, mechanical, busy and strenuous age, when activity seems to be the only measure of goodness, and haste seems to be the only pledge of progress.

There are teachers of this active, “strenuous” class, who are never at rest; who go through the school day, watch in hand, gongs a-sounding, monitors marking, classes marching, recitations beginning and ending with military precision, sections plotted and staked out in the text-book, to be covered within a definite time, and at a certain speed—velocity might be a more appropriate word—all in a hurry and a flurry, a helter and a skelter, very much doing, and not much done, a very delirium of activity and motion, but all ending not much farther away than where it all began. For all their boasted activity, these teachers are mere mechanics, mere artisans, bungling reapers, in the great educational field, trampling under foot more grain than they ever gather.

The cultured teacher is an artist and a man, with more ability than dexterity, more progress than agility, more skill of soul than motion of body, more cunning of brain than speed of foot. He may hasten, but he is never in a hurry; all the future is his, and of all men it is the teacher who has learned to “labor and to wait.” He is wider than his calling; he is better than his work; he is greater than his own dimensions. The product of his length, breadth and thickness will be considerably less than his real content. Himself is greater than his words, more lasting than his moods and tenses. He is a

man of ideas, more than of books, of training more than of theories, a man of ripeness, of richness, of a harmonious development, width of thought, freedom from narrowness and prejudice, a man of expansive sympathies, Catholic feeling, of high and unselfish ideals of life, a man who has come to that best of all riches here below—a richer self.

Oh, that we Catholic teachers could become more and more a body of cultured men and women! And why should we not? We have the opportunity, we have the means, we have the necessity, we have the incentive, we have the vocation. We have the opportunity:—our life of seclusion in houses of education puts us within easy reach of the very best means of culture. We have the means:—the duty of prayer and meditation are the very basis of all true culture. We have the necessity:—there is a vigorous competition in the education of to-day, and in this country, we see ranged before us a magnificent system of schools and universities, controlled by able and learned men, even though often irreligious and anti-religious, whose scholarship and worldly culture, whose external glamor and success, aided by state aid and by princely private endowments, all combine to attract the ambitious youths away from our humble and less brilliant, even though far more worthy schools. We have the incentive:—we are educators of the young, to us is confided the flower of Catholic youth and the hope of the Church. We have the vocation:—our calling as Catholic teachers, as religious teachers, and to be truly religious, is also to be truly cultured in mind and heart.

And, over and above all this, more ready than the opportunity, more powerful than the means, more pressing than the necessity, more inspiring than the incentive, we have, in Christ our God, the perfect model, the highest ideal of the cultured man and the accomplished teacher. To follow in the footsteps of Christ, to make of ourselves and of others cultured Christians, faithful Catholics, “other Christs”—what nobler mission is there on the earth than this!

Improvement is the order of the day and progress is the watchword of the age. In the great work of the Catholic

education of to-day, we need men and women who can keep on improving *themselves* and improving *others* at the same time; we need men and women who can train others by the very large and very broad training that they are constantly giving themselves; men and women who can *stand* improvement—in short, men and women of true culture.

We Catholic educators are a body of units, and it is the duty of each of the units to improve itself, and the whole body will be improved. Let each one do his share, and we need not so much count our numbers; our efficiency will supply. Let Apollo water, and God will give the increase, and though we be but a selected few, a Gideon's band, in comparison with the great body of state educators, it is for that very reason all the more important that we live up to the choice that has been made of us, elected and pre-elected, as we have been, from among thousands.

In this contest for true education, what are numbers against skill, if it *only* be the skill of the cultured teacher! Culture will bring us close to humanity. Culture is something that lies very close to the human heart and to human life. It is increased humanity, increased sympathy, increased fellow-feeling for our own kind. It makes us more human, and more capable of helping our fellowmen. It does not consist in amassing and in having: wealth and the external things of earth are close enough to man to draw him away from himself—culture keeps him to himself. It does not consist in knowing: knowledge is indeed closer to man than external riches, but still it is never a part of a man's self until it has been absorbed, assimilated and transmuted into a part of one's own culture.

Some live for wealth; some live for pleasure; some live for knowledge; but it is only the cultured man that lives the fuller life of himself. The cultured man is essentially a man of interior life; he is a thoughtful man, a man of reflection and meditation. Thought is the very basis of culture; our own thought, our own meditation. It is not what a man *says*, or what he *does*, but it is what he *thinks* and what he *is*, that makes himself, and which will eventually show what he

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really is. Thought gives us an insight into ourselves; it is the most divine element in our nature. It mirrors before our minds our happier primeval state, and leads us on to mold ourselves "according to the pattern of the things seen in the mount."

We have an inborn longing for the things of truth, for the things of the mind, that do not perish. We are in a foreign land; we are far from home; the mind *will* crave, the heart *will* live, and the imagination *will* rove; a sort of heavenly homesickness draws us away from the mere material, away from wealth, away from earthly knowledge, and leads us back into ourselves, where we see

"A reflex of the eternal mind,
A glass to give us back the truth."

We stretch forth our hands, we reach out for something better than the goods of earth, for something more intimate, more satisfying than the knowledge of earthly science; we foster and cherish that divine spark within us, the noblest part of man, and all this is culture, a rising to a higher life, a glimpse of the eternal truth, a pledge of better things to come.

DISCUSSION

REV. J. A. CAREY, Portland, Me.: I am sure that you all have received inspiration from Brother Garvin's paper, as I did when I had the good fortune to receive the advance sheets. There are several things I would like to advert to in the paper, and perhaps take exception to, but as time is so precious here, I will insist only on one point, a point, indeed, which Brother has not omitted, but one which I think might be more emphasized, namely the *power* of culture.

Culture is no weak thing, it is strong as well as beautiful; it has the strength as well as the brilliancy of the diamond. It is that fine sensitiveness of soul that detects truth and beauty everywhere; in the flower of the field, in the harmony of the world, in music and literature, in sympathy, service, duty and humility; in the commonplaces of life as well as in its blazing heroisms, in all the arts and sciences, and all the splendors of God's light, of which they are but broken shafts.

It is delicate but durable, gentle and lasting, free from the base and with a horror of it, and yet endowed with perfect poise, for souls dwelling in eternal verities are endowed with eternal strength. It is not afraid of hard work; on the contrary it is a phase of love, which begets

devotion, which begets sacrifice. It is no mere sentiment, but lives in the emotions and is exalted, in the intellect and is clear-visioned, in the will and is strong. It is a power in itself and in its influence over others; it radiates and stimulates; allures to higher things through harder things. Now seeing the beauty and charm and power of culture, and seeing that we have it in the heroic lives of our teachers as none others can have it, why is it we do not obtain better results in our classrooms?

One reason, I think, is that while we admire the *beauty* of culture, we do not realize well enough its *power*, for there is power in this Niagara as well as beauty; and the power of Niagara itself is waste until it is used. A necessary condition of its power is to recognize it, and use it. Then we should explicitly cultivate culture for its power, first for ourselves, and then for those under our care. We must be enamored of it; have a passion for it; feed our souls on it, and ever grow in it. We must never cease to keep company with the cultured, living and dead. We must be always (but without strenuousness) seeking it, always wooing it, for it is a lover that must have a constant wooer. In reading and conversation, in the arts and sciences, by observing, co-ordinating and assimilating, in profane as well as in sacred learning, by intellectual as well as moral and religious meditation, we must be ever seeking excellence and culture. As the Brother has so well touched on the refining power of company with children, I will pass over what I had to say on that subject.

Now culture of itself will be felt, and its influence will be strong, for nobility ennobles, and who of us cannot recall with gratitude the ennobling influence of some of our old teachers? But for those whose very aim is to impart and develop culture, we cannot be satisfied with its mere passive power, but again explicitly must foster and develop it in the souls under our care. Ever being conscious of our noble office and our loyalty to culture, remembering that even genuine mahogany may lose its lustre unless cared for, being aware of the many influences that are opposed to it, strive to extend its kingdom by example, by sympathy, by directing to the company of noble minds, and giving entrance to them; by cherishing the aspirations of our children, and stimulating and awakening them to a love of it; and not only creating a hunger in them, but feeding their young minds according to their capacity; pointing out the excellence of culture to them, opening it out for them, breaking the crumbs for them; knowing that children are to be touched, not simply taught; and according to measure: better one morsel they can taste and assimilate, than a burden undigested.

Now there is abundant opportunity for this every day, and in all our studies, but for good results a clear-visioned aim is necessary. Not to speak of the so-called culture studies, let us take a few examples from our daily work. In our reading books we have an admirable selection of pieces of the best literature, but how often do we hear children read

them merely verbally, without ever a recognition of the beauty or power they contain. Teacher, forsooth, has not time to stop and point out the beauties. Memory gems are very good, but what beauty and power are wasted because the children are not led to appreciate them. After many years I can recall the beautiful vision of Evangeline, the teacher once having pointed out the picture in the verse:

"And when she had passed, it seemed like the ceasing of exquisite music."

Too often our teachers are satisfied with the mere words of the catechism, "There are three persons in God, the Father, Son and Holy Ghost," without ever trying to show the beauty or use the power of the truth of God's fatherhood over us; that the Second Person, our adorable Savior is really and truly our Brother; that the dear Spirit of God is our Companion, His office being that of the Comforter, His eternal strength being ever at our side. What mental poise for life might be drawn from the doctrine of the infallibility of the Church, once this doctrine is properly presented. Then there is the life of our Divine Lord, our Blessed Lady and the Saints, wherein culture receives its highest exemplification, and inspires its greatest power. Again there are the sacraments, the great Mystery of the Altar, ceremonies, vestments, music, paintings, which are so many eloquent symbols, but which remain a foreign language if uninterpreted.

At Christmas the Church shows us how to use the charm and poetry of the Divine Infancy, but do we apply enough the principle she gives us? What beauty and charm, power and strength in the life and works, the words, the parables, the counsels, the passion and death of our Lord! But do we use them as much as we should for all occasions, for reverence, for obedience, for work, for duty, for stimulating, for encouraging and correcting? The Church gives us the greatest masterpieces of painting in the world; their power for culture is inestimable; we find good copies of them on the walls of our schoolrooms, but do the children observe and appreciate them as they ought? Do we try to interpret them for the little ones? Take down the pictures and the crucifix from the wall occasionally, bring the children near them, point out their power and beauty to them. I mean this literally as well as figuratively. These are the symbols that civilized the nations; try them on the young barbarians under your care, and perhaps you can dispense more with the rod and the sharp word.

Again we do not get enough out of our Bible and profane history, failing to take the salient points of the characters to enrich our own life and that of our pupils. And so it is with other studies; we waste power for culture every day when we could be enriched by it.

To keep culture alive in our souls, and to use its power well every day, I will suggest one other source not found in the ordinary handbooks of pedagogy; it is the source of all truth and beauty, light and

sweetness: the Holy Spirit of Truth, the Lux beatissima. It is this Holy Spirit Who sent you into the classroom; it is the same Holy Spirit Who will make you strong and efficient there. Do not bid Him goodbye when you leave the meditation hall, or when you enter the classroom; rather bring Him with you to inspire your class. You must have met souls in whom the guidance of the Holy Spirit was manifest. Would not that soul be marked as cultured? If I were asked to enumerate the elements of culture, I would say that they are in a natural way, what in a supernatural way are the gifts and fruits of the Holy Ghost: wisdom, understanding, counsel, fear of the Lord, fortitude, charity, joy, peace, patience, benignity, mildness, modesty, chastity, etc. Think this over well and see if it be not so.

Culture is allied to religion and may not be separated from it, otherwise it loses its stamp of truth and degenerates into selfishness. Truth seems to take revenge on men for violently divorcing her from her spouse, beauty, as is evidenced in the history of Greece, the Renaissance, and some unmentionable names of modern times.

Use all things legitimate, every real contribution that modern science offers you, but at the same time do not fail to go to the source, and use well the power of the "Unutterable Light." It still remains true: there is more good done by prayer than this world dreams of.

REV. EDWIN V. O'HARA: Though I have little to add to Father Carey's able discussion of this subject, I am very much pleased to have this opportunity of expressing my appreciation of Brother Garvin's admirable paper. It may be safely affirmed that no paper read at this convention represents more felicitously the spirit and ethos of the renowned seat of culture in which we are assembled. Indeed, I strongly suspect that it was a humorous sense of the incongruity of the thing that led the respected chairman of this department to invite a Philistine, a representative from the remotest confines of the newest West, to discuss the subject of culture before a body of educators convened in the Athens of America!

Culture, Brother Garvin has told us, is difficult to define. Roughly speaking, however, culture may be said to mean one or all of three things. In the first place, it may refer to that keen sense of propriety in social conduct that leads a person to do or say the thing which is appropriate to the time and place; to shrink from whatever would expose one to ridicule or censure. Such culture is the *beau ideal* of the club man and the society woman, and having said this, it seems unnecessary to insist that it is an accomplishment quite independent of either intellectual development or moral training.

In the second place, culture may refer to that cultivation of the intellectual faculty which gives the insight and sympathy, grasp of principles, discipline of mind, versatility and toleration which characterize the

"gentleman" so admirably described by Cardinal Newman in his classic lecture on "Knowledge and Religious Duty." Culture, in this sense, is the fruit of a liberal education, and until more utilitarian ideals became prevalent, was regarded as the aim of college training. Unfortunately, mere cultivation of mind has little bearing on morality and the possessor of intellectual culture will be found among the scoffers and profligates quite as often as among devout and earnest Christians.

Finally, culture may mean that refinement of character which attains the perfection of its charm—its bouquet—only under the maturing influence of religious sentiment and divine grace.

Having fixed with fair precision the various meanings of the term, we may inquire why and in what sense culture is demanded of the Catholic teacher. The reason I would assign as of primary importance is this; that personal influence is the ordinary and most efficacious means of propagating religious truth. And culture multiplies indefinitely the possibilities of personal influence.

The Catholic teacher needs the exterior polish and suavity of manner which was our first definition of culture, in order to please, to attract, to conciliate. Sanctity and learning without a pleasing exterior are like a diamond in the rough. "Let your light shine before men" is a mandate to the Catholic teacher to acquire the graces of social intercourse.

Intellectual culture is demanded of the Catholic teacher by the very nature of the task to which he has consecrated his life. To exhibit the harmony and completeness of the grand round of Catholic doctrine, to demonstrate its truth and point out its beauty, is an undertaking which calls for no ordinary discipline of mind. The teacher who would succeed in performing this difficult task must be possessed of well-trained reasoning powers, keenness of intuition, versatility and elasticity of mind.

Above all, the Catholic teacher must have cultivation of character and refined moral sensibilities. Religious instruction is very largely a matter of the formation of Christian ideals. And the teacher's life should be a translation into conduct of the ideals to be formed in the minds of the children. It will be more by personal influence than by formal instruction that the children will come to learn that it is not the captains of industry nor the leaders of society nor successful politicians, but the saints of the Catholic Church who hold in their hands the keys to the world's progress.

REV. WALTER J. SHANLEY: The paper of Brother Garvin and the discussion carried on by the clergymen from Portland, Maine, and Portland, Oregon, are, no doubt, an inspiration to the teachers present.

It is a well known saying that, "The more cultured the teacher, the more cultured the pupils." The necessity of culture in education challenges the zeal of the teacher to develop in himself the highest culture. "No one can give what he has not."

If culture is necessary for the teacher, it is particularly necessary for teachers in the primary grades. The foundation is more important than the superstructure. The most cultured and best equipped teachers should be placed in the primary grades. Primary teaching ought to be regarded as a post of honor. Successful teaching in primary grades has greater merit than work done in the intermediate and grammar grades. It is a great mistake to place the junior and inexperienced teachers in the primary grades. It is the place for the most cultured teacher.

BRO. JOHN E. GARVIN: I am very thankful for the kind words of Father Carey and of Father O'Hara, and I enjoy that intense satisfaction that a man feels when he knows that he has been fully understood in a matter about which he has had some misgivings as to his clearness.

I have no intention to belittle learning in a teacher, but I maintain that the mere acquisition of learning is not so much his field as is the imparting of culture, of taste, of refinement, of inspiration. To be merely bookish is to miss the real essence of a calling that should be one of inspiration and of cultivation.

I would want teachers to be men and women first, human, with all the sympathies of humankind. Learning is good, but the power of sympathy, the power of inspiration, are better. I well remember that the teacher who had the most influence on my own student life was not a man of learning—as I found out later. He was a simple-hearted Alsatian, who had made the most of his little talent, and who was an excellent teacher, in spite of his broken English, in spite of his unequal temper; his success in teaching was not so much because of what he taught us, but because of what he inspired us to love and to do.

Some teachers aspire to become monuments of learning, but, like monuments, they are also liable to be merely imposing and wonderful; such teachers may become caverns of research, but, like caverns also, they are likely to be gloomy and unattractive.

A teacher need not be so much of a reservoir, but he should rather be a sparkling river, bright with life and sunshine, carrying light and faith, culture and inspiration to his pupils.

THE HOME AND THE SCHOOL

RT. REV. MGR. J. H. OECHTERING, V. G., FT. WAYNE, IND.

The home is the first, natural and legitimate sphere of education. As the child grows and develops, the sphere of education necessarily and proportionately expands, and other educational factors must be called in, but their activity oper-

ates, as it were, in concentric ever-widening circles around the God-ordained educational center, the home.

In the family, God Himself founded this original home of education, vesting it with corresponding rights, duties, and graces. However, with the fall of man the family also fell from its state of original justice. Ancient history bears melancholy testimony to this fact. The Incarnation and Redemption restored the family, elevated marriage to the dignity of a sacrament, gave in the family of Nazareth a perfect model of the family and in the Incarnate Son of God a divine ideal of education, thus blessing the world with the Christian home.

The Christian home receives the child as an immortal soul, clad in a form of clay, but regenerated to a higher and eternal life, as a child of God and heir to heaven. Because of the Christian child, parents will strive to create in their home a Christian atmosphere, to implant in the young, unfolding soul the first principles of religion and morality, will train the little hands to fold and teach the stammering lips to utter the first prayer.

When school age has arrived, education, so far bestowed in the Christian home, must expand into that of the Christian school. Imagine a Christian mother standing with her child at the door of a modern secular school and saying: "This is a child, which we have received and reared as a child of God, redeemed by His Son, as an immortal soul with a destiny for time and eternity. We insist that this education be harmoniously continued at school, as it was begun and will be carried on at home." The answer would be: "God and the Redeemer are barred out by law from our halls. Our pedagogy reckons solely with a destiny this side the grave and our psychology is conducted on exclusively materialistic lines." If Tertullian protested: "What have Athens and Jerusalem, the Academy and Calvary in common?", we may as well protest, "What has the Christian home in common with an atheistic or unchristian school? Hence, education, in order to develop in legitimate and sound growth, must do so from the Christian home to the Christian school and then proceed

in both on parallel lines. The greater the harmony and union between the two, the better will be the results. Teachers must ever bear in mind that their authority over youth is vicarious, not directly from God as that of the family or the Church; that it is limited by both and is mainly exercised as an outflow of parental authority, to which, however, certain rights and powers are added by the Church. In cases where the welfare of children is seriously threatened through the remissness or undue indifference of parents, teachers have the right and the duty to oppose and to act in a certain sense as guardians under the guidance of the Church.

The famous pedagogue, Kellner, says: "After the family, and the Church, which essentially influences the life of the family, have done much for the rearing of the child, the school joins them." It is important that a teacher should not lose sight of this later accession of the school. On one hand this consideration will prevent him from overestimating his authority; for he will understand that the school alone has neither given nor can give education, and that others have already done and still do essential work. On the other hand this conviction will draw the teacher's attention to the necessity of allying his efforts to those of the other educational factors, especially the home and the Church.

Union between the school and the home is the first requisite for enduring success. There should be a continuous friendly understanding and cooperation, sanctified by the spirit of Christian faith and charity and the earnest conviction of a common responsibility to God.

Teachers should become acquainted with the parents of their pupils, their character and home life, their religious, moral and social standing, their environment and such conditions, which influence the rearing of children either for better or for worse. Local, social, and national relations, when well understood and wisely used, can be brought into harmonious and beneficent cooperation with the teacher's work.

If pastoral visits form an important element in the administration of a parish, a pedagogical visit, so to speak, or a visit of the teacher at his pupil's home is of no less value in

school work. Since, however, our religious orders find this incompatible with their rules, it may be supplied by occasionally inviting parents to an interview, or if this cannot be done, by a dignified and kind letter or through the medium of the pastor's visit. Teachers should, even when unjustly provoked, abstain from passionate, imperious, and offensive expressions, especially when speaking of a pupil's faults or misdemeanors, lest they wound and antagonize parental love. Earnestness, tempered with tact and kindness, is sure to impress parents with the good will and sincerity of the teacher and attune their hearts to harmonious response.

It takes time, however, to mature such friendly cooperation between the school and the home. Where frequent changes of teachers take place, such results become extremely doubtful. There are schools, where the staff of teachers is almost annually replaced by newcomers, totally unacquainted with the families and home conditions of the pupils. Such measures may appear desirable in the interest of our esteemed religious orders, but seem to us decidedly detrimental to the friendly and necessary union between the school and the home.

I remember from the days of my youth, how teachers, educated in the normal school of the great and saintly Bernard Overberg, had grown old and gray in the parish where they taught. They had trained two and three generations, had been their friends and advisers, so that their names had become household words in every family. Their lives had run parallel with that of the parish and the home, and were looked upon with reverence, gratitude and affection by young and old. Incalculable are the beneficent results, which such long and friendly cooperation produces and which our ever-changing age and our "*gens rerum novarum cupidissima*" sadly need.

The school has a special opportunity to aid the home by inculcating domestic virtues. It should endeavor to foster reverence, love, and obedience towards parents, partly by religious instruction and respectful deference to parental authority, partly by training their pupils to such acts as daily

prayers for parents, prayers when they are ill or have died; by a good report, by congratulations on their saint's day, a New Year's letter, or a little gift, wrought by the child's own hands, etc.

Never should the schoolroom witness words from the teacher's lips, however provoked he may be, that are detrimental to parental dignity. Let him possess his tried soul in patience, send for the parents and argue with them "opportune, importune, in omni patientia et doctrina." Should this fail, recourse may be had to the pastor, whose duty it is to see that the authority of the school is upheld by the Church.

Diligence is another domestic virtue which may be instigated by a judicious measure of home tasks. Pupils are thereby trained to control themselves and their passion for outdoor sport and pleasure, nowadays so alarmingly dangerous to the quiet life of the home, to work at home and acquire a habit for domestic order. However "*ne quid nimis*" is a time-honored rule. Nor should teachers forget that parents have a right to put their children to certain domestic work, either necessary to the household or useful for the development of domestic instincts, qualities and virtues. On the contrary, they will encourage their charges to assist in such housework, as will awaken in girls a liking and taste for the time-honored duties of a good housewife and in boys a habit and readiness to do their share for the common good of the family.

By fostering in children the habits of frugality and economy, of simplicity and contentment with their lot in life, of punctuality, order and cleanliness, the school confers an inestimable boon upon the home. Where over-indulgent or indolent parents prove inadequate to ward off dangers which filter nowadays into the very sanctuary of the family from a licentious press, poisoned literature and art, from the lurid atmosphere of the vaudeville, nickel-show and penny arcade *et alia ejusdem generis*, teachers may come to the rescue by watching their pupils, warning parents and appealing to the pastor. Extravagance in dress, pleasure, and the luxuries of life, so destructive to the simplicity of the Christian home,

should meet with discouragement in the school and find a check and corrective in lessons derived from the example of the Holy Family of Nazareth. Above all, the religious spirit which ought to pervade the home, should find its strongest ally, next to the Church, in the Christian school. Given a truly Christian school with regular instruction and a healthy atmosphere of faith and virtue, with its practice of daily prayer, strict observance of the Lord's day and the ecclesiastical year, the regular reception of the sacraments, etc.—given all this and the graces issuing therefrom, and you have a leaven in your parish which in its own subtle and indefinable way will percolate into every home and render it more Christian. It works like a continuous mission, doing its silent, but effective work through the children, who become its messengers or endeavorers, and often carry the seed sown in the school to places where missionary and pastor cannot reach. The school can and ought to strike a sympathetic chord by evincing a kindly disposition towards the pupil's home. Teachers must be considerate with children whose eyesight, hearing, speech, and nerves are defective, lest they mistake such physical defects for stubbornness, indolence, or laziness and by unjust incrimination give cause for resentment at home.

There are children who come from poverty-stricken houses, ill-fed, ill-clad, unable to get books or the necessary implements. Here the school, aided by the Church, may do a work of charity, which if tactfully performed, cannot fail to attach such homes in gratitude and confidence to the school. Provision in that direction should be made in every parish by the establishment of a school relief fund. Could the Church succeed in making our schools free and remove the irksome burden of monthly payments, there is no doubt that friction between the school and the home would be greatly reduced and a closer union effected. Perhaps through less expenditure for costly church furniture and parsonages and greater generosity on the part of our wealthy Catholics, we may be enabled to pave the way for free parochial schools.

There are children upon whose homes sin and vice, neglect and sloth have stamped their evil mark. Appearing among their more fortunate classmates and under the observant eye of the teacher, they are either timid, shrinking and painfully sensitive of their condition, or hardened, desperate, and suspicious. No doubt, here is a difficult problem before the teachers. Aware, however, of the sad state of the home, they will here discover a field for truly apostolic and charitable action. They will see in such children, Christ's least brethren, make allowance for what has been sinned against them and try for the love of God to right their wrongs by taking them under their special charge, winning their confidence and encouraging their feeblest efforts. The little hearts will slowly but finally be won and through them often the home, either entirely or at least in part.

When adversity, severe illness or death befall a family, the children's tears or silent sadness will soon tell their tale at school and ought to find a sympathetic echo. A consoling word from the teacher, a promise of prayer or some similar token of kindness, transmitted through the little ones to the afflicted family, is sure to cement mutual good will and friendship.

When pupils are seriously ill solicitous inquiries after their condition, prayers offered at the school, a flower, medal, or picture sent to their bedside will reveal to the parents the fact that the school is one with them in caring for their children's welfare. This is brought home still more impressively by the participation of the school in a pupil's funeral and prayers for the repose of the departed soul.

After all, charity—which, as St. Paul in his immortal rhapsody proclaims, is patient and kind and never falleth away, though tongues shall cease and knowledge be destroyed—will best solve problematic difficulties arising between the school and the home, like the white dove that flew from the ark over the receding waters of the flood and brought back the olive branch.

To these endeavors for union and friendly cooperation, the home must reciprocate, it must respect and recognize the

high place which the school occupies in the realm of education and its great importance for the eternal and temporal welfare of Christian children. It should learn to hold in high esteem the noble work of Christian teachers, their arduous labors, cares and sacrifices. Scouting the vulgar and coarse notion, so prevalent in this mercenary age, that they are working for a salary or a living, parents should be made to understand the ideal side of this noble profession, or rather, vocation. This becomes so much easier, as most of our schools are conducted by religious orders and congregations, a blessing which we Catholics of the United States cannot enough appreciate, and for which other less favored nations envy or rather congratulate us. Let the Christian home be taught to esteem the dignity of teachers, who have consecrated their lives to God and to the cause of Christian education, who day by day make the sacrifice of their own selves for the good of these children, sanctify and render fruitful their labors by prayer, mortification, and sacramental graces, bring the example of Christian perfection, the ideal of the evangelical counsels and the atmosphere of pure and holy lives into the classroom. Add to this the conviction, that parental authority is not only shared by such worthy teachers but exalted and hallowed, that to this authority is added the sanction of the Christian commonwealth and the divine authority of the Church, which by bestowing the *missio canonica*, lets teachers participate in a measure in her own divine mission to teach. Let the home be imbued with such views of the school and it will implant reverence and respect in the hearts of the children; parents will realize that such an authority must be upheld and that by doing so they will uphold their own, and by undermining it, undermine their own.

Before the child is sent to school the Christian home must have done its own work by laying the first foundation of religion in the young soul and teaching it the first prayers and rudiments of faith. Parents cannot shift this burden at once and entirely upon the school. To do so is a lamentable neglect of a sacred duty and an evil not easily remedied. On sending the child to school, parents ought to impress its

mind with the importance of that first great step in life and with respect and reverence for the teachers. It is a regrettable abuse to threaten wayward and unruly children with the school and its severe discipline, as if it were a reformatory or a house of correction. The home must foster love and confidence for the school. No doubt the new sphere of life opening before the young soul is bewildering. The unexplored land of knowledge, the mixing with characters differing in education, social standing and manners, the strict routine of daily school life under a teacher, who looms up before the childish fancy in all the grandeur of a pedagogical magnate, all this is apt to fill the tender heart with fear and awe and to result in Shakespeare's "whining school boy with his satchel and shining morning face, creeping like a snail, unwillingly to school." Hence home and school ought to combine to render easy this transition from one sphere of life to another.

The home should be taught to send children punctually to school, clean and neatly dressed and provided with the necessary books and writing materials. Experience teaches that well-regulated homes by sending cleanly, orderly, and well-bred children are most efficient allies in elevating the tone and character of a school, that good homes help to make good schools and truly Christian homes help to render the school more Christian.

The home must be taught to take interest in the pupil's home tasks and to uphold the authority of the teacher, when correction or punishment is meted out. Since the naturalistic school of J. J. Rousseau and others has proscribed corporal punishment and found ardent partisans in over-fond parents and modern educators, pedagogical authority, especially in elementary schools, stands greatly in need of support. Perhaps the course of events in educational history may teach our philosophers that fallen human nature requires more drastic correctives than those which have so far found favor in their eyes, and may lead them to rediscover the appeal to the *ultima ratio* of a sound scolding and the rod, long ago advised by the Holy Ghost.

If serious deficiencies in school or teacher become manifest, parents should abstain from adverse criticism before their children, lest they feed in their minds the spirit of irreverence and precocious self-assertion so prevalent among our rising generation. Let them lodge their grievances with the superiors, respectively the pastor, so that they may be considered, weighed and treated in the spirit of justice tempered by charity. To pour out oil in the chronic storms that burst upon educational waters, is a task which, when performed well, is sure to knit the bond between the home and the school more closely.

Parents should seek the acquaintance of the school authorities, visit occasionally the teachers, ask for information and assure them of their good will and cooperation. The monthly report should not be treated as a mere ornamental fixture, but be examined as conscientiously as it was drawn up, and its statements used for home correction or reward.

Whatever duties the home has toward the school, the Church must teach and inculcate them; for the Christian home, as well as the Christian school, are mainly her creations and stand under her constant patronage. By the pulpit, by pastoral visits, by instructions in the sodality meetings of married men and women, and in the confessional, pastors can reach the home, bring it into line with the school, can impress it with the fact that the school has been built in the sacred shadow of her altars and that her own authority is thrown around it as a shield. By opening school with High Mass and sermon, by closing with appropriate commencement exercises and religious solemnities, by letting school children take part in sanctuary service, choir singing, processions and similar ecclesiastical celebrations, this truth will be brought home in object lessons, easily understood and thoroughly appreciated.

Thus the home and the school, or rather, the Christian home and the Christian school, will dwell and work together in harmony and union under the hallowing protection of their common mother, the Church.

DISCUSSION.

THOMAS A. MULLEN, Esq., BOSTON, MASS.: I scarcely know in what capacity I appear before you this morning to discuss the excellent paper which has just been read on "The Home and the School." As father of two boys, for whose eternal salvation I am in some measure responsible, I suppose that I might take up the various points in the paper from the point of view of a parent, and again, as one who in his day had some sort of reputation as an educator, I suppose I might speak in the latter capacity.

So many excellent things have been said on this subject that I am embarrassed to know just from what viewpoint I had better discuss them, and I believe that the best that I can do is to suggest my hearty approval. From a long experience and from still larger observation, I am obliged to say that the one quality which I most desiderate in the teacher is that of sympathy, that kind of sympathy which, resident in the great Saint Paul, made the Apostle of the Gentiles the greatest teacher, next after One, that the world has ever seen. The kind of sympathy that I refer to is not that which is observed too often in our schools and which means a sort of accommodation on the part of the parent and teacher to the wishes and inclinations of the pupil; but that other kind of sympathy which lures the child to a proper appreciation of its duties and lends to it that assistance which will lead it to the highest kind of citizenship and carry it on to its true destiny.

If the home surroundings are not what they should be, it becomes the duty of the teacher to inform himself or herself of them without undue curiosity and make the school correct, if possible, the defects of the home. The teacher should be curious to discover the ambitions of the child, to learn the stumbling-blocks that lie in the way of the realization of them, and give the child to understand that there is no obstacle so great that it may not be made a stepping-stone to higher things. Many instances in my own experience might be given to show how a teacher, by catching the pupil at the right time, may grasp material and mold it to the highest uses. The teacher has the pupil during the waking and most active hours of the day—during the hours in which the child is most impressionable, and during this time should so comport himself towards the pupil as to assure him that the dividing line between the sympathy of the parents and that of the teacher is but imaginary, and that really the whole day is consecrated to him by the help given by the parent and by the teacher, too, who carries on the work of the parent when the natural parent is not actually present, and whose accountability for the welfare of the child, next after that of the father or mother, is greatest before Almighty God.

Teacher and parent should be in the closest correspondence. The walls of the schoolroom, adorned and lighted up by copies of the works of the great masters, should be an inspiration to children and parents to illumi-

nate the homes in the same way. What finer inspiration can come to a child than when his eyes, opening in the morning, light on a picture of Lacordaire; or what better lesson in humility than when, from day to day, the child reads the legend beneath the picture of the Sacred Heart, "Learn of Me, for I am meek and humble of heart."

Does the child fail in reverence for his father and mother? If so, hard indeed would his heart be if it were not melted to reverential regard in the presence of these good sisters in whose virgin breasts beat the hearts of mothers. The capital sin of America is its lack of reverence. I refer not only to irreverence towards holy things, but to things secular, which equally, in the last analysis, come from the hand of God. I know of nothing that can so stimulate a boy to reverence for things holy and profane as the association during the five hours of the day with the influences which are to be found only in Catholic schools and which tone up the whole day and make God the center of every thought, word and deed.

How many of the world's great men have ascribed to their mothers the success in life which has written their names high on the roll of fame? How many, again, have acknowledged their obligation to the school as the influence that sifted them from the great mass of humanity and made them conspicuous in the history of the world? These, surely, the home and the school, with God as the central thought in each, are and have been the men makers and women makers of the world; they cannot be separated; each must be the complement of the other, to the end that our sons may grow up as plants in their youth and our daughters like marble built in the similitude of a palace.

BROTHER ANGELUS, XAV.: The subject of the excellent paper written by Right Rev. Mgr. Oechtering has been so clearly expounded that any remarks of mine can add but little to the forceful exposition of facts, augmented by any array of practical suggestions, which the Right Rev. Monsignor has so carefully selected from the fruitful garden of his ecclesiastical experience.

In my opinion, there is no subject in connection with the parochial school system of education more important in its dealings with children, or that demands such earnest attention and serious consideration, as the harmonious cooperation that should exist between the parent and the teacher, especially at the present time, when the tendency of youth is to assert the ascendancy—to usurp the throne once held sacred by recognized authority.

The home and the school are so closely allied in the training of the child, that without this harmony and unity the work of education, at least from a Catholic standpoint, will be detrimentally retarded.

Now in the great problem of education, it is universally admitted that the home is the fundamental factor; in the home is laid the foundation

which is to support the structure of future manhood. The parents are the sculptors who have before them a block of rough unpolished marble from which they have to chisel a statue. On them depends the issue as to whether that statue, when finished, will represent a model Christian man or a degraded monster. Parents cannot, therefore, shirk the responsibilities devolving on them with respect to the home training of the child. This stupendous work cannot be supplied by the Church or by the school; by the priest or by the teacher. The nursery of the home must attend to the cultivation of the tender plant before it is ready for further development in the school.

The home is the theater wherein the child receives its first impressions for good or for evil. If the parents act well the part assigned them in forming and developing character; if the drama of their lives is productive of naught but moral and virtuous principles, the mirror of their piety and godliness will cast its reflection on the hearts and minds of their offspring; but if, on the other hand, the atmosphere of the home is polluted with the corrupting influences of vice and impiety, with what foul impressions will not the heart and mind of the child be contaminated! Its innocence will gradually decline and finally succumb to the poisonous miasma of unholy surroundings.

To the mother in a particular manner belongs the grand but responsible obligation of guiding and directing the first steps of the child in the path of virtue; she it is who shields it from the wily serpent whose fangs are ever ready to penetrate the innocent heart. Her watchful eye must be always on the alert that no baneful books, pictures, or so-called works of art find place in the home circle. And in this connection, it is not amiss to remind the parents that among many other sources of danger to the young may be mentioned indiscriminate companionship, questionable theaters, and morbid illustrations. Poor human nature is weak, and inclined rather to vice than to virtue. The mind is a storehouse which is but too ready to admit anything that tends to excite passion. Our senses, the inlets to the soul, are subtle and dangerous companions, and readily accept impressions of things impious and immodest in their nature with a greater relish than they do those beautiful gifts which help to raise the soul to God.

The parents having faithfully and conscientiously watched and guided the progress of the child during its tender years, it has at last arrived at that age when its mental, moral and physical faculties must receive further development, and to accomplish this end, it is transferred from the home to the school. It is almost unnecessary for me to say that the Christian school is a reflection of the Christian home; in fact, it is a part of it. The training of the child is commenced and continued in the home; it is developed and helped towards completion in connection with the work of education in the school. The labor of the zealous parent must be continued in the school by the conscientious Christian teacher,

who, by example as well as precept, guides the child onward and upward. But in order that the teacher's efforts may be crowned with success, there must exist between the home circle and the school undeviating harmony in everything that appertains to the mental and moral education of the child. The moment the teacher receives the child from the hands of the parent, the latter is relieved of a vast share of responsibility, the teacher assuming for the time being the place of father and mother.

Now, it is to be deeply regretted that this harmony is not infrequently disregarded on the part of both parents and teachers; but especially by the former, many of whom, guided for the most part by the instincts of misdirected natural affection, unfortunately cooperate in nurturing the germs of criticism and insubordination in the hearts of their offspring. To my mind, one of the most pernicious habits to which school children are addicted is the occasional carrying home of exaggerated reports or complaints concerning the teacher's peculiarities, and this deplorable habit is encouraged by the imprudent mother, who drinks in with avidity every word of complaint, deeply sympathizes with the aggrieved one, and gives expression to remarks if not entirely caustic in their bearing, at least uncomplimentary to the unfortunate instructor. But the wise and prudent mother acts otherwise; she regulates her feelings of natural affection in accordance with the dictates of common sense; she weighs calmly and dispassionately in the unerring scales of justice every word, and endeavors to uphold if possible the dignity of the teacher. Indiscreet parents have been and are the main cause of frequently fomenting the evil spirit of discord between the home and the school. By such breaches of harmony and unity, the good work of the classroom is greatly impeded and in many instances results in failure.

To sum up my remarks: to the parents the children belong; on the parents chiefly the obligation lies of regulating the lives of the little ones in conformity with high ideals, of instilling into their young hearts love of God, love of virtue, respect for authority, respect for all men. These obligations faithfully inculcated by the parents, we may be assured, there is laid a solid foundation for the superstructure which the school is prepared to erect upon it—a superstructure at once substantial, aesthetic and Christian—substantial in its resistance against the storms of temptation; aesthetic in the beauty and simplicity of character which adorns it, and Christian in its completeness, exhaling in bountiful profusion the sweet fragrance of a virtuous life.

REV. R. W. BROWN: I think we all recognize that it is a fact that the Juvenile Court has come to stay. It is well established in our part of the country, and the officers in charge are well disposed to cooperate with us in caring for our wayward youth. Many of the children need but a little encouragement to set them right. They are usually very penitent after their first offense, and if properly encouraged will permanently reform.

SUPERINTENDENTS' SECTION

PROCEEDINGS

FIRST SESSION

BOSTON COLLEGE, July 13, 1909.

The meeting was called to order by the Rev. P. R. McDevitt, chairman, at 4:40 p. m. The minutes of the Cincinnati sessions were approved as printed in the annual report. On motion of Very Rev. J. A. Connolly, V. G., the chair was instructed to appoint a Committee on By-Laws and a Committee on Nominations. The following were appointed on the Committee on By-Laws: Very Rev. J. A. Connolly, V. G., of St. Louis; Rev. A. E. Lafontaine, of Fort Wayne; Rev. O. B. Auer, of Cincinnati; Rev. R. W. Brown, of Grand Rapids; Brother Angelus, of Baltimore.

Rev. James A. Carey, of Portland, Me., and Brother Philip, F. S. C., were named as the Committee on Nominations.

In the absence of Rev. Leslie J. Kavanagh, Brother Michael, S. M., read a paper on "School Records," which was well received. It was ably discussed by Rev. Thomas J. O'Brien. The discussion was closed by Brother Waldron, S. M. The meeting then adjourned.

SECOND SESSION

The second session was opened with prayer at 4:30 p. m. on July 14, 1909.

A paper entitled "Duties of the Principal: Relations with the School, Relations with the Pastor, Relations with the Superior, Relations with Pupils, Relations with the Parents, Relations with the Teachers," by Brother Philip, F. S. C., was read. It was discussed by Rev. O. B. Auer and Rev. James T. O'Reilly, O. S. A.

The Committee on By-laws in its report recommended the following additions:

"It shall be the duty of the Secretary to prepare annually a printed list of the members, a copy of which shall be sent to each member. Members who issue reports, examination questions, papers or pamphlets pertaining to school work, are requested to send a copy of same to the other members."

On motion of Brother Waldron the report was accepted and the by-laws were adopted. The generous offer of Brother Victor to print the membership list gratis was gratefully accepted.

A resolution requesting the members of the section to send topics for discussion at the next annual convention to the Secretary was adopted.

The Committee on Nomination reported the nomination of Very Rev. J. A. Connolly, V. G., for Chairman and the Rev. R. W. Brown for Secretary. On motion the report was adopted and the nominees were declared elected for the ensuing year. The meeting then adjourned.

ROBERT W. BROWN, *Secretary*

PAPERS AND DISCUSSIONS

SCHOOL RECORDS

DISCUSSION BY REV. THOMAS J. O'BRIEN, WHITESTONE, N. Y.

Mr. Chairman:

I regret the unavoidable absence of Father Kavanagh, who was to present a paper on the subject, yet I think we have all listened with pleasure to the very complete and detailed presentation of the subject of School Records by Brother Michael. He has covered the ground admirably, not only giving us valuable information about the various kinds of records, but also typical illustrations, with charts and cards that are worthy of careful inspection at the close of our conference.

The proper keeping of the records of a school and class is an important feature in school discipline and teaching. Memory is most times too fitful to be entrusted with the many details of school work that need to be kept in mind. Reference to statistics in matters of registration and attendance, of studies and deportment, of dismissals, promotions, and graduations is necessary from time to time for the good order of class and school. It is recognized by all that in the management of a school, as in the conduct of a business or in the administration of a public office, some records should be kept accurately.

The debatable questions are what records should be kept, what things should be recorded, and how may these best be arranged. After some years away from school work, I am not prepared to enter upon a discussion of the details of this subject, nor is it necessary after the well defined suggestions and illustrations given by Brother Michael, out of the fulness of his experience and observation as a schoolman. I should like merely to suggest that in the keeping of school records two extremes ought to be avoided, i. e., the neglect of essential records and the keeping of needless ones.

It is a mistake through lack of appreciation of the value of records or through an unwillingness to attend to them, to neglect such records as are an aid to the teachers, or an accounting of the pupils' work and standing in class, or a chronicle of the leading events in school life. On the other hand, it is a mistake to be busied with the formal recording of minute details that are of little or no importance, except for those whose delight it is to juggle with statistics and comparative tables. The ignoring of essential records would leave a school or class in a topsy-turvy condition, and both teaching and discipline would be apt to degenerate into a go-as-you-please affair. With no clear knowledge of actual conditions, without order or system in school relations, such a principal or teacher would undoubtedly score but little success. The opposite extreme of undue attention to insignificant items in these records would involve a useless expenditure of time and energy that could far more profitably be employed in the preparation of lessons and in actual teaching.

It is important, when considering the records that may be kept properly and profitably in our schools, to understand how limited are our resources, as compared with city or state schools. It is easy for them to work up any scheme and have the unsuspecting taxpayers pay the fiddler. In many public schools an assistant principal, or secretary, or registrar looks after many of these records. It constitutes a snap, on an easy chair, and a desk with pigeon holes for many worthless memoranda. Most of our teachers are already burdened with tasks inside and outside the classroom, and any additional work, unless it be needful and helpful, should not be required of them. Hence, I plead for the systematic keeping of those records only that we all recognize as invaluable helps in matters of teaching and discipline. As has been suggested, it would be well if some suggestive models of these records, simple yet complete, and adapted to our schools, were to be brought in some way to the attention of our teachers.

The card system, recommended by Brother Michael, I also had intended to offer as a workable plan for most of the pupils' individual records. In parochial work, in business houses, and quite generally in large schools, academies and colleges, the use

of cards and files has come into vogue, and has been found an easy and practical method of recording statistics.

One other record deserves especial attention, I mean the historical record of the school. Many diocesan superintendents and others have felt that it would be a good thing to have the authentic story of the beginnings, the struggles, the development of the parish schools of the diocese. It forms a notable part of church history in the United States. Yet most of us who have attempted it have given it up as a hopeless task, for lack of material and inability to get the early dates, names, statistics, etc. Father Burns, C. S. C., in his "History of Catholic Education in the United States," deplores the dearth of material on which to work for anything like a satisfactory account of our early Church schools. A record, kept in the school or convent, of the chief happenings in the school, may in the days to come be the only reliable source of information for the historian of Catholic education. May not something be done in each school now to write up, as fully as possible, the past history of the school, its erection, its dedication, its earliest scholars, teachers, graduates, its growth, its successes, etc. Let this serve as an introduction to the "Historical Record," which kept faithfully will not only be very valuable, but ten or twenty years hence, will be most interesting reading for the teachers of that day, and perhaps also an inspiration to them in carrying on their work.

THE PRINCIPAL AND HIS DUTIES

BROTHER PHILIP, F. S. C.

The principal of the school fills a very responsible position in as much as his ideas control and color the ideas of his subordinates and permeate the minds of all depending upon him. In this way his influence will be felt in the life and conduct of all the pupils of the school. It is, therefore, necessary that the principal appreciate the very great importance of his position and the great power he wields in making or marring, whether

for time or eternity, the whole future career of the pupils whose education he is to direct.

Generally speaking the principal creates the atmosphere of the school. If he has the tact and talent his position demands, his efforts will raise the school to a high standard of efficiency in every department. Should he be careless and indifferent it will be possible for him to render inefficient and futile the endeavors of good teachers and obstruct their efforts to improve the school. A principal cannot be the whole machinery in the working of a school, but he must be the motive power, which, by its constant activity, causes every other piece of the mechanism to do its share in perfecting the whole scheme.

The live principal will be thoroughly familiar with his school, with each teacher and class, and in some degree with each pupil. He will also strive to know what other schools are doing, and when possible he will visit them in order to learn by personal observation how others engaged in the same work are meeting and solving the problems and difficulties with which every educator is always confronted in his own school. Without adopting fads and frills he must ever be ready to employ as his own whatever is practical or useful in the schemes of others.

Qualifications.—If it is important that a person to whom a child's education is intrusted be a well-trained teacher, how much more important and necessary is it that one who is to direct the work of such teachers should be well trained. The principal is in virtue of his office a teacher of teachers. Not only should he have reached a high degree of scholarly attainment, but he should have made a thorough study of pedagogics in order to know, theoretically and practically, the best methods that may be employed to further advance the school in the work it is to achieve. A principal should, therefore, be a skillful and practical teacher. This skill can be acquired only by careful training, joined to years of experience in a classroom. Trained teachers are not born. They are found only in the rough and unpolished state and it is only by a slow process of development that really well-trained teachers are produced.

A young man or woman leaving a college, a university or even a normal school is not as well equipped for teaching as the less

fortunate person who, denied this privilege, has acquired by years of practical experience what the other knows only in theory. However, the person armed with the diploma as a guaranty of his knowledge of the theory will need a shorter time to acquire the necessary practice to become a successful teacher.

St. De La Salle, in the legacy left his disciples, mentions twelve qualities that should characterize the good teacher. They are: Gravity, wisdom, silence, humility, prudence, patience, discretion, meekness, firmness, zeal, vigilance and piety. As the principal of a school must have great executive ability in order to direct wisely the manifold operations that come within his sphere of activity, it is important that he possess all these virtues in an eminent degree, and yet there are some in which he should especially excel.

The wise principal will always make the best use of the material placed at his disposal and overcome the many obstacles which are constantly springing up around him. A want of up-to-date school apparatus, a want of school funds to provide books and stationery, a want of appreciation and cooperation on the part of parents and sometimes possibly on the part of pastors are some of the obstacles a principal may have to contend with.

He must establish rules of discipline and see that they are enforced; he sets the standards of the school and maintains them; he must foresee the difficulties that are to be encountered and forestall them as far as possible. That he may accomplish all things wisely he should frequently and fervently implore the Author of all good gifts and the Father of lights to give him the gift of wisdom.

Prudence points out to the principal the safest and best course to follow in all his undertakings. It is the practical application of wisdom to the problems of life. A principal who acts with prudence will have little to repent of. He will deliberate long and well before making any decision of importance and will always be morally assured that the means he employs for promoting the success of the school are, under the existing circumstances, the best possible.

Passing, as his duty calls him, from class to class and from one department to another, the principal may see many defects and even abuses in the methods employed by the teachers or in the conduct of the pupils, but a discreet person will never act under impulse. Rather will he wait for an opportune time to administer the remedy he may deem proper. He must not expect to find perfection in his teachers or their pupils. If such a condition existed the principal would be neither useful nor necessary.

The principal should show by his exterior that he appreciates the responsibility with which he has been intrusted. However, he should not seek to govern by fear, but rather he should strive to gain the confidence of both teachers and pupils in order that he may know them more intimately and point out the way they must follow to secure results. He must make them respect him, for without respect and esteem his injunctions would not receive due attention. He must never forget the obligation he is under to be to teachers and pupils alike, a continual example of goodness and virtue. He should show at all times that he is possessed of a high moral character and that his life and conduct are worthy of imitation. To those around him he will be a just, kind and sympathizing friend. In this way he will lead them to a nobler sense of duty and to a higher and better life. He must ever bear in mind that the best way to teach others a love for duty and the practice of virtue is to prove by his own conduct that he is convinced of the truth of what he teaches. His actions will be more powerful than his words. They will be remembered many years after his words are forgotten.

Relations With the School in General.—The principal being the executive head, his duty is to organize the school. This implies the receiving and classifying of pupils. The principal should have the plan of organization evolved some days before the opening morning. Unless this be done much valuable time will be lost and a set-back will be given the school at its very beginning. The close of the first day of school should see every teacher and pupil in place and ready for work which must be wisely mapped out and the lessons for the next day assigned. Then with the sound of the bell on the second

morning the whole school may start off in its course like a well-oiled machine, each part doing its work without jar or friction. The scholastic year is too brief to allow more than one day for the organization of the school.

Should there be inexperienced teachers in the school much of their work for a few days must be controlled by the principal in order that they may learn what is to be done and how to do it. It is in assisting the young teacher that the principal can accomplish the most good; for in forming the young teacher to the use of right methods, he is laying a solid foundation for the success of the school.

We frequently hear principals complain of unqualified teachers and we often ask ourselves how are we to secure good ones. I believe our teachers must be formed in our schools, under the direction of wise and interested principals. We sometimes see an excellent teacher come directly from the training school, but the schools that are most progressive and successful are those that form their own teachers.

The principal must supervise the work of the various grades and see that the approved curriculum of study is so far as possible carried out in each. The daily program of exercises must be given attention. The various studies or lessons should be so ordered that each subject will be a relief from the preceding one. The success of a class or a whole school may largely depend on the wise arrangement of the various exercises.

It is the duty of the principal to care for the school property. He should not permit the buildings, furnishings or apparatus to be damaged or disfigured in any way. He should be well informed on sanitation, heating and ventilation and strive to secure the best systems that are obtainable. He should also see that the school is kept neat and clean.

In selecting text-books he should choose only such books as his experience tells him will be most beneficial to the pupils. The books must be selected for the pupils as we cannot select the pupils for the books. It would be advisable to consult the experience of the teachers as to the books best suited to their respective classes.

Another important duty of the principal is the careful supervision of the school records. The roll-books of the classes, the reports of examinations as well as a register of the school should be systematically kept. The records of the individual pupils can best be attended to when a system of cards is employed. Each card should bear the name of one pupil and show his age, the length of time he has been in school, his aptitude for study, the progress he has made and a record of his attendance. Other necessary data required by the civil authorities can also be indicated on such cards. Thus each card will be a complete record of one pupil. When the principal is not exact in seeing that these records are kept, the teachers may become careless and perhaps neglect them entirely.

There should also be a history of the school wherein should be recorded the leading events of each year, such as the date of the opening and the closing of the school, ordinary and extraordinary holidays, entertainments, commencement exercises and the names of teachers and graduates.

The principal ought to know everything that transpires in or about the school. He should therefore be always present, for it is only by seeing and hearing that he can have a correct knowledge of his teachers and their pupils and be able to offer them the encouragement they need. He should promote their ambitions by rewarding or recognizing their efforts as well as the success attained.

That his work may be truly efficient the principal should devote his entire attention to the work of the school in general and should not be hampered by taking charge of any class. In many of our schools the principal is charged with the teaching of a particular class. In such schools it would be absurd to expect that the principal can give the school the attention it demands, and if the school be a large one we must expect to find a lack of discipline and many defects in the methods of teaching and conducting the school.

The supervising principal must not allow the administrative features of the school to prevent his giving proper attention to the classes, nor should he be employed during school hours with anything foreign to the management of the school. Much of

the executive work of the school can and should be done before or after school hours.

Relations With the Pastor.—In our parochial school system each school is practically a unit. We have in each diocese a school board, a superintendent, and in some cases a board of inspectors. The superintendent may make suggestions to the board of directors, together they may establish courses of study and set up standards for the schools of the diocese, but it remains for the pastor of each parish to decide what the course of study shall be in his school and how far the suggestions of the superintendent are to be followed. The pastor holds a unique position in the parish school. In reality he is the superintendent and principal of the school, and the teacher who is charged with the direction of the school can exercise only such authority as is delegated to him by the pastor. This teacher is ordinarily referred to as the principal.

There are reasons why the pastor should be in sole charge of his school. He represents the people whose generous contributions establish and maintain the school so that their children may receive such instruction as they most need. Conditions vary in the different parts of a diocese and no one knows the true condition and the needs of the people better than does the pastor. The Church also charges him with the education of the children. The care of the school is therefore one of the most important of the pastor's duties, but when he has selected an approved body of religious teachers his duty is practically reduced to the keeping of a watchful eye over the spiritual welfare of the children and providing the necessary equipment for the school. Generally, the principal has, from his experience, a better knowledge of the character of the children than the pastor enjoys. To him then should the education of the children be intrusted.

For the success of the school it is necessary that a great deal of latitude be allowed the principal. The discipline of the school, the hours of class, the system of teaching, the methods of emulation and coercion should be left to his judgment and supervision. He should be at liberty to carry out his own theories of education. These, however, should not conflict with the curriculum

prescribed by the superintendent. There ought to be a mutual understanding between the principal and the pastor as to the method of conducting the school. The principal should frequently consult the pastor on the affairs of the school and he should inform him of its condition and the progress being made by the pupils. Just as the principal has a right to demand the loyalty of the teachers, so must he be loyal to the pastor who intrusts to him the care of the school. There should be perfect harmony in their ideals and also in the means of attaining them. Unwillingness on the part of a principal to cooperate with the pastor in carrying out his plans may result disastrously to the children, whose welfare is above all, the purpose of the school.

The pastor can, by frequent visits to the school, become familiar with the existing conditions, but in the presence of the children he should not dictate to the teachers as to their methods of teaching or the means of discipline. The pastor must look more to the results obtained than to the routine of daily recitations. He should never judge a class or a teacher from an occasional visit. Teachers must be allowed fair latitude for initiative, as the method that would prove most successful with one teacher might be a disastrous failure when employed by another. The pastor should cooperate with the teachers in everything that may have an elevating influence on the school and support them in any difficulty that may arise. Teachers, however, must not expect him to approve of everything that may occur in the school. The dignity of the priesthood forbids his approving of anything that is manifestly wrong.

Relations With Teachers.—The most courteous, helpful and sympathetic relations should exist between the principal and his teachers. In order to secure the best results each teacher must be led to regard his work as an important factor in the whole scheme of education. Thus the teacher will see the necessity of making the child's training from beginning to end a thorough work.

The test of all schools to-day, as it has ever been, is the results achieved. The principal should make the teachers clearly understand what his ideals are and what results are worthy of their best efforts. Results can be most satisfactorily achieved

when the teachers' efforts are so directed as to make the work of one teacher a preparation for the succeeding one. Too much must not be expected from teachers. They are not always to blame if results are not secured. It may happen that the pupils do not correspond with their efforts.

In our Catholic schools the principal has not the power to select his own teachers. In each religious institute a higher superior assigns the teachers to the various schools, but as the head of the school he can point out to such superiors the special qualities of certain teachers that render them fit or unfit for the classes of his school. Having once secured teachers who are trained or who have an aptitude for being trained he should strive to instruct them in the best modern methods of imparting knowledge and maintaining discipline. This can best be accomplished by frequent conferences with them, during which they should indulge in a discussion of methods. He should also strive to have each teacher assigned to the class in which he can secure the best results. If a teacher has a preference for a certain grade and is fully qualified for it, I believe such a teacher can accomplish more for the children in that grade than in any other.

The one thing that is the supreme test of fitness on the part of the principal is his tact in pointing out to teachers their mistakes and the means of correcting them. He must always seek to have them cheerful in order to secure their best efforts and a principal who lacks courage will silently pass over their defects and failings, knowing as he does that a teacher never questions a good report of the class; while one below the average is likely to create hard feelings. The strong principal will plainly and firmly but with kindness point out to teachers wrong methods, poor discipline, want of enthusiasm or any other defect he may have noticed in his visitation of the classes. Teachers who object to be told of their failings by the principal, are a menace to the progress of the school.

The greater part of the principal's time during school hours should be spent in the classrooms and in each visit he should have a definite purpose in view. He should try to make these visits a pleasure both to teachers and pupils. If they are not

he may be the one at fault. Any sensible, right-minded teacher will always appreciate the visits of the principal, knowing that it is one of his most important duties and the only way he has of becoming familiar with every detail in the working of the school. On entering the classroom the principal should not interrupt, except to continue the lesson before the class. After greeting the teacher and the pupils he should pass to one side or to a seat and show by his action that he desires a continuation of the lesson in which they are engaged.

During these visits he should observe everything that occurs, but never in the presence of the pupils should he criticise the work being done. If defective methods are employed or the results obtained are unsatisfactory he should intimate it to the teacher in private and suggest means for improvement. In the classroom the teacher should always be held responsible for the discipline of the class and the principal should act towards the pupils in such a manner as will lead them to know that order must be maintained and that the teachers have his loyal support in the means they employ for that purpose. When he is obliged to tell the teachers of their mistakes, it must be done without bitterness or contumely. His suggestions should be sympathetic and free from all haughtiness of spirit. The teachers must feel that in the principal they have a truly sympathetic friend and helper to support them. But defects and shortcomings are not the only things for the principal to notice, he should compliment the teachers on their excellencies as well as censure their defects, and always show that he prefers to praise rather than to blame.

The principal's visitation of the classes should have a two-fold object, viz.: inspection and examination.

By inspection is meant what can be seen on the surface while the school is at work in the course of its ordinary routine. The inspection should reveal the condition of the room, the personal appearance of the pupils, their industry and intelligence, the efforts put forth and the order and discipline prevailing. It will also show how the teachers give their lessons and how in other respects they are qualified to perform and do perform their duties. An inspection will also take into account the ar-

rangement of the daily program which must be adhered to, lest some of the subjects in the curriculum suffer for want of attention.

By examination is meant the process of testing, by written and oral questioning of the scholars, whether the results obtained from the instruction given are satisfactory.

Many principals are inclined to give too much time to inspection and too little to examination. There is no better means of arousing the enthusiasm of teachers and pupils than by written and oral tests given either by the principal or any outsider. A superficial inspection will not accomplish the same amount of good.

Relations With Pupils.—The sole purpose of the school is the education of the child. The erection of fine buildings and their equipment with apparatus, the training of teachers and every other expense undertaken by the Church or the state is either directly or indirectly to give the child the best possible training.

The principal should keep, or cause to be kept, a record of each pupil, his attendance and deportment, his progress and promotions from year to year. This can best be done by a card system, as has been previously suggested. If such a record be faithfully kept and the pupil required to explain each time he is absent or late, truancy and tardiness would soon be reduced to a minimum. The person at the head of the school may be responsible in a marked degree for the amount of truancy that is sometimes found to exist. When the school is badly managed, we cannot help feeling sympathy for the children who are obliged to attend it and we may even feel for the truant who seeks to escape it.

The principal should watch carefully over the health of the pupils and see that it is not sacrificed for want of proper physical training or through the negligence of any teacher.

As it is for the religious and moral, as well as the intellectual training that children attend our Catholic schools, the principal should see that this be systematic and thorough. We may be inclined to think that when our pupils know their daily prayers, the text of the diocesan catechism, the manner of receiving the sacraments and of assisting at Holy Mass that their religious

education is complete; but every lesson given in the whole course of instruction must tend towards the supernatural. The lesson in geography teaches the child about the surface of the planet he inhabits for a time, and we must present to the eye of his mind views of his never-ending abode, heaven. The school history teems with the deeds of military heroes and the names of illustrious statesmen whom the world calls great, but we must remind our pupils that those only are great whose deeds are recorded in the book of life. The grammar teaches them the right use of words towards their companions, but faith, hope and charity will inspire them with the proper mode of addressing their Creator and their Redeemer.

When the home education of children is properly attended to, we will generally find them docile, respectful and studious in school and kind, generous and courteous towards their companions. Many of our pupils, however, are children of the poor who have little time to bestow on their home training, or it may be that for want of education the parents themselves are unfitted to train their children. These children should receive special attention when possible in order to make up for the deficiency at home.

We should strive to have them cultivate right principles and overcome all habits that have a tendency to impede their progress. Nor must their intellectual development be neglected. The principals in our Catholic schools should see that the children do not suffer in their knowledge of the secular studies by their attending our schools. The teachers should be urged to give special attention to backward pupils and methods must be devised to aid those that are over age.

When questioning the pupils, the principal will not try to make a display of their ignorance. Recitations and examinations are not to show how little the children know, but to discover how much they have learned and how far they have grasped the matter studied.

The pupils should be able to look to the principal as their loyal friend, not as a tyrant whose only duty it is to invent new tasks to inflict upon them. He should always lend a ready ear to any complaints they have to make. In this way he may bring

them to relieve their minds of any ill feeling they may have towards the school or the teachers. It is better that these complaints be made to the person who can remedy them than allow them to be carried outside the school to persons who can do no more than injure the school by spreading them broadcast. The principal must, however, always support the teacher even if a mistake has been made. There are few children that cannot be convinced by the simple arguments of a broad-minded principal that the teacher's mistake was one of judgment and not prompted by malice.

An intelligent system of promotions should be used and the teacher should never question the ability of the pupils when the principal advances them under such a system. Every pupil should be promoted to a higher grade as soon as his knowledge and attainments permit it, but the principal should not allow any pupil to graduate who will not reflect credit on the school by his knowledge of the subjects in the prescribed course of study.

The principal can do much for the pupils by encouraging them to advance themselves, to have a laudable ambition to secure an honorable place in the class, to reach the higher institutions of learning, where they may receive the complement of their education and fit themselves to be somebody and to do something worthy of their noblest efforts.

Relations With Parents.—It is good policy on the part of the principal to be personally acquainted with the parents of the children whose education is intrusted to his care. He should invite the parents to call on him frequently and then endeavor to establish the right relations between home and school. When parents call the principal should always be cordial, civil and manly towards them regardless of what the object of their visit may be. No matter how they may act on such occasions the principal must never forget that he is expected to be the gentleman, and a gentleman is never offensive in his words or actions. If they complain of the teacher the principal must do justice to both sides. He will naturally sustain the teacher, but if a wrong has been done he must at least sympathize with the offended parent and try to make him appreciate the good inten-

tion of the teacher towards the child. The principal should never fail to impress upon the parent the necessity of cooperating with the teachers in cultivating good habits in the children. They may thus be brought to see how indispensable it is, if the child is to be developed into a good citizen, that he be regular and prompt in attendance, neat and clean in his person and dress, honest and truthful in his words and actions, and industrious and economical both as to time and material.

When parents call to inquire about their child's progress they should always be correctly informed. They have a right to know the exact truth and they should not be deceived. If they are told that their son is making progress, or as it is commonly put "doing very well," they have every reason to expect a great deal at the end of the term, and if it turns out differently they may very justly censure and condemn the principal, and if he is once condemned for misrepresenting things to parents there is rarely any forgiveness for him. For this reason, and for his love of truth, for his own reputation and the child's welfare he should plainly and frankly inform the parents of everything concerning their child.

Most parents, if appealed to in the right spirit, will invariably support the teacher in the moral and intellectual development of their children and in time of need will lend their aid to maintain our system of Catholic schools.

DISCUSSION.

REV. J. T. O'REILLY, O. S. A.: The able paper of the Reverend Brother very forcibly reminds me of an interview I once had with a representative of one of the great factories in my home city. Standing in the large engine room, he called my attention to a clock that registered every revolution of the great fly wheel that drove the machinery of the whole mill. "That wheel," said he, "makes 3000 revolutions an hour, 30,000 a day, 180,000 a week. Every revolution of that wheel is capable of effecting a certain number of movements in each and every machine in this whole plant. Thus we can figure out the highest possible results under the most favorable conditions. This we call the maximum efficiency of the plant. The product of each and every department of the mill is measured by comparison with the maximum efficiency of that particular department."

I recognize Brother's difficulty in writing up the principal in a parochial school, on account of the very reasons he has so aptly pointed out more

than once. It is hard to determine who is the principal, and when he is found, to say what shall be his limitations, though it is not so difficult to say what shall be his duties. He has therefore given us the ideal principal working towards the maximum efficiency of the parish school.

Under the public school system, each school must have a principal. His duties are defined by the regulations of the school board, or its superintendent of schools, and the whole responsibility for the school rests on him.

In the parochial system things are altogether different. The official nomenclature is different. We have the pastor, who is responsible to his conscience for the Christian education of the children of his parish; to his bishop, for the maintenance of schools; to his people, for the proper care and instructions of their children, as well as for the wise use of the funds committed to his care for this purpose; the sister superior or brother director whose duties are not confined solely to the direct management of the schools, but include the responsibility of wisely presiding over a religious community and maintaining therein a healthy religious spirit; the local reverend director, if the pastor sees fit to appoint one of his assistants to that office; the diocesan superintendent; the inspector of the religious community doing our teaching—then we have what is called in the mercantile world the “closed shop.” We contract with a religious body to take charge of our school and we accept with them their system of teaching, their method of changing teachers, and very often their selection of text-books.

We must, however, admit that the duties of the principal as outlined in Brother's paper must pertain to some one or perhaps be distributed amongst several, where we cannot have an executive *de facto* principal to attend to them. The pastor, for very obvious reasons, can only fill the office in very exceptional cases. Even were he remarkably well equipped for the work, his ordinary parochial duties would prevent his giving the time and attention required. Only occasionally do we find an assistant priest sufficiently qualified in the science of pedagogy to fill the office for the pastor. We must then look to the religious community in charge of the school for that minute supervision and detailed attention required to keep things up to the desired educational standard. We know that a great deal of that work, that in the secular schools must be attended to in the schoolroom during school hours, is, in the parochial school, provided for by the superior in the daily community meetings of the teachers, and by the special teachers' meeting held in district centers by the teachers during the summer vacation.

That sense of responsibility for the success of the school, that in the secular school is so often to be found resting solely on the shoulders of the principal, is, in the religious school, distributed, and the burden is made comparatively light by the individual interest that each teaching sister or brother feels in the success of the school, and the paternal

solicitude of the pastor cooperating wisely with the local superior. Thus our work is being well done, but on lines peculiar to the parochial system. The complexity of conditions does not, as yet, permit of placing limitations to each position of responsibility by any system of fixed rules. But the community of interests, regulated by the spirit of religious life, is working wonders where otherwise there would be interminable confusion.

I think, therefore, we should leave the secular titles to the secular schools, and have no local superintendent nor principal, but continue to emphasize the religious character of our schools by giving to those burdened with the responsibility of supervision and direction of the work the religious titles which have already won honor in building up the system—pastor, superior and director.

REV. O. B. AUER: From a Catholic standpoint the question of relation between principal and superintendent presents various difficulties. To anyone acquainted with the situation it is quite evident that while we use the terms principal and superintendent in our school system, the duties falling to the lot of either do not correspond exactly with those ordinarily performed by the same officers in the public school system.

For example, no superintendent of parochial schools has the right to select, transfer or remove the principals in his schools, for the very evident reason that in about 99 per cent. of the schools the pastor of the parish is practically the principal of the school, either by choice or by force of circumstances. True, we find besides the pastor, a director with more or less authority, depending for the greater part on the pastor, who selects this director personally, or accepts the selection made by the superior of the community whence he draws his teachers. In consequence the work of the principal, as outlined by Brother Phillip, is divided. The pastor usually attends to the general discipline of the school, the maintenance of the building and its furnishings, and the financing of the whole undertaking. He leaves to the director all the other duties, reserving, however, the right of final decision in all matters.

Now it is practically impossible to draw a very sharp line in this division, and it so happens that some of the duties are neglected, others only half performed, while in some instances disputes arise.

The superintendent must deal with this divided authority, and the question naturally arises: "To what extent, if any, can he hold the director responsible under such conditions?"

I answer that the director is responsible to the superintendent in proportion, as he is free to perform the duties of a real principal, and that due allowance having been made for the pastor's interference, the superintendent has a right to expect and demand the very valuable assistance, which a director can render in various ways, among which I place the *giving of information* as very important.

While the superintendent is to direct and regulate the whole system in a general way, each unit in his system remains a separate and distinct charge, presenting its own problems and difficulties. The annual visit of one or two days inspection will not suffice to give him that intimate knowledge of the school which he must possess in order to direct and regulate wisely. He must therefore see the school with the eyes of the director, whose duty it is to keep the superintendent informed at all times of the conditions in his school.

I expect from the director information concerning:

(a) The Pastor—As a schoolman; his ideal of education; his policy in the school; the interest he takes in the school; his influence in the school; the rules and regulations he makes for scholars and teachers; his relation to both; in a word, all that may affect directly or indirectly the work of education in the parish.

(b) The People and Children—To what class or kind they belong; their interest or the lack of it in the work, and the reason for the same; the support or non-support of the school; then, too, to what extent they are interested in the higher education; their homes and environments.

(c) The Teachers—Each individually (I include here the director himself as a teacher); his ability; his good and strong, and his poor and weak points, which no superintendent can detect in the necessarily brief visits he pays. The information thus given enables the superintendent in dealing with the individual teacher, to choose the proper words of encouragement, of advice, perhaps too of admonition, which will in most instances serve to revivify the spirit of one who has lost heart and enthusiasm in the work.

(d) The Community—As a director he is well acquainted with the machinery of the educational work in the community, and he enjoys also the confidence of the community superiors. He knows the strong, the weak and the useless parts of this machinery. He is obedient to the traditions of the community, and is well aware that, although the greater number of these are good, some are bad, in the sense that they impede the work. *Should he reveal these?*

Yes, and he should do more. Together with his fellow-directors and the superintendent he should in justice to the community and the whole system bend every effort toward improvement, in removing the useless parts of the machine, in strengthening the weak ones, and in establishing new customs, which by their very nature will eliminate the old useless traditions. Disloyalty? Surely it is not disloyalty to manifest that which the superintendent has a right to know, and the duty to correct.

If the superintendent be worthy of the office he will likewise be worthy of this confidence placed in him. Nor will he hesitate to reveal his own limitations to the director, who thus encouraged will learn to appreciate his superintendent as a real friend, with whom he can labor as a co-

worker in solving the problems and overcoming the difficulties that may arise.

Roark, in his "Economy of Education," says: "The qualifications of a principal should be the same as those of a superintendent—sound scholarship, training of experience, and a positive and attractive character." To these I add, the spirit of prayer and the complete forgetfulness of self in the sincere desire to promote the cause of God in the hearts of His children. This latter, the prime requisite in every Catholic educator, will lend courage to make humble confession of his shortcomings.

Where it is found in superintendent and directors you have a body of true educators, whose humble lives of devotion and self-sacrifice are a blessing to the community which they adorn, and whose efforts are rewarded with abundant fruit unto the glory of God.

THE LOCAL TEACHERS' MEETINGS

PROCEEDINGS

The Local Teachers' Meetings were, as usual, a feature of the convention, and by far the best attended of all the sessions. The spacious assembly hall of the college could barely accommodate the large number who attended, many being obliged to stand. It is estimated that fully twelve hundred were present, including many priests, the visiting brothers and sisters, representatives of the twenty-five teaching communities of the Boston Archdiocese, and a large number of public school teachers, both Catholic and non-Catholic.

Both meetings were presided over by Rev. George A. Lyons, Supervisor of Schools of the Archdiocese of Boston, who welcomed the visitors, stated the object of the meeting, and introduced those who were to read the various papers.

On Wednesday afternoon at half past two the first meeting began its work with the reading of a paper on "The Problem of the Backward Child," prepared by a Sister of Charity of Nazareth, Ky., and read by the Rev. James F. Stanton, of Stoughton, Mass. It was discussed by Brother Baldwin, of the Christian Schools. The second discussion of the main paper was prepared by a Sister of Charity of Madison, New Jersey. It was read by the Rev. Francis W. Maley, of South Boston. A few well chosen words were also spoken by the Rev. Doctor Shields, of the Catholic University at Washington.

The second hour of the session was devoted to music. The paper treated of "Vocal Music and Its Place in the School Curriculum." It was prepared by a Sister of Notre Dame and read by Rev. James McCarthy, of Boston. The methods treated in the paper were illustrated in the most interesting manner by about seven hundred children taken from various schools of the Sisters of Notre Dame in Boston and vicinity.

These children representing thirteen different schools were

taken from the third, sixth and eighth grades, together with a large number of high school pupils from the same schools. Elevated on a graded platform which had been erected on the spacious stage of the college hall, these young people in their white dresses presented a picture long to be remembered by those who saw them. Each group of children of the primary and grammar grades rendered a prepared song. Then they gave an exhibition in sight singing of music which had never been seen even by their teachers. The sheets, direct from the printer, were distributed by the Reverend Supervisor in the presence of the audience. Three minutes were allowed the children to study and then the signal to sing was given. The enthusiastic applause which greeted all is the best evidence of the excellent manner in which they acquitted themselves. The group work was brought to a close in each case with an admirable exhibition of interval singing which was likewise extemporaneous.

At the close of this exhibition, His Grace, Archbishop O'Connell, who followed every exercise with the greatest interest, spoke the following words to the assembled teachers:

"I have come from many and varied duties to have the pleasure of attesting by my presence as well as by my words, to the great gratification that it gives us all to know that the present congress of your Association is a growing, cumulative success.

"One has not the vocabulary to express the sentiments that one feels at the sight of the self-sacrifice and devotion of these noble women. Each one of these varied habits tells its story, but the unified story of all is devotion to this great cause of Catholic education. We see the patient faces, the wearied bodies, but there is a spirit of faith in the eye which says, 'I will work till I die.'

"We ask the world to come here and look at this spectacle. There are no such spectacles outside the Catholic Church.

"There are other glorious things. We do not wish to detract from anybody. There are men and women—not of the faith, even—who are doing wonderful things, and wonderful things for God, since everything that is for good is for God; but when I look at this united body of women, ever patient, noble, self-sacrificing, content with everything, plodding along under the most difficult circumstances, without a word of complaint, I have

not the words to express my admiration—it is more than that: my veneration for these noble women.

“You know from whom the reward must come, and you know as no one else does, that anything else is of small value. Still, there is something in praise from those under whom we are laboring, and that you have from me to the full. May the Almighty God bless you and give you the consolation of seeing many of the fruits of your labors.”

The second session of the Local Teachers' Meeting was held Thursday afternoon. There was a paper on “School Hygiene and Medical Inspection of Schools,” by a Sister of St. Joseph, which was read by the Rev. Augustine Hickey, of Brighton. The discussion was begun by a Sister of St. Dominic, whose paper was presented by Rev. John A. Sheridan, of Jamaica Plain. He was followed by Henry A. Rowen, M. D., of Brighton, one of the staff of School Medical Inspectors of the city of Boston, who treated the subject interestingly from the physician's standpoint. The paper was likewise discussed by Rev. Joseph V. Tracy, D. D., P. R., who spoke from the pastor's point of view.

Between the two principal papers of this afternoon's session time was given to a member of the Massachusetts Anti-Tuberculosis League, who read a brief, though instructive paper on what is being done by the city of Boston for the education of the tubercular children in the public schools.

The second paper was on the theme, “Principles of Catholic Faith and Practice: How Best Inculcated in Our Schools.” It was written by a Sister of Charity of Halifax, N. S., and was read by the Rev. Florence J. Halloran, of Dorchester. The discussion was by Brother Alphonse, of the Xaverian Brothers, and by a School Sister of Notre Dame, whose paper was read by the Rev. Charles Hoff, C. SS. R., of Roxbury.

After a few words from the Reverend Chairman, the Local Teachers' Meetings were brought to a close with their many lessons of encouragement and greater incentive for the parochial school teachers of Boston and their helpful, pleasant memories for all who were present.

GEORGE A. LYONS,
Chairman.

PAPERS AND DISCUSSIONS

THE PROBLEM OF THE BACKWARD CHILD

SISTER OF CHARITY OF NAZARETH, KY.

Superintendents of schools, principals, in fact, all progressive teachers are to-day more than at any time in the history of education striving to solve the problem of what is best to do for backward children.

That statistics show their number to be on the increase gives additional impulse to investigating the cause and discovering the remedy. The latest pages of educational literature teem with accounts of experiments made, of methods suggested and systems compared.

To adopt any of these without due consideration would be unwise, as what is a success in the hand of the originator is often a failure in that of the imitator. However, a review of some of them cannot be without interest and may be of profit.

This increase of the number of backward children, and the frequent failure of even bright ones to acquire efficiency in the most necessary branches of our elementary schools, is attributed to many causes. Some ascribe it to the home or environment of the child, others to the teacher, while not a few blame our present grade system.

The conditions of the child of to-day are entirely different from the child of thirty years ago. Therefore, to know everything concerning the child's environment is of value to the teacher. She should learn whether he works before and after school hours, or whether he runs the street, the victim, perhaps, of pernicious influences. Many a child comes from a home where the meals are irregular, the sleeping rooms unsanitary, in fact, where cleanliness and tidiness are unknown. How can we expect such children to do good work? Poverty does not make

a child dull; on the contrary, unless he is so from heredity or disease, it often stimulates him to greater energy, and the zealous teacher finds here material to weave a glorious fabric. When parents are shiftless and improvident, compulsion in its ordinary form is useless. A Christian teacher, especially a religious, who is filled with the enthusiasm of her vocation, whose whole soul is in her work, can do more for the children of such parents than an army of truant officers. The closer she can get to their hearts and souls, making them realize they have her love and sympathy and can do something worthy of commendation, the sooner will they abandon their old haunts and seek the school-room, where the ambition to do something and to be something in life is awakened.

There is no doubt that frequent changing of schools is a drawback to the child. A careful choice once made by the parent should not be easily set aside, as new methods, new teachers and new companions are an advantage only when the institution is conducted on an altogether higher basis.

Irregular attendance does a child no small injury, while overcrowding, especially in the primary grades, is one of the principal causes why so many fall behind in their work and drop out of school before they reach the higher grades.

Of all the factors necessary to make a successful school, the efficient teacher, as regards knowledge and training, character and moral worth, is the most essential. It is not the buildings, the pupils nor the methods that make the school, rather it is the personality of the teacher. Possessed of this it is her duty to study the physical and mental development of children, in order to avoid making truants and, perhaps, dunces of the very best. We have too long regarded the child's mental power apart from his physical, but the time for doing so is quickly passing and it would not be surprising to find the observation of the physical signs of mental defects included in every syllabus for the examination of teachers. Hence we should study not only the character and disposition of our pupils, but also the physical signs which indicate mental and nervous conditions, and thus find the cause of defective development.

Dr. Francis Warner, who observed some 50,000 children, states that 38.4 per cent of boys and 36.2 per cent of girls showed developmental defects that interfered more or less with their progress in school. These signs he places in three groups— defects of development, nerve signs and low nutrition. We may find in any of these groups a child of normal brain, even one showing in later life great intellectual power. Hence one sign would be worthless in reaching a conclusion, but in conjunction with another and with mental dullness, it would point to some degree of feeble-mindedness. For example, if we take signs showing that development is out of order, such as mal-formation of head, face, mouth, spine or limbs, and also note signs of irregularity of the nervous system, such as finger-twitching, chronic frowning, inordinate laughing or giggling we use two important groups together, one indicating a permanent condition of the brain, the other a temporary phase. The signs of low nutrition may be caused by physical defect or low constitutional power, even though there would be no lack of food.

Of the exceptional children that come under this group, we rarely find in our schools the lowest type, namely, the gravely defective or imbecile. But almost every primary room has one or more of the type that can associate answers and questions, and even at times appear to have clear ideas, the result of repeated drills. Such children remain two or three years in one grade, exert an undesirable influence over the newer or younger members of the class by promoting habits of idleness and mischief, and are, therefore, occasionally advanced to a higher grade. After spending six or seven years in this way, they leave or are dismissed almost grown men and women, but children in intellect. It seems to us the only remedy for such is the special class, and this should be provided, because every child, whether normal or abnormal, is entitled to as much education as he is capable of receiving. The public schools of Boston have several such classes connected with them, and from Germany and other European countries we can learn what results have been obtained by their use. Should not the work of letting in a ray of light to those benighted intellects and of awakening their dormant powers appeal especially to the religious instructor,

who thereby resembles the Shepherd of the parable, or the human physician who uses all the skill that science can afford to reclaim to health his most afflicted patient?

There is another type of backward children with whom the teacher often blunders, but whom she seldom injures. It consists of those who move with the slowness of the avalanche, but are laying up an energy which when maturity is reached astonishes the world. Many of our great men were so slow in childhood that they were looked upon as the dullards of their school. The great Duke of Wellington was regarded as the dunce of his family. That wonderful genius, the pride of modern science, Sir Isaac Newton, was so slow that his teacher could do nothing to rouse him before his twelfth year. So disgusted were the first teachers of the naturalist Linnaeus that they advised his father to make a tailor or a carpenter of him. Every one has heard the anecdotes of Sir Walter Scott's school days. The angel of the schools, St. Thomas Aquinas, was nicknamed by his companions "the dumb Sicilian ox." And somewhere we have learned that one of the greatest scholars of Europe to-day, Dr. John Wright, professor of philology at Oxford, could not read at the age of sixteen. What is still more surprising, Julius Caesar and Napoleon Bonaparte were epileptics, though, of course, of the *petit mal*.

These and a thousand other examples show that a child may be backward, or even possess signs or defects that belong to one of the three above named groups, and yet not be mentally deficient.

Defective eyesight and hearing are responsible for a great deal of backwardness among children. In an examination of five thousand children in Chicago and fifty thousand in Brooklyn, thirty-five and twenty-eight per cent. respectively were found defective in eyesight. Medical inspectors in other cities report similar discoveries. A thorough test was made in the Pierce School of the town of Brookline, Mass., and the principal says: "In respect to vision, out of thirty-eight pupils marked poor in their classroom work, only four were normal as to vision. Of those marked unsatisfactory twice as many had defective eyes as were normal." It is found

that defectiveness in eyesight increases during the first three years of school life, owing, it must be, to school conditions, which are in the power of teachers to remedy.

In tests of hearing many are found defective in one ear. The importance of discovering this and seating the children where the best hearing ear is toward the teacher is evident. It is among mouth-breathers and children with adenoids that this defect is generally found. Parents' attention should be drawn by the teacher to adenoids and enlarged tonsils, as both tend to retard the pupil. Since it is through the eye, the ear, and the senses generally, that the nerves are stimulated, and from without act on the nerve cells of the brain, the teachers should strive to have all defects removed as far as possible from these organs.

There is another cause assigned for backwardness, which we have not yet touched. It is the most difficult to understand, and probably the most prolific of failures among children of normal brains, namely, the alternating phases of mental and physical development. Every teacher should have a knowledge of what is the maximum work suitable to a child in the different stages of development in school life, likewise whether this maximum is not injurious at certain periods of adolescence, when all the vital forces are required for bodily growth.

When the balance is maintained between physical and mental growth, the child can go on safely and evenly in his work. But when the mental growth outstrips the physical, ambitious parents and teachers should beware lest by over-stimulation the child be injured for life. On the other hand, the physical development may be in the ascendancy, making such demands upon the nerve energy that, for a time, mental growth suffers. The Rev. Dr. Shields in his late interesting work, "The Making and Unmaking of a Dullard," says: "We all know how injurious it is, for example, to indulge in mental work immediately after eating a hearty meal. When food enters the stomach it originates nerve impulses, that draw the blood away from the brain for use in the process of digestion. If brain activity be indulged in at this time, the blood is withdrawn from the viscera and forced into the brain, under an increased pressure to furnish the required nerve energy, and thus the digestive process is de-

layed, and sometimes the digestive apparatus itself is injured. Now we have a similar conflict going on between the mental and physical development." We are grateful to the reverend author for making this, as well as many other difficult problems in psychic-physics, so plain.

Under present conditions bright pupils do not run so great a risk of being injured by over-stimulation as do our poor, backward ones by discouragement. How many hundreds of the latter are actually driven out of school every year by our want of tact and knowledge in handling them! Their want of energy is often mistaken for laziness. Their size and stupidity are a constant humiliation. Many a time must they stand in presence of the class and answer, "I don't know," and should it happen that they are dumb, either through fright or shame, they are set aside as stubborn. No advice or sympathy given afterwards can repair the harm done on such occasions. Let us remember that discouragement from some indiscreet remark may throw a child one or more years behind in his work, or cause some talent struggling for life to be forever smothered.

In the beginning of this paper we said the number of backward children seems to be on the increase. This may be due to the foreign-born element, especially in the large cities, where the influx of immigration is great. In the closely graded schools these children are placed according to their ability to speak our language. Consequently, they are kept two or three years in the same grade. If they enter at the ordinary school age and attend regularly, they have no difficulty in keeping with the grades, but not so, if they come at nine, ten and twelve years of age, not able to speak a word of English. For such the ungraded class, where language can be made a specialty, is a blessing, and the child whose mind is mature, and who has already some education in his own tongue, can be pushed on to his proper grade. But for the English-speaking child, who is backward from some one of the causes already given, it is a question whether this class is a benefit, or whether it brands him with an inferiority from which he never arises.

To point out the dull child is easy enough, but to study him and the causes of his dullness, to find and apply an effectual

remedy, how difficult for even the most efficient! Those who blame the present graded system and hail industrial education as a panacea for the evil, would have the elementary school take more from the hands of parents and fit the child at once for a trade school. Some reformers would overturn the entire system. An article entitled "An Educational Revolution," in the March number of the North American Review of the present year, is quite interesting. The writer says that the suppression of individuality is at the bottom of all the charges brought against our present system of education; that everybody is manufactured on the same pattern, and in this process, hereditary talents and individual traits are smothered by the heaping on of knowledge. It is this, he argues, that is multiplying mediocrity in every profession throughout the length and breadth of the land. The schools are turning out year after year masses of men fitted with the same mental equipment. Quoting his words, we have: "The percentage of happy, contented people, who are doing consciously just what they are fitted for, is notoriously small. Is there a single person possessing a tolerably wide circle of acquaintances, who cannot point out dozens of examples of individuals who are leading wasted and disappointed lives through pursuing an uncongenial occupation? There are writers, thinkers, artists and musicians eating their hearts out in Wall street; there are engineers in the pulpit, or driving street-cars; naturalists or farmers slaving away at figures in a counting house; scholars masquerading as administrators; men of action, the would-be pioneers of new and productive industries bound hand and foot, in some office of law and commerce. It is a pitiful story, the first chapter of which commenced in the elementary school." He calls these schools "hot-beds for the wholesale destruction of individuality upon which the future might and greatness of the nation is dependent." He is most drastic in his measures of reform, for he would pull down all the elementary schools and substitute in their place workshops of various kinds. Where or how the three R's are to be taught, he does not provide.

Other educators, though perhaps extremists, too, do not go so far. In fact, there is a system of individual instruction which

its author claims is directly opposed to the abolition of the graded system. It originated in Batavia, N. Y. Though but ten years old, wonderful are the results claimed for it. As it has been proposed in some of our leading reviews as a remedy for the evil under discussion, we will give a summary of its principal features.

1. It consists in real individual instruction for all the pupils, together with class-work for all.

2. In large classes. "They are necessary for the stimulus of the individual," says Mr. Kennedy, the author of the system.

3. Individual instruction is strictly private. The child is called to the teacher's desk, and there receives instruction and encouragement. The teacher shows nothing, only suggests and encourages, and when the psychological moment arrives, for instance, after a good answer, the child leaves the desk and makes room for the next one.

4. While one is receiving individual instruction, the rest are studying hard on some lesson assigned them.

5. No individual instruction is given on a lesson not yet taken in recitation, either oral or written. Thus individual instruction helps the child for future study by removing difficulties of the past lessons.

6. The time devoted to individual instruction of the child is one, five or ten minutes, as the teacher determines.

7. The time assigned for a branch, and no more, is to be given either to recitation or to individual instruction. For example, there are four periods a week for arithmetic, two of these—sometimes more, sometimes less, according to the difficulty of the matter—can be given to individual instruction.

8. No more teachers or rooms are needed than for other systems. In a room with less than fifty children, one teacher can do the work as well as two. When there are more than fifty children, then two teachers are needed, one having charge of all the individual work, and the other all the recitation work.

Each of these points, especially Nos. 2 and 8, could be if time permitted adversely criticised. We are satisfied, however, that the Batavia system does not solve the problem of the backward pupil any more than did the Pueblo System of some years ago.

How many teachers to-day know of the Pueblo System? Good Mr. Kennedy, the originator of the Batavia, inspires his teachers with his own enthusiasm; while he lives it will continue a success in the schools under his superintendence.

Of the few New England cities that use this system, Haverhill is the only one we have visited. There in the Burnham school, the superintendent told us, we would find the best exposition of the method, though in a modified form. We found about the same individual teaching as is done by any good teacher of our parish schools. In the higher grades, while the class is receiving instruction in grammar or arithmetic, the backward members of it pass into another room, where a teacher takes them along according to their ability. In the lower grades she takes two or three to her desk and instructs them for a few moments, while those at their seats build up sentences from letter cards. In another class, the teacher passes down the aisles and looks at the work of each, making a correction or giving a suggestion, as the case requires. The principal told us it would be impossible to carry out the system even with twenty-five children without having two teachers in the room. The greatest good, therefore, that comes from this system, outside of Batavia, is that it emphasizes the necessity of individual teaching for the backward child.

Since individual instruction is a necessity for saving the slow pupil, some strive to effect it by dividing and subdividing the classes, meaning more teachers and more schoolrooms.

Others suggest the so-called pupil-teacher. There are usually some finishing their course with great success who might be assigned to teach the backward portion of a class, thus reinforcing the work of the regular class-teacher and giving the slow pupils personal friends to whom they could apply for help.

Both these methods of teaching, the individual and the mutual, were used centuries before St. John Baptist de La Salle, the real father of modern pedagogy and a true educational reformer, introduced the simultaneous method, whereby a number of children of the same advancement are taught together. To him are we indebted for the graded system which for more than

two hundred years has been used both in public and private schools with greater success than any other.

A remedy employed by several cities is greater flexibility in the grading. Sending all through the grammar course in a uniform time, often causes the bright pupil to be repressed and the slow one to lag hopelessly behind. The arrangement that the city of Cambridge is using in its grammar schools appeals to us as wise and practical. The course of study is divided in two ways: (1) into six sections and (2) into four sections, each covering a year's work: Pupils after leaving the primary may finish the grammar course in four, five or six years. Those who take six years are classified in six grades, from the fourth to the ninth. Those who take four are classified in four grades, A, B, C and D. All those promoted to the grammar schools begin the first year together. After two or three months the teacher makes two divisions. One advances more rapidly than the other, covering during the year one-fourth of the course of study, the other completes but one-sixth. The arrangement is not rigid, even after the divisions are made, because pupils are given the chance at different times to cross from one division to the other all along the line without losing time. It is now seventeen years since the Cambridge schools were first classified on this plan. During this time ten thousand, two hundred and three pupils have graduated from the grammar schools. Of this number seven per cent. completed the course in four years, twenty-eight per cent. in five, fifty per cent. in six, and fifteen per cent. in seven or more years.

We have a similar arrangement in some of our own schools for the first and second primary grades. Instead of keeping the class together to get over the same amount of matter, we divide it into three or four groups of ten, fifteen or twenty children each. The first or highest group is taken along as fast as it can go, and each group in the same way, the lowest barely covers the matter given in the curriculum, while the highest has doubled it. When a child is able to do the work of a higher group, it is passed over to it, and if one in a higher loses on account of sickness, or some other cause, it easily takes its place in a lower, where it can do the work without loss to itself or worry

to the teacher. We have secured good results from this arrangement; many, instead of taking the ordinary three years in the primary school, require but two. The slow ones not only do not become a drag to their brighter companions, but are strengthened by not being forced to a pace unequal to their power.

The division of any large class into groups has many advantages. It gives the teacher an opportunity of doing some real personal work, of learning the peculiarities of each child, and supplying its needs, whether physical, mental or moral. Of course, she must arrange work for the divisions that are not receiving instruction, and she can watch their growth in self-reliance. In many instances the teacher destroys originality and ability by doing for the child what it should do for itself.

We could go on enumerating methods of reform, some seemingly successful, others failures, but it is our belief, since there is such a diversity even among children of the same family, that no one method or system can be devised which will prove a full success. In the end it is the kind, patient, sympathetic teacher who can intelligently supplement class instruction with individual, that comes nearest to solving our problem. Even then there can be no genuine success without the element of religion. The Church is the only power on earth that can reach the child's individuality. Education with her means the developing of the whole being, the religious and the intellectual. With her "the end of education and of religion is the formation of the moral personality by the union of faith and reason with an awakened conscience and a steadfast will." Knowing that whatever is put into the young mind in early childhood will bear its fruit in the summer and autumn of life, she mingles with every element of human learning the things that are divine. While earnest pedagogues are elucidating theory after theory to remedy the evils arising from a godless education, the Church will prove through the ages, as she has done from the beginning, that she alone is the salvation of society in all lands. Bishop Spalding says: "Religious education is our most distinctive work. It is indispensable to the life and work of the Church in the United States,

and will be recognized in the end as the most vital contribution to American civilization."

She effects her work mainly through the religious orders whose noble members wedded to their labors by the strongest ties that can exist, pour out a wealth of love on their little charges, creating for them an atmosphere wherein to expand under skilful guidance. Truly "they who throw the greatest spirit of love into their work are the greatest saints and the greatest teachers." "Love," says Thomas á Kempis, "can do anything; it performs and perfects many things, where he that loves not faints and lies down. Love feeleth no burden, thinketh nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth that it can and may do all things. Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or on earth; for love proceeds from God, and cannot rest but in God above all things created."

DISCUSSION.

BROTHER BALDWIN: A very commendable feature mentioned in the last paper for the prevention of backwardness among the pupils is that of dividing the class into two, three or more groups or sections. The treatise on pedagogy used in our schools orders the brothers to do this.

In this way the pupils receiving lessons directly from the teacher are more equal in mental attainments and will thus profit by the lessons. If the class consists of a reasonable number of children the several sections will be of great service in minimizing the number of backward pupils.

The Dull Boy—Does he exist in great numbers in our classrooms in reality, or is it more in appearance and shadow than in reality and substance? Might it not be wise to be on our guard against a too pessimistic view in this matter and very carefully differentiate the genuinely backward pupil from the one who is apathetic, indifferent and even lazy?

The moral suasion idea that seems to have swerved a little too much on the wrong side of the balance in our schools, may probably be credited with the production of a goodly number of so-called stupid pupils.

Too often the apparently dull chap needs only an energetic, forceful teacher who is a good reader of child nature, to be completely metamorphosed into a surprisingly apt and even brilliant student.

When the bench warmers of a lower class have been promoted to a higher grade in which they are compelled to put forth their latent energies into good practical, hard, systematic work, it is agreeably strange

how soon their intellectual vision has been cleared and how their mental faculties take on a character that manifests a perfectly normal, healthy condition. I am convinced from some lengthy, practical experience that effeminacy on the part of the teaching force and indifference and carelessness on the part of the scholar are responsible for much apparent stupidity in the various classes. I am not an advocate of returning to the methods used in teaching a century ago, but I would gratefully welcome that method of bye-gone days which placed a proper estimate on the mutual relations of teacher and taught—the outcome of which was at least as creditable as the statistical results of the schools of the present day.

The paper just read says there is an ever increasing percentage of dullness in our classrooms, and it occurs to me that this constantly increasing quantity bears a very close relation or ratio to the loosening of the bonds of genuine discipline and the enforcement of the child's obligation in the matter of class duty. There seems to be a steady growth amongst the youth of the land toward that condition of liberty, freedom and independence that in too many instances has degenerated into libertinism and license. Are there not too many instances in which the child may attend just whatever school he chooses or none at all when he chooses, where he is master at home in such matters and when he attempts to exercise his freeborn right of an American citizen to do as he wishes in school? Are there not too many instances where these adverse circumstances which militate against the success of the teacher's work and his effectiveness are aggravated by the attitude of the parents toward those conditions and regulations of discipline that are necessary for success in class?

Apparent stupidity is greatly minimized where the parent cooperates with the teacher and demands active, earnest work from the child. The child is five hours under the direct influence of the teacher, but he is or should be nineteen hours under the influence of the parent. The paper just read says, "Where the parents are indifferent, there compulsion is useless." Well, just so, exactly—but let the blame be put exactly where it belongs. To prevent the evil effects remove the evil cause. Is it not the parents who need the course of reformation and instruction on their duties?

It would be a blessing to our age and country if more judges acted as did that one out in Chicago who sent the father of a troublesome truant player up to jail to reflect for a certain period on his duties to his child. He reflected and the child went to school and lost a lot of his dullness.

Recently we read of the teacher's action in regard to one of the young sons of the then President Roosevelt. The lad was troubling the teacher in the variety of ways known only to the small boy who dislikes books and was beginning to be regarded in the school as a stupid youngster. The teacher wrote a polite note to the father explaining matters and

asking for his cooperation. The following morning the lad presented a letter to the teacher, in which the President laconically said: "Kermit and I had an interview last evening in the back room in the old-fashioned style and he will be better in the future." And he was and became remarkably studious and correspondingly intelligent.

Now I know that such procedures as the one just cited are not a panacea for all cases of apparent or artificial stupidity—no, not at all—but I do maintain that they are typical remedies and very valuable ones where the apparent stupidity is another name for well-nigh incurable laziness and inherent opposition on the part of some children to the requirements of the classroom.

Too many of our youngsters act upon the maxim of some of their elders, viz: that the world owes them a living and they are determined to have it at the least possible cost to themselves, and this in the intellectual order just as well as in matters material.

Of course there are really dull, backward children. Some of this dullness is superinduced by preventable causes. More of it, much of it is beyond the power of human agency to prevent.

Among the preventable may be mentioned: (a) Improper classification in which the children are grouped together on almost any basis except that of mental equality. For some one or for many of the thousand and one reasons a child falls notably behind in his grade, and then for one or for many of the thousand and one reasons he is sent along up the line to the next higher teacher, who is expected to perform prodigies with him and by some trick or ledgerdmain to metamorphose or hypnotize him into a model pupil fully up to the standard required in the advanced grade, notwithstanding the manifold derelictions on his part and that of parents and others in the recent past. And this teacher in the advanced grade must do all these wonderful things by "moral suasion" by "attractiveness of his lessons" by what is called by Herbartians "the many-sided interests inherent in the subject matter to be taught," and by similar devices with beautiful names invented by pedagogical writers who can write most exquisite treatises, on easy chairs in some quiet office or library, but who have made few if any practical, successful applications of their theories with the so-called dull boy in the classroom. Let there be proper attention given to classifying the pupils and less desire to overcrowd the classroom from economical or other reasons, and one grand major cause of apparent or artificial stupidity will be eliminated from this vexed question of the increasing numbers of dullards. I am aware of Superintendent Kennedy's experiment up in Batavia, and I wish him well with his desire for overcrowded classes.

(b) Among others of the preventable causes of artificial dullness or apparent stupidity we must in all honesty class the inefficiency of the teacher—the inability to teach—the failure to see with the pupils' mental

eye. But this is a subject with too many ramifications and side issues to permit of anything more than the mere mention of its existence.

It goes without saying that the good teacher with years of practical, successful experience will do better work with all sorts of pupils than can be expected from the young, inexperienced teacher. Hence all possible help should be given to have teachers as well prepared as possible for their work.

Were I not afraid of entering upon a phase of this question that is somewhat too delicate to handle at any length in public I might mention another preventable cause of dullness in saying that the personal habits of virtue or vice on the part of the adolescent pupil have much, very much influence on the development or retardation of his mental faculties. Very often it is a reformation of morals and the practice of virtue that is needed for the clearing away of that hazy, misty cloud that seems to hang over the intellect of many a growing child. Statistics of preventable causes of insanity issued from time to time by government authority bear me out in this.

Then there is the apparent dullard because of physical ills. His eyesight may be poor; his hearing may be defective. He may be a nervous lad poorly nourished—a timid lad who is abnormally self-conscious and correspondingly bashful.

Remove these causes and their effects disappear. But just here lies the difficulty, i. e.: to remove the causes and it certainly will require prodigies on the part of the teacher to accomplish much in this line for the individual pupil when he has sixty or seventy young hopefuls in his class and still the teacher is supposed to reach every child in his class.

Probably one of the most prolific of all causes of artificial stupidity is the overcrowding of the curriculum in the classes and the consequent lightning-like rapidity with which the children are rushed through the various parts of the numerous branches of study.

Are the essential subjects taught any better to-day than they were when we were boys in school? Why?

Too much is attempted and the result is that very little is accomplished thoroughly and the mind of the child becomes confused by reason of the multiplicity of ideas presented and the all but kaleidoscopic view and impressions that remain. The old Pythagorean advice is a sovereign remedy for this preventable cause of stupidity, viz: "Teach a little at a time, but teach that little well."

The two great systems of education with which I am familiar, viz: that of the Jesuits and that of the Brothers of the Christian Schools, are conservative and like holy Mother Church, are not moved about by every wind of pedagogical doctrine. They take practical cognizance of the limitations of the child-mind and as a result do not seem to be harassed by an increasing number of incompetents or dullards among the finished

products of their schools. I am sure that other religious educators in the Church are similarly blessed.

Have I said enough in regard to artificial or preventable dullness? Much more might profitably be said. But there is the really backward child—the child with feeble, mental powers. There is the child whom Almighty God has not endowed with great intellectual capacity. God in His infinitely wise designs has not given a large capital in the way of brains to certain among our children. Why He has thus acted is His affair, and it seems temerious and foolish for any one to strive to improve on God's handiwork.

The teacher is not responsible in cases where the child is thus limited and handicapped in the race for intellectual equality—among the pupils of his class.

The statement that "all men are born equal" will scarcely be held to apply to equality of original intellectual endowments. And it is not at all unwise to remember that from him to whom few talents are confided, but few will be required.

Is it not the design of an infinitely wise and infinitely loving Creator that there should be variety of conditions in regard to persons and things here below? Some are strong, some weak—some are rich, some are poor—some are in pleasure, some in pain—some are healthy, some are sickly. Can we not very readily infer that it is His adorable will that there should likewise be diversity of talents and that some of our pupils are inferior mentally to their more favored companions?

We might as well talk of giving natural limbs to children born without them as to try to remedy natal mental deficiency. And let me add that in this matter of dullness, heredity plays a most important part. We recall the answer given to the question, "what is the best time to begin training a child?" the reply being "three generations before he is born."

Mothers have much more to answer for in this question of defective qualities in the child than has any teacher—and no teacher and no sets of pedagogical machinery can be legitimately expected to undo that which nature has done, especially as the result of the violation of her divinely appointed laws. And yet how often is congenital dullness laid to the door of the teacher's inefficiency and not where it rightfully belongs.

The psychopathic physician could tell us volumes on this matter that would be of untold value if put into practice by the parents of the child and would reduce much of the difficulty now found with the dullard.

SISTER OF CHARITY OF NEW JERSEY: We have just heard Sister's excellent paper on this subject, a paper well conceived, clearly thought out, and forcefully presented. Further remarks, therefore, on the treatment of the dull child may seem superfluous, but it may be of interest to this learned body to hear some additional views on the subject in hand, and I may therefore ask for a few minutes' consideration of such as have come within our experience.

First of all, granted that the dull child does exist, that we have in our various classes children whose mental activity is sluggish, who lack power of attention, and whose minds seem unable to grasp abstract considerations. The question then arises, can this natural dullness be remedied, or at least traced to a definite cause? Is it not even possible to remove entirely this mental defect? Or is it not at least feasible to rouse latent energy sufficiently to awaken in the mind of the dull child an interest that will abide with him? For answer, I would direct all my remarks to the teacher, and call the attention of this notable gathering of teachers to the oft repeated warning, "Make your lessons interesting." If a class be habitually inattentive, then should the teacher look to herself and examine her teaching.

Every teacher knows that children differ greatly in their mental equipment; no two pupils are exactly alike, and in any one class we shall find almost as many grades of capacity as there are pupils in the grade; as many stages and degrees of mental efficiency as there are individuals in the class. Ordinarily, however, a class may be divided according to the ability of the pupils, into three main grades or groups: the excellent, the good, and the fair. The natural anxiety of every teacher makes her wish to have all her pupils in the division "excellent," and just here lies one of the dangers to be carefully avoided. The proper thing to do, of course, is to set a high standard, but to remember that perfection is a relative matter, and what must be regarded as perfect for one child can not be the same perfect for another of quite a different mental make-up. It is all-important that the teacher make her standard one of effort, for she will then recognize the power of concentration which each individual child exercises, and will never discourage those whose efforts are not on a par with the more brilliant members of the class, and whose potentialities are naturally greater.

Professor Thorndike, of Columbia, says that out of a thousand children six or eight are stupid. The child defects noticeable in such children are: slowness in forming habits of thought of any sort, and an absence or at least a great weakness in the capacity to think of elements or parts. Hence the abstract work of reading, arithmetic, science, or grammar becomes extremely difficult for them. Now, what is the teacher to do in such cases? How is she to overcome the difficulties on the one hand, and develop the natural powers of the child on the other? Special and individual attention, of course, would eliminate much of the trouble; but where this is impracticable on account of the large number in her class, she must bring to the dull children a larger amount of her own sympathy and encouragement, and in her efforts to promote the child's education omit the purely abstract work of the classroom. Give to such children reading and writing enough to maintain their self-respect; enough arithmetic to help them to use money intelligently, and for the rest, incline their minds towards some natural bent that will enable them to take up

some trade for an honest living. Such, it would seem, might be the program adopted for the education of children who are hopelessly dull and really incapable of grade advancement.

However, I must not be supposed to assume that this extreme case is a normal one, or that every child that finds a little difficulty in grasping abstract truths is to be called dull or stupid. In the majority of cases there can be found a reason for the child's deficiency. By close study of the individual child, a careful scrutiny of his special weakness, and a like noting of his strength along certain lines, she will soon be able to know the cause and apply the remedy. She must conscientiously endeavor to root out the evils, but at the same time guard carefully against destroying the fibres of good. She must educate—draw out—in the truest sense of the word, but never stifle the seed that is springing forth into life.

The individual teacher is not called upon to revolutionize existing methods, or to change the views of supervisors and administrators of our present school system. She need not seek to introduce another Batavia plan or try to impose novel means in the execution of her cherished dreams of child-development. She comes to her classroom with ways and means set down for her; among the children she will find the bright and intelligent, the wealthy and the poor, the mediocre in intellect and the very poor; she will find, too, that among those who have wealth there is not always intellectual treasure; on the other hand, she will find among the poor and needy minds of exceptional brilliancy and promise. She will more frequently find children whose minds are bright and whose powers are keen, but who, for want of the necessary physical strength, are not able to cope with the classroom difficulties. Poor homes, poor food and poor clothing are responsible in many cases for the apparent dullness of children, and the discriminating teacher will lose no opportunity, so far as lies in her power, of remedying these defects.

In the last analysis, we may say in general that the difference in ability between two average children is very slight, the difference between one and three is greater, and so on, until we find that the difference existing between the whole range of the best and the poorest in a class is very great indeed, greater even than the teacher herself sometimes realizes.

Still we must have grade teaching, and the teacher is expected to make it her sacred duty to reach the individual child, and to get into very close touch with the less gifted child in her class. The difficult parts of a subject should receive correspondingly more attention than the easy portions, and the slow pupils should receive honest help in proportion to their needs. The brighter members of the class need not be retarded by this attention given to the less bright; the precocious will advance regularly, and oftentimes without help, but the timid children will need the helping hand of the teacher to lead them over the hard places.

Again, some physical defect may be the cause of the child's trouble—defective eye, ear or hand may be the cause of seeming inattention. Too rapid development has also been found to be the cause of children's slow mental growth; and the teacher alive to the individual interests of her class will not be slow to discover the hidden cause of timidity, reserve, or dullness, and seek to apply a tactful remedy.

At the present time, it is a wise teacher who does not hold a child back because he is deficient in one or two studies only. She is willing to send him on with the potentialities that he has, and to add each year to his experimental progress. At some period during the years of his grammar school course there may be a mental awakening. Physical growth may come to a standstill, and the reserved force of mental energy have time and opportunity to reveal itself in all its strength.

Nothing will ever be accomplished by the teacher who is not kind, sympathetic, impartial, and forbearing. Nor can anything good be brought of the words that will ring in the child's ears, and oftentimes prevent him from speaking when he feels that he does know, but realizes that his teacher thinks he does not. It is, therefore, as we said in the beginning, through the teacher that the problem of the dull child must be solved. If the teacher is able to say that she has done her duty at all times, that she has given to the dull child more time and attention than to the brighter ones, that she has looked to the progress of the slower children in her grade rather than to the glory which may accrue to her from the success of the more brilliant pupils; that she has never allowed a child to feel his lack of efficiency, but has always striven to make him feel that he has something within him that the others have not, and that all are not gifted in the same way—then she has done much toward the solution of the vexed problem before us.

With such a teacher, let us endeavor to think that we are not dealing with dull or backward children. We know full well that all children are not capable of responding to the same stimulus in the same manner; and with the concentration of the teacher's energy, with her patience, her sympathy, her persevering effort to smooth out the seamy places for the diffident, she will be able to develop the special talents which God has given to her children. The dull child will then become a rarity in our schools, the brighter will grow kinder and more tender of their neighbors, a more wholesome spirit of self-reliance will be developed, and our boys and girls will grow into manhood and womanhood worthy of themselves, worthy of the teachers who have trained them, and worthy of the great destiny that awaits them beyond.

VOCAL MUSIC AND ITS PLACE IN THE CURRICULUM

BY A SISTER OF NOTRE DAME.

"See deep enough," says Carlyle, "and you see musically; the heart of nature is music, if you can only reach it." So Brother Azarias tells us that Dante saw musically because his intellect looked back of sign and symbol to behold things in their essence and relationship. Now the fact that a portion of the crowded program of this meeting has been given to the consideration of school music, shows that our Catholic educators, looking deeply into the interests of the child, see the close relation there is between music and life. The power of enjoying music is a natural faculty; the musical score is a common tongue understood by all, and the compelling force of harmony is universally admitted.

In every civilized land music has stirred human impulse to the doing of high and noble actions. The sagas bound races together and a national anthem sways the heart of the multitude as nothing else will. During the Ages of Faith, when the whole world went to school to the Church and learned wisdom at her knee, the stream of song flowed side by side with the most serious currents of thought. In the palace school of Charlemagne and later in the University, music shared equal honors with arithmetic, geometry and astronomy; so the recognition of its great power as an educational factor, is not so much the development of something new as a return to the old. Catholic children are but coming into their own, when their feet are set in the joyous paths that lead to the land of song.

To keep strictly within the limits of our subject, we must forego the pleasant task of tracing music back to its cradle-land, old Egypt; nor may our thoughts linger about the shores of Greece, where music was so intimately blended with poetry and religion. There is not time for even a glance at the alluring figure of Northern bard or scald, for we are considering music not as one of the fine arts, nor yet as a bridge between the work-a-day world and the land of enjoyment, but as a cultural study whose object is the enrichment of life. We are taking the

teacher's standpoint and must accordingly concern ourselves with pedagogical values.

The past twenty-five years have brought great growth and change to the artistic ideals in America. The opening of museums and art galleries in our large cities, awakened a general interest in the subject of art. The late Louis Prang by his books and models, trained three generations in drawing, while the Perry pictures and the "Artist Series" have done much to familiarize children with the great masters and their works. Why should music be overlooked when its influence in school is even farther-reaching? Young ears are to be trained as well as young eyes, and we reap from the singing lesson greater results in culture than from the lesson in color and form. "It is the function of a liberal education," says Professor Suzzalo, "to give the feelings as well as the facts of life." "I say," writes Ruskin in his translation of Plato's Republic, "there should be choirs to fill as with enchantment of singing, the souls of children while they are tender teaching them many other things." Sixty years ago Cardinal Wiseman, writing to a Catholic school committee, urged upon them "the importance of introducing music more effectually into our system of education." We could multiply authorities in support of this sentiment, and we agree with a writer in the Ecclesiastical Review, who assures us that "music study finds in no other single branch an equivalent in pedagogical value." This statement is borne out by the most elementary vocal lesson which trains eye, ear and memory at the same time that it exercises the perceptive faculties and above all, stimulates the imagination and the emotions.

Before an audience like this, then, any special pleading for the teaching of vocal music must be superfluous, and as time presses let us take up the second and more practical part of the subject, namely, the place that shall be given to vocal music in the curriculum.

Let it be granted that the power of music is fully recognized as a factor in sense training; that we attach sufficient importance to the general and special culture it gives; and that we appreciate the fact that singing leads directly to self-express-

sion, a result eagerly sought for by the educators of to-day. To obtain these results, let us consider:

First: When and how shall we begin vocal lessons?

Second: By what methods shall we proceed?

In answer to the first question, let us remember that ear training cannot begin too early and quote an authority on the subject in Germany, where school music is taught so successfully.

"Musical education progresses conformably to natural law, if as soon as sound is perceptible to a child, repeated single tones, a succession of tones, or a real musical composition are presented to it, and it is thus brought into contact with the world of sound." The impressionable period of the human ear, they tell us, is between the ages of seven and fourteen, so that naturally, rote songs in which true tones are imitated, and vocal exercises in which true tones are recognized, form the work of the lower primary grades. When the ears are well opened by tonal work, then gradually key treatment can be taken up that will insure right habits of musical thought.

In the upper primary grades a course in the elements of music can be given to develop correct ideas of scales, keys and time-values until the laws of tones, notation, phrasing and musical construction be thoroughly mastered. In these same upper primary grades the children after some practice become familiar enough with musical notation to reproduce simple melodies in writing. The sense of sight is here so supported by the sense of hearing, that as Prof. George W. Chadwick, of the New England Conservatory, aptly puts it, the children "see with their ears and hear with their eyes."

In the grammar grades the laws of rhythm and the facility that has been gained by practice in the formation of the major scales, chord-building, and transposition, can be applied not only in singing at sight two-part and three-part songs, but in bringing out by artistic interpretation, the beauty of the poet's thought and the real meaning of the composer's musical theme.

Just here an objection must be met—two objections in fact. First, lack of time. Few teachers accomplish all the work they have planned for the day, so there is the temptation of devoting the music period to some branch in which the class is to be ex-

amined. Religious instruction, it is argued, must have full time and our best efforts, otherwise why should parochial schools and teaching orders exist? Language lessons cannot be curtailed without disaster to our mother tongue; thorough work in mathematics, not to speak of history and geography, connotes time and labor. All this is true, yet experience shows that a ten-minute lesson in singing, given faithfully every day, produces marvelous results if persevered in through the primary schools and grammar grades. The great aim in these lessons is the ability to sing at sight, and any system is good that teaches the child to form mental pictures—first, of scale degrees, then of intervals and time values, and finally of harmonic combinations. By this procedure, when the children are ready for high school, they are able to appreciate music; to listen intelligently to the one universal language and to take part in any choral work at sight. Meanwhile the young hearts and souls responding daily to the subtle power and charm that lie in song, are swayed by the loftiest thoughts and tenderest feelings. Surely such results pay for the time expended. The brief ten-minute period becomes the good seed, which sown in the fertile soil of child-life, brings forth fruit a hundredfold in mental power, culture and refinement. To yield such results, the lesson must be interesting and the teacher must be enthusiastic in the work; but what subject can be taught successfully without interest and enthusiasm on the teacher's part? Far from lessening the value of the school-day, singing aids the other branches materially by giving a stimulus and a zest to them all. An exercise which, like singing, enables the child to see things with mental clearness and to do things perfectly by force of will at the first trial, will tell upon the work of the rest of the day. Sight-singing is a matter of brains as well as of voice, and while promoting mental growth gives a healthy change and a gladness of spirit, that is as the breath of life in the classroom. Our aim in teaching singing is not to train musicians, but to round out fair characters and "character is more than intellect," says Bishop Spalding. Who would not devote ten minutes a day to such noble work?

Now for the second part of the objection. It is urged that music teachers cannot be supplied for every class. Let experience

answer again: the vocal lesson can be given, perhaps not so artistically, but certainly more effectively by the regular class teacher, than by a specialist presiding for ten minutes at a time. Lest the children lose by any want of musical training on the part of the teacher, the visits of a supervisor of music can be relied upon as a corrective.

A schedule of music is of primary importance and there must be coherence in the plan between the work of successive classes, so that advance in vocal culture and in the elements of music, be constant and regular. The class-teacher must be willing to prepare for the singing lesson as thoroughly as for any other branch and for the children's sake she must interest herself in the old master-musicians. When we remember the mass of critical writing and biography that has grown up about the authors whose works are read in school, we must admit that in contrast the musicians have received scant courtesy. Yet the poet lays his thought upon the printed page, while the musician through open ear and sympathetic nerve touches the very soul.

"The glory of Jerusalem has departed," writes Bishop Spalding. "The broken stones of Solomon's temple lie hard by the graves that line the brook of Cedron, but the songs of David still rise from the whole earth in heavenly concert, bearing to the throne of God the faith and hope and love of millions."

SCHOOL HYGIENE

A SISTER OF ST. JOSEPH.

Some one has pertinently asked "What will it profit a child to gain the whole world of knowledge, and lose his own health?"

As children do not understand the importance of cleanly habits, good ventilation, or hygienic furniture, the responsibility of saving them from physical harm while in school rests wholly on those in charge, whether in the capacity of pastors or teachers. A sickly body generates a sickly mind, and as during their earthly pilgrimage body and mind are inseparable, it is evident that neither should be neglected.

The object of education, according to Bishop Spalding, is to produce vigor and activity of body, mind and conscience. "Take care, first of the moral," he says, "then of the physical, and lastly of the intellectual health." Nevertheless, while we give ourselves heart and soul to the cultivation of the mind, educators in general, and we religious teachers in particular may give rather too little attention to the physical well-being of our charges. "A sound mind in a sound body" for the service of God, and the service of man for God's sake, should be our ideal. With this end in view we shall not be content with punctual attendance and good recitations alone; we shall be eager for the health and physical development of each individual pupil.

For this observance, sympathy and common sense are the most necessary qualities, but they must be accompanied by intellectual freedom sufficiently strong to convince authority and to withstand tradition and prejudice. Every school custom, the daily program, the lessons, should be considered first in relation to health. Nothing should be taken for granted, or because it appeared to do well in the past, or because it suits another school or another set of circumstances. It is our own locality, and in its particular degree of wholesomeness; the feeble or healthy class of the parents; our own street; our own school, and our own pupils that are to be considered, and nobody else. With a view therefore, to making the responsibilities of pastors and teachers a little clearer in this regard, it is the purpose of this paper to present a few notes gleaned from the best authorities, and some experience in teaching on what, from a hygienic point of view are considered to be the best and most sanitary conditions, first for the school site and building, or that for which the pastor is accountable; and secondly for the school proper, or that for which the teacher is accountable.

I. THE SCHOOL BUILDING

(1) *The Site.* In selecting a school site, soil, environment, sun, and air should be considered. Soils exert their influence upon buildings chiefly by the readiness with which moisture or impurities may be brought into them. All soils, except perhaps the

hardest rocks, are more or less porous. These pores, or interstices are occupied alternately, and for varying periods either with ground air, or ground water. As the water recedes in dry weather it leaves behind it some at least of any impurities which may have been dissolved or suspended in it, and these by their decomposition modify the nature of the air in the soil. Made or filled land should, if possible, be avoided, as the gradual putrefaction of the constituents of such land would tend to make the place unhealthful. If such a site must be chosen the grounds should be carefully paved, or cemented, and even under these conditions the location could not for many years be considered free from infection.

The relation of surrounding objects is important. A noisy factory, a railway station, stables, or slaughter houses, are objectionable. Hospitals and cemeteries should be avoided, also police stations and fire engine houses, where sudden and distracting activity is apt to occur. Natural depressions of land, or places shut in by trees or other buildings where the air has not free circulation, nor the sunlight direct access should not be chosen, as such places are generally damp and unhealthful. It has been said that no country gives less attention to the careful location of schools than the United States. In Germany plans for new school buildings, or alterations in school buildings already built, must be examined and approved by a district doctor. In Vienna the site chosen for the school cannot be definitely accepted until the doctor has given his opinion as to the suitability of the land from a sanitary standpoint.

(2) *The Structure.* As a preventive against dampness and ground air it is advisable to have the immediate vicinity and the foundation of the school building covered with concrete, or some other material equally close and hard. Without this precaution gases and dampness will, especially in frosty weather, easily find access to the building. Special care must also be taken to protect the part of the walls which is situated below the level of the ground, and with a view to render them impervious to damp exceptionally good material should be used, and a damp-proof course provided in the wall all round

the building. It is equally necessary to guard against dampness from rain falling on the roof; suitable gutters and down-spouts must therefore be provided to carry off such water, and these down-spouts must not pass down direct into the drain, but terminate over suitable trapped gullies.

(3) *The Drainage.* The general aim in connection with the drainage of a building is to ensure a prompt and complete removal of all waste deleterious matter, the retention of which may prove prejudicial to health. This is effected by means of suitably arranged pipes or drains which shall convey the water from sinks and lavatories, but the removal of this, and the construction of the pipes must be so arranged that while they permit water to flow away into the sewers they shall not permit the access back again of any gases produced by decomposition from the drains or sewers themselves in the building.

(4) *The Ventilation.* Purity of the air is the most important of all the conditions which influence health. Air is liable to many impurities, and may receive contamination in various ways, but the most frequent form of contamination is that which takes place from the process of respiration within occupied rooms. It is this form which conduces most to lowered vitality and ill health especially amongst children, and which furnishes the most ready medium for the spread of infection. Foul odors, increased moisture, and raised temperature contribute in a marked and important degree to the discomfort of air from which the oxygen has been abstracted, which is vitiated by access of carbonic acid, and by added volatile organic matter, and dust of various kinds. It is this combination which is favorable to the growth and development of microbes, disease producing or otherwise. There are two systems of artificial ventilation now in use: the gravity system by which the currents of air are kept in motion by the difference in the weight of cold and hot air; and the fan system by which the air is circulated by means of a forced draft, or rotary fan. By either the gravity, or the fan system it is easy to supply two thousand feet of air to each child per hour, or as the Massachusetts standard requires, three

cubic feet per pupil per minute. With only doors and windows it would be difficult to supply this amount without creating strong and uncomfortable drafts.

(5) *The Light.* Every part and corner of a school should be fully lighted. For the best, and most equal distribution of light the schoolroom should be long and narrow, requiring windows but on one side. The desks should be placed so that the light will not shine in the pupils' eyes, but come from the left and rear. The light from the left is best for teachers and pupils because it falls without shadow on the desk. The windows should be high, reaching almost to the ceiling, and should cover an area equal to at least one-fifth of the floor space of the room. In every part of a well-lighted schoolroom the pupil should be able to see to read without an extra effort at the normal reading distance, which is about fourteen inches. Too much light, with its blinding glare, is as harmful as too little. When the sun shines directly on the pupils and their work it should be toned down with a sliding curtain of a light straw color. The best curtain is the one that works on a sliding device enabling it to be adjusted to any part or space of the window.

(6) *The School Furniture.* In a proper seat the child should be able to sit back firmly, and have both heel and toe touch the floor fairly, with the upper and lower leg forming a perfect right angle. Foot rests are particularly tiresome as they limit too narrowly the motion of the child's feet. The back rest should follow in shape the normal curves of the spine, and should not reach higher than the lower border of the shoulder blades, for otherwise the free movements of the arms and shoulders are interfered with. Physicians, oculists and educators everywhere are united in advocating the use of adjustable school furniture, that is, seat and desk so devised that they can be adjusted to proper size by raising or lowering.

II. THE SCHOOL PROPER.

"As the mind is the man, so the teacher is the school."

But the primary thing to be considered in the hygiene of a school, whether regarding furniture or curriculum, is the

point where it affects the individual child. Within the last few years people have been aroused to the fact that bodily development must keep pace with mental, or that health and education must go hand in hand. Moreover the statistics of the leading colleges prove that the highest bodily attainments are accompanied by high mental attainments. Consequently in European countries at present much is being done to improve and conserve the health of school children. School authorities in our country also have become alive to this fact, and we have, with few exceptions, spacious, well-furnished school buildings. The hygiene of school, however, consists not so much in furniture and equipment as in the use that is made of these things. It is possible to have a school furnished with the best ventilating apparatus, and have poor ventilation; lavers and lavatories, and dirty children; a school doctor, and a continuous spread of germ diseases. The first step in the hygiene of a school is alert knowledge on the part of the teachers. The teacher should be able, from habitual observation, sympathy and experience, to discern at a moment's glance symptoms of illness. Extreme paleness, lassitude, irritability, fetid breath, sick headache, and sore throat often betoken lurking disease which a physician only can handle.

Teachers are the advance guard in this health campaign. It depends ultimately on their knowledge and convictions whether an individual child is, or is not, brought up in that fullness of health which it should be the first duty of educators to promote. They should be extremely careful, therefore, in matters regarding ventilation and cleanliness, two prime factors in the hygiene of school. The air of a classroom should be such that an observant person entering the room from the external air should not perceive the faintest trace of anything unpleasant in the way of smell or closeness, and no improperly cared-for child should be allowed in the building. W. Leslie Mackenzie in the *Edinburgh Review*, speaking of this matter, says:

"From nine in the morning to three or four in the afternoon, the child is acting in the school, and the school is reacting on the child. He must breathe. Is the air over night fresh? He

must move about. Have the floors, desks and chairs been properly cleared of dust? He must sit down. Are the seats the correct height for his size? Are they too near him, or too far from him? He must read. Does the light shine from the left side? He must see the blackboard or the wall card. Is it placed in the correct light for him to see? He sits for most of an hour. Is the room warm enough? Are the heating appliances in working order? Has he on clothes enough? He reads aloud in his class; or shouts, or sings in concert; he coughs, or sneezes, or otherwise clears his air passages; in a thousand ways he fills the air with pollutions from his mouth, nose and lungs. Are the walls cleaned? Are the maps cleaned? He bites his pen; he chews his pencil. Are pens and pencils clean? At the word of command he springs to his feet, marches, marks time? Has he wiped his shoes on the mat? Are the floors cleaned? Are the doors and windows open to keep the room clear of dust? He swings his arms; he creates a thousand currents round his body; are his clothes clean? Are his hands clean?"

All of these questions are for the teacher who has at heart the physical health of her pupils vitally important. In some matters, it is true, such as the direction of light, artificial ventilation, or heating arrangements, etc., she is not responsible; but in nearly all difficulties she can improvise, if not directly arrange matters physically as well as mentally for her charge. Cleanliness is of the utmost importance—cleanliness of body, of clothing, and of environment. An important matter very often overlooked is the proper care of the teeth. They should be subjected to daily inspection, and an occasional toothbrush drill given to show the proper hygienic method of cleansing.

"One right former is worth a thousand reformers."

Habits formed during school life will yield permanent effects of either good or evil. For this reason it is all-important that children should be taught to stand correctly; to sit correctly; to walk correctly; to breathe correctly; in reading to hold the book correctly; in writing to hold the pen correctly; in singing to use the voice correctly; in speaking to

open the mouth and enunciate correctly. In standing the shoulders should be thrown back and the head held erect. The heels should be together, the toes extended, and the weight evenly distributed on both legs. In sitting, the head and trunk should be erect, and the feet a little extended. In walking, the body should be erect, and an effort made to take even graceful steps with feet well lifted from the ground. In singing or speaking the voice should not be forced, but attention paid rather to distinct articulation and quality of tone.

It is clear that it is not so much what work children perform in school as how they perform it, which is real training. Some may object to this minute attention to detail, and say, "How will all this count toward examinations in June? Then it will not be asked how a child held the book when he read or learned, but rather how he can answer the questions asked; not how he held the pen in writing, but how correctly and uniformly he has written; not whether he has grasped the aesthetic meaning of a well-turned sentence, but whether he can analyze and parse this sentence."

Which is of more importance, the proper training of an immortal being, or the gaining of a few words of praise? A well-developed mind and body for our charge, or the winning of a few prizes? If both cannot be gained, then, by all means forfeit the praise, and the prizes, and be content with the joy of a good conscience.

Medical Inspection. Nothing in the hygiene of school life has been so beneficial to the community as medical inspection. Here we have the activity and experience of the teacher combined with the devotion and skill of the physician all focussed on the philanthropic idea of conserving the health of children throughout their school life. Begun in Boston in 1894, and now a compulsory law of our state, it exists practically in all parts of the country. The Massachusetts law does not extend to private, or parochial schools, though some zealous clergymen, feeling the equal necessity therefor, petitioned the legislature for an amendment to the act, making it apply likewise to parochial schools. Many cities and towns, however, foremost of which is our own city of Boston, have entered

so well into the spirit of the enactment that they are furnishing for the parochial schools also free medical inspection.

Medical inspection is an invaluable aid to the teachers. In cases of sick headache or sore throat, often premonitions of disease, a teacher, no matter how well-informed or experienced, hesitates about dismissing a child. Now when we realize that one such child carrying on his body or in his clothing the living organisms of disease can infect a whole classroom we appreciate the advantage of competent authority to uphold the teacher. In cases of epidemics surely nothing is more satisfactory on opening school in the morning than the assurance that one's charge is, at least for one day, free from infection. Only teachers of long experience, however, can fully appreciate the value of such vigilance. Not only is disease warded off by this means, but the near-sighted, the deaf, the backward children are helped. In many cases it has been found that deafness, or dimness of vision were the cause of the backwardness, and as soon as the afflicted ones were properly placed, near the teacher, or near the blackboard they began to be alert like the others. Cleanliness, also, is promoted by the presence of the school doctor, and the teacher is justified in enforcing this care of body and of clothing so necessary to health.

In one school of the archdiocese where much has been done toward safeguarding and promoting the health of the children the following hygienic measures have proved satisfactory. The school building, a model in construction, is kept always in a thoroughly clean condition. The pastor, in company with the janitor, examines the building once a month, noting order, cleanliness and needed repairs. He receives the regular report of the medical inspector, also those of the principal and the teachers regarding the condition of classes, and individual children, and holds teachers' meetings every two months, at which meetings these reports are discussed.

The medical inspector visits the school once a day to attend to any doubtful cases which may be submitted to him by the teachers, and he examines twice a year all the children in the building. No child is admitted to the school after an absence

of three sessions without the "O. K." of the medical inspector. In case of contagious disease, the classroom where such disease was discovered is immediately fumigated. Exercises in calisthenics and deep breathing are given twenty minutes each day, the time being divided in the upper grades into two periods, and in the lower grades into three periods.

The hygiene of school is promoted by negative as well as by positive efforts. Following are some trifling ways and means:

1. Do not allow children to use the same pen or pencil. Disease is thus contracted.

2. Do not refuse a child water to drink; health is better than convenience.

3. Do not allow children to drink from the same cup. If it is impossible to supply a drinking fountain children should have individual cups.

4. Do not allow children to sit or stand for a long period with their arms folded. Contracted chest and difficult respiration are the consequence.

5. Do not delight in a crowded classroom; rather weep; and pray that means may be provided to remedy the matter.

6. Do not give too long home lessons. Eyesight and physical health are compromised. Five hours of steady application are sufficient.

7. Do not refuse children permission to leave the room. A good arrangement is for each class to leave the room at a particular time thus affording opportunity for thorough ventilation.

"Health, harmony and happiness are the heritage of man." Do not deprive your children of any part of their birthright.

DISCUSSION.

HENRY A. ROWEN, M. D., BOSTON, MASS.: I believe that the ground has been well covered by the paper read. For some years we have been educating the public to the importance and necessity of proper light, heat and ventilation in our schoolhouses, and there is no doubt that our recent parochial school buildings meet these requirements in a satisfactory way. Given the proper plant, we must be careful to see that it is used in the proper manner. In spite of pressure, there should be no

overcrowding. Those in authority must constantly have in mind that the health of their little ones is in no small way dependent upon the observance of these cardinal rules of proper ventilation, light and heat.

About medical inspection—much may be said, and it is to this subject that I shall chiefly confine my remarks. This work has now passed the experimental stage. Many of the European countries preceded us in this work, and as Catholics, it is a source of pride to know that the best and most complete system of school inspection exists to-day in the Argentine Republic. In the United States public school inspection in some form is now in operation in most of the large cities. New York City, as perhaps many of you know, has an especially elaborate and perfected system. Here in Massachusetts, the state law for such inspection is mandatory for towns as well as cities.

Complete school inspection should consist, first, in the detection of communicable and non-communicable disease; and second, in the discovery of defects, either mental or physical. Of the former I might mention diphtheria, scarlet fever, measles, whooping cough, mumps, chickenpox, influenza, malaria and tuberculosis; and such contagious skin diseases as pediculosis, the various pus infections, especially impetigo, scabies or itch, the different tinea or ring-worm, and venereal disorders. Of the latter we have the various nervous disorders, such as epilepsy and chorea. Improper mental development may also be added. Under this heading may be mentioned defects of vision and hearing, nose, throat and mouth defects, and those troubles due to improper diet, clothing and footwear.

In the proper accomplishment of this work two important factors are necessary; first, the intelligent cooperation of the teacher, and second, the assistance of the school nurse. The teacher in direct daily contact with her pupils knows easily by their actions whenever they are sick or well. From her then comes the first intimation of trouble, for it is she who notes the symptoms and directs our attention to the child. It is for us to determine the cause of the symptoms. She it is who discovers early those who are mentally deficient and it is our duty to discover, if possible, the underlying cause.

With little instruction and practice the teacher, or better, the principal, can be depended upon to discover defects of sight and hearing. By judicious questioning, she can learn whether or not her charges are being properly fed and clothed. Upon her rests the responsibility of watching the attendance closely, of noting carefully her absentees, of seeing that they do not re-enter the schoolroom until properly certified by the school physician. She must know that each entering pupil is properly certified as to vaccination.

Another, and perhaps our most important aid in this work, is the school nurse, who on account of her training is best fitted to assist the teacher and to carry out the instructions and recommendations of the physician.

On occasions, her duties may also carry her to the home, to explain in detail to parents the suggestions of the inspector, or if circumstances so demand, to take the child to the hospital or dispensary.

In our parochial schools the nurse, of course, must be a Catholic, in order that there may be no suspicion whatever of proselytizing. At all times her work must be subordinate to that of the physician. It is not intended that this inspection should interfere with the responsibilities or private rights of the parents. We simply call their attention to the needs of their children.

There is no lack of evidence showing that many of our pupils are suffering from physical defects which, to a certain extent, retard their educational progress. Many of these ills can be corrected if detected early in school life.

Our schools, which to-day rival the public schools in every department, should not be found wanting in this. In every Catholic community there are capable physicians and nurses available for this work.

We now know that the school is the most certain center of infection in the community, and those of us who send our children to the parish schools would like to feel that they are as well protected as the children in the public schools.

It should be no longer a question of our being unable to afford such inspection, for the work has come to stay, and the parochial school cannot afford to be without it. The parochial school, like the public school, is in a broad sense a public trust. Not only has the parent, but the child, a right to claim your protection. If time but permitted, a mass of evidence could be produced which would show conclusively that faithful medical inspection not only increased school efficiency, but protected the whole community and preserved the lives of our children.

A SISTER OF ST. DOMINIC: "Next to creating a soul, the divinest thing in the universe is educating it aright."

"One nation—ancient Greece—has produced orators, poets, sculptors and philosophers, whose flights of genius have been the despair of succeeding generations of cultured men and women."

Why is it, you ask, that we, with all the aids of advanced science are not superior? I believe it is because we give not to our bodies the proper care, forgetting that mental and moral forces depend for their perfection on correct physical development.

Plato recognized this principle when he said that the purpose of education is to give to the body and soul all the beauty and all the perfection of which they are capable. Consider for a moment the striking contrast between his assertion and the declaration of our modern Goethe, who, ignoring the physical altogether, tells us that education means reverence for God and one's neighbor. While with the latter we Christian educa-

tors always teach this twofold reverence, we must, with the former, inculcate a care for the body as the "living temple of the Holy Ghost."

The province of this paper is a discussion of the exhaustive one just read. In her treatment of the subject, the writer has placed before us in minute detail the pastor's duty relative to the selection of site and construction of buildings, as well as the teacher's responsibility in hygienic matters.

While admitting, with the writer, that many evils do arise from want of care on the part of pastor and teacher, it seems to me that by far the greater number may be traced to unfavorable conditions bearing on home life. In defense of this position I shall quote a few eminent authorities:

Dr. Maxwell, superintendent of the board of public instruction of New York City, declared in an address, that there are hundreds of thousands of children in the schools of the nation who are unable to study because of their hunger. He did not mean that these children were actually starving, but that the food provided for them was insufficient to sustain properly their little growing bodies.

The superintendent of public instruction in Cleveland mentions in his report for 1907, that the department of physical training examined with respect to the condition of eyes, ears, teeth and nose, 30,000 children and found 15,000 suffering from defects more or less serious.

We learn from Dr. Gulick, director of physical training of the New York public schools, and from teachers of our own schools, equally competent to give an opinion, that surprising numbers of children have been found who, through defective eyesight, have been seriously handicapped. They cannot look at a book ten minutes at a time without a headache, nor can they see the blackboard and charts without great effort. Quite as many are partially deaf, while those with adenoid growths and enlarged tonsils are numerous.

Besides these conditions others exist, which have an influence formerly unrecognized, on the welfare, happiness and mental vigor of the child, and it not infrequently happens that those suffering from such defects are considered stupid—an impression which is strengthened by their poor progress.

Are teachers blamable for such conditions? No. Recognizing the injustice as well as the futility of holding them responsible, bureaus of instruction and boards of health have, by establishing systems of medical inspection, sought to apply a remedy. I should like to give a full description of this interesting movement, but owing to the fact that the time for my discussion is limited, I shall mention only a few items gleaned from a paper written by Miss Lillian Wald of New York. This writer tells us that in the year 1896 the medical inspector of that city found many children in the classroom with diphtheria in an advanced stage, it having been supposed by the teacher that they had only a sore throat.

As a result of further inspection, the board of health urged examination of all school children and excluded 57,986. Naturally there was much argument and protest against such wholesale exclusion. The honestly administered health department was charged with demoralizing the department of education by emptying the schoolrooms. The most serious imputation was that the public was not protected, as the little ones sent home waited on the doorsteps to play with their classmates, or romped with them through the halls of the tenement house. Well-meaning but over-worked mothers were not able to properly care for their children. Indifferent parents took no action, while unscrupulous ones availed themselves of this means to avoid the compulsory education law, which had deprived them of the child's earnings. The period of school life, already limited by legislation, was shortened and permanent loss of education oftentimes resulted from this exclusion.

To meet the perplexities of the situation the Nurses' Settlement in Henry street offered the services of a trained nurse for one month, to assist the department of education in working out a plan. This nurse treated and visited in their homes 829 children during the specified time, with results so favorable that the medical inspector, principals and parents voted the appropriation of a definite sum of money for the continuance of the work.

With the advent of the nurse, the objective point of medical inspection was reversed. Formerly, when a child was sent home on account of disease, the case was considered closed, but under the new regulations it became the duty of the nurse to see that it was properly treated. The aim of the present system of inspection is to minimize the number of exclusions and practically all diseases except diphtheria, scarlet fever, measles, chickenpox, mumps, whooping cough and acute coryza are placed under treatment and return to class. If the progress of Catholic schools continues to be as rapid in the next quarter of a century as it has been in the past one, no pupil or teacher in any part of the United States will suffer from unhygienic conditions.

PRINCIPLES OF CATHOLIC FAITH AND PIETY: HOW BEST INCULCATED IN OUR SCHOOLS

BY A SISTER OF CHARITY, ST. PATRICK'S SCHOOL, ROXBURY, MASS.

Jesus Christ, the Divine Teacher, came from heaven and dwelt among men to be to them, as He Himself taught, "the Way, the Truth, and the Life." In this age, when theories innumerable are presented for correct methods of

living, how sweetly consoling it is to repose on this word of our dear Lord, containing in such small compass, profound depths of Infinite Wisdom. In almost every department of knowledge, modern pedagogy would have us present objectively all facts that may be so learned. Indeed, so far has that method been pressed, that extremists may be found who are quite unready to accept as truth anything which does not lie patent to their senses. In the study of our Divine Model, we may bring our eyes to see, our ears to hear, our understanding to know, and our wills to work, fashioning us according to the Pattern. Thus knowing, loving, imitating, we shall have begun to live truly. Our Master says: "This is eternal life, that they may know Thee, the only true God and Jesus Christ Whom Thou hast sent."

Christ, our Lord, means this eternal life for all human souls. Not one was excluded in the divine plan. His commission is, "Go, teach all nations." To bring aid to His divinely appointed ministers and to help make a knowledge of Him more widespread, the Divine Lover of souls has at all times whispered to many a heart, words, which so burned as they were heard, that to disobey was impossible—"Come, follow Me." Hence we have, leagued with the priests of God's Church, the great army of religious, who, however varied the means to secure it, have but one end in common—to make Jesus better known and loved, to extend His kingdom.

If religious in general share in the work of bringing souls to life eternal, through the knowledge of the Master, what a very special allotment of that work falls to the portion of the religious educator! Inspiring sentiments from many pens are not wanting to impress upon the laborer the dignity of the labor, showing that in a manner, it is not altogether unlike the primal creation. Bishop Dupanloup says:

"While there shall remain on earth a creature of this race, of whom God has said, 'Let us make man to our own image and likeness,' the education of man will be the grandest of works, a providential and sacred labor, a task entirely divine, a priesthood."

And elsewhere:

"What noble ideas, what powerful action, the etymology of the word 'education' expresses! It is almost to draw out of nothing, almost to create; it is, at least, to draw the slumbering faculties out of lethargy and torpor; it is to give life, movement and power to the still imperfect existence. It is in this sense that intellectual, moral and religious education is the highest human work that can be performed. It is the continuation of the divine work in that which is most noble and elevated—the creation of minds."

To bring out that special likeness of Christ, stamped by the Creator upon each human soul, is indeed a second creation.

True education, though of such noble character, is, in practice, a most difficult work. Anything is so which is to bear the stamp of permanency—what then when there is question of eternal duration? To develop and bring into strong motive power the life of faith in the child, the one view of education here considered, needs on the part of the educator, a superabundance of the same life and motive. To impart the knowledge of the supernatural, the religious educator, must, through reverent intimacy with God, have first learned it; otherwise, as in case of intellectual lore, how can it be taught? Holiness of life is, then, an indispensable condition for all who are engaged in training young souls for their eternal destiny. God will make His dear friends a power for good. Founders of the religious teaching communities all recognize this principle, and, while providing for the highest culture along intellectual lines, they insist upon personal sanctity as the *sine qua non* to true success—that which counts for eternity. St. John Baptist de la Salle tells his brothers that unless they are saints, their mission with the little ones will be worse than useless; it will be positively harmful, dangerous. Another religious rule requires "that no effort be spared to make schools and academies the best existing" but emphasizes that this is but a means "to enable the sisters to form their pupils to the love of God, the knowledge of religion, and the practice of every virtue." This same rule, recognizing that for a supernatural work, supernatural means must be employed, di-

rects that "In order not to frustrate, in any measure, the designs of Christ (in the work of education) they must strive to be closely united to Him by living fervent religious lives, by the practice of prayer and mortification, and especially by the devout and frequent reception of the Blessed Sacrament, where they beg that the ardent zeal of the Divine Eucharistic Heart may overflow upon theirs for the benefit of the souls entrusted to them." Truly, as said an eminent director of souls, religious teachers should have one hand clasped in that of God, the other extended to souls.

Having thus glanced at the greatness of religious education and the first requisite on the part of the educator, we may now look more closely at the work in progress. The child, fresh from the hand of its Maker and rich in the grace of its baptism, has already passed several years of its early life before entering school. During that time, if it has been blessed with truly good parents, the little one, in answer to the many questions suggested by its inquisitive mind, has, according to the measure of its capacity, learned much of God, its Creator; of the duty of love and gratitude to be given Him; of the way it can show that love and gratitude by doing just what the good God wants it to do; and how it can make amends, if by some mishap, it has caused displeasure to the dear Father in Heaven. Children starting life under such influence have indeed much to be grateful for. There are many mothers whose greatest delight it is to watch that the first word lisped by their God-given treasures may be the Holy Name of His Son Jesus. In our large cities, however, this first step of the child's training is often sadly neglected. To meet the material wants of the family, and sometimes for cause less worthy, father and mother are both away from home, employed for money service. The mother, to whom the spiritual care of the child is generally entrusted, cannot, under these circumstances, fully attend to this all-important duty, and the little one loses that training which hallows the remembrance of mother and home—a remembrance often a means of reclaiming the erring.

In due time the process of character formation begun in the home is passed, at least in part, to the school. Bishop Spalding calls character "educated will". "The perfection of character is the acquisition of all good habits, natural and supernatural, intellectual and moral, which will enable one, so far as human weakness will permit, to lead a perfect Christian life." Such a one, even under stress of the greatest trial, will not be found wanting in duty to God, his fellowman or himself. To produce Christian men and women of this type, knowing the truths of Catholic faith and shaping their lives accordingly, is the purpose of our parochial schools—the only motive of their existence. Modern opinion, as voiced loudly by some whose views ought to be worth consideration, would have us in no way constrain the child; we must respect his individuality; somehow or other, these teachers seem to say that if the physical and the intellectual be provided for in his education, the moral and religious will look out for themselves. This can never be the Catholic view. Religious training must precede and accompany every other. To be moral, the Catholic Christian knows that he must be religious; to do that which his conscience points out to him as the correct, though in many cases, the most difficult thing, he realizes that he needs a motive stronger than the mere goodness or usefulness of the course suggested by reason. He must lean upon his living faith, which tells him that God is his benign Master; to Him he is responsible for all his human acts. He is a Master, too, Who rewards or punishes; if love of the Master for His own sake, is not then strong enough to move to action, hope or fear of the consequences surely will be.

From the beginning of our primary course we seek to impress on the child this responsibility to God. With the "Our Father Who art in heaven" of the first prayer taught, there is shown to the little one the fact that he is a child of One greater than his earthly parents; of One, Who has given him these parents and all who love him; of One, Who has, in good right, earned the title of Father, since through holy baptism, he has actually adopted this little child of earth.

By means suited to the young intellect, all this is easily impressed, and as in case of its earthly parents, so here, the child can be led to see that its good Heavenly Father has claims upon its love and willing service. To fail in that love or service would be sin. Our pupil will now understand what is meant by "My God, I love Thee with all my heart," "My God, I am sorry for having offended Thee." Those who have dealt with children know how stories of real children, just like themselves delight them. Acting on this instinct, the primary religious educator strives, by bringing before it the childhood of Jesus, to deepen in the child mind the love of the Heavenly Father Who has sent His Son to be our Elder Brother.

The daily acts of obedience, silence, regularity, otherwise troublesome, are done with pleasure when the love of the Infant Jesus is set as the motive. The little ones want to be like Him, to live as He did in His home with His parents. In her little talks with her charges, the teacher encourages them to try to be with their mothers and fathers what they have learned the dear Christ Child was at Nazareth with Mary and Joseph. Thus before leaving the primary school, our children have not only learned that God sees them and watches over them; that He has sent His Son to be their Helper and Model; that, lest something happen in the way, He has given them a bright angel, a prince of His court, to be their guardian; but they have also been trained, by their simple practices of faith—to realize His near presence and personal interest in their childish doings. All day long they have been living under His paternal eye; their first waking thoughts were His; they have in their simple way given Him, through their morning offering repeated by ejaculatory prayer at times during the day, the thoughts, words, and acts, making their very life; and at night with their act of love and of loving sorrow, they have closed their eyes breathing His blessed Name linked with those of Mary, Joseph and their dear guardian spirit. So their young lives begin to be rounded with God, and as in other cases, so here, "Well be-

gun is half done," many of the sweet child practices remain giving color to their whole lives.

Our Heavenly Father wishes that His law, once written on tablets of stone, should be indelibly stamped on the heart of man. In the first confession period, our children study what the commandments of God, and holy Church exact of them. They now see that from the time when they first knew what was wrong, they have in deed, in word, and even in thought, not always done the will of the good God and have caused Him displeasure. Their young hearts are directed with grateful love back to that Father, Who in tender affection for His wandering children has established a sweetly consoling means to restore them to Him—the sacrament of penance. Distinguishing between the sacrament and the virtue of penance, they are encouraged in preparation for the sacrament, to perform acts of the virtue. Consciences delicate but correct are sought for; so in the preparatory instructions for this sacrament, the faults peculiar to childhood receive their right coloring. Horror of sin, the determined effort, with the assistance of God's grace to resist it, a great spirit of faith in the reception of the sacrament, and in the actual grace it affords for the soul's betterment, are the virtues now specially emphasized. It is a sweet consolation to the religious educator to notice peace of soul, the result of closer friendship with God, coming to her young charges from the reception of this sacrament—the second baptism, instituted by the all-merciful God for His perishing creatures. Small wonder indeed that those outside the Church should pay tribute to the beauty, reflected even exteriorly, of the soul fresh from this bath of the Precious Blood. In "Evangeline," Longfellow says:

"But a celestial brightness—a more ethereal beauty—
Shone on her face and encircled her form when after confession,
Homeward serenely she walked with God's benediction upon her.
When she had passed, it seemed like the ceasing of exquisite music."

Great as it is, the sacrament of penance is not the greatest gift of the Giver of all good. His love for His children is boundless, it is His folly! The perfection of love is union. To be united to His creatures in a way that only Divine love could invent, has called forth on the part of our good God, that gift which exhausts even infinite bounty—the Eucharist, the noblest of His treasures, Our Divine Redeemer Himself. To prepare young souls to receive worthily this Heavenly Treasure is one of the privileges of the religious teacher. During the instructions preceding the first visit of the Guest Divine, the children are, more than ever, brought into close touch with the life of our Blessed Lord. They see Him going about doing all things well, foreshadowing in many ways, through His miracles the great Feast that He has left His loved ones, and finally establishing that sublime sacrifice, the clean oblation, which from sunrise to sunset, in all parts of the world, is to be offered in His Name till time gives place to eternity. And all this for each one of them! The personal individual love of our Savior is emphasized to call forth a return in kind. Strong personal devotedness to Christ is the root of solid virtue, it makes heroes in God's service.

What better time to instill it into souls than when for the first time they are to receive the greatest gift of His love? The saintly children who once made the preparation that now engages them become almost living realities. To be as pure and as full of desire as Blessed Imelde, as heroically reverent as St. Tarcisius, as fervent in preparation and thanksgiving as were St. Aloysius and other youthful servants of the Eucharistic King, calls forth the most earnest efforts of the children. In their classes ample opportunity for the exercise of these efforts is given. During the preparatory year, the little first communicants are, in every particular, expected to be models. Parents are consulted, too, as to home conduct. Little acts of self-conquest are suggested as most pleasing gifts to the dear Master, and since without Him their own efforts would have little value, they are taught to pray daily that He Himself will deign to make their hearts an abode, not too unworthy of His heavenly indwelling. The principle in-

volved in all this careful training is that the continued doing of the virtuous acts suggested may ripen into the virtuous habit during this most important period of the child's spiritual growth. As would be expected, the practices of showing reverence to the Hidden Lord whether in visiting or passing the Church, of more frequently and fervently assisting at the Holy Sacrifice, and of making spiritual Communion, here find most fitting place. That the day of their first Communion may be the happiest of their lives, those preparing should bring to the Sacramental King a worthy gift, the promise of their life-long service as faithful children of His Church. On this auspicious morning, they deposit their resolves in His Divine Heart and, fortified by their union with Infinite Strength, they go forth prepared for the combat.

Can there be a happier day than that of the first Communion? A pious writer has answered, "Yes, that of the second; a still happier, that of the third, and so on." Thus should it be till, after the last sacramental visit, the soul, free from the shackles of sense, beholds in clear vision Him, Whom she here worshipped under His chosen disguise. So the great trouble taken to prepare for the first visit is but a means to impress what a part the Divine Food must take in the development of the life of the soul till its earthly pilgrimage is ended. Whether in after visits, these children give Him welcome as Sovereign, Whom to serve is to reign; or Physician, Whose ministrations are needed for patients wounded by the thorns of the way; or Father, Whose love has been lavished on unworthy, but now contrite children; or as Divine Source, from which all suppliants may draw at will; or in any of the other aspects under which piety may suggest the great Lover of souls, in each and all, they must bring, in order to be enriched by His treasures, hearts prepared by sacrifice to do His will in what He asks of each. From His visit, strength to overcome self in the discharge of duty, however imperative its demands, must be sought and will be abundantly granted. We are told in mythology that Hercules, in order to attain his fabulous

strength, was, from infancy, fed on the marrow of lions. Jesus, the "Lion of the tribe of Juda," may be the daily food of our soul. Can any strength stand out against God's? If to our Catholic youth we could make our Sacramental Lord all that He might be, how the face of the earth would be renewed! The ardent desire of Christ's Vicar on earth would be realized, the heroism of the martyrs would be repeated, and souls animated by this life of faith would view the passing things of time in the light of eternity and would live for the life that is to come.

The first Communion and Confirmation period is over, with due explanation the truths of the catechism have been memorized, what now remains? How grieved we are when foolish parents, over-eager for the earliest wages of their poor children, answer that question by removing from the care of Catholic school and Sunday school, those, who because of their scant knowledge of things supernatural, would most require further religious training. The Rt. Rev. Bishop of Covington, in his pastoral letter on Vocations and Catholic Home Life, appeals to such heads of families:

"After first Communion, parents who can afford it should, even at the cost of pecuniary sacrifices, give an opportunity to their children to continue their studies. Better leave them at your death the benefits of a thorough Catholic education, without a cent of money, than thousands of dollars without such education. The memory of the great boon you procured for them will abide with them, be better appreciated as they advance in years, and they will hold your name in grateful remembrance after your death."

Again, where he pleads for secondary and higher education under Catholic auspices:

"Our young people lack will power because they are not sufficiently acquainted with the principles of faith and morality. Sad experience teaches us that many perish in the quicksands of indifference and immorality, because they have not been sufficiently trained to withstand the assaults of unprincipled men and women without faith. If your children

cannot cope with the allurements of a frivolous, nay, of a sinful, life in the world, it is because you gave them no opportunity to become intellectually and morally strong enough to hold out against it. You obliged them to face the responsibilities of life and the temptations of an ignorant and careless youth without sufficient suitable equipment and Christian knowledge."

From the evils here pointed out, we can see what should be the answer to our query—"What remains to be done in religious education after first Communion and Confirmation?"

There is no more important nor impressionable time in the child's career than the years following till graduation from high school. Here the character is formed and habits which are to tell for a lifetime, have, through oft-repeated acts, their foundations securely laid. The young people learn more of the Church, her glorious history, her claims upon her devoted children; with greater knowledge, they grow to love her sacramentals and everything connected with her beautiful and inspiring ceremonial; strengthened by the graces flowing from the frequent and fervent use of the sacraments, with gratitude for the deposit of faith entrusted to them, they are determined in spite of difficulties, to keep intact their heavenly treasure and live as loyal Catholics. To be equipped for the needs of the age, before our children leave us, they must know reasons, as far as these can be known, for the belief that is in them, so that when occasion requires, simply but intelligently, they can enlighten those who are really in quest of truth. They must know, too, that though divine faith is theirs, it is not theirs to do with it as they please—to make it serve the principles of expediency—to adapt it to the modern so-called liberal spirit. With the true Catholic, in matters of faith, there can be no compromise. That would be tampering with the good gift of God, being ashamed of Him Who will finally meet and put to shame those, that on earth blushed to be His. Again must we impress, with renewed insistence, the fact, that in our beautiful religion there are many mysteries above, but not opposed to, human

reason. To believe these is simply to acknowledge God possessed of an intelligence worthy of His essence. In their intercourse with those outside the household of the faith, our children will be assailed with views attempting to make absurd, belief in what one cannot understand. They must be prepared to show that even very simple natural phenomena of every-day occurrence, which all recognize and which some label with learned terms, are as little understood by the profoundest sage as they are by the child just beginning its first day of school. That man, God's little creature, may be forced to the humility proper to his creaturehood, the All-Wise has admirable ways of guarding His own secrets.

Whether viewed from the standpoint of discipline or subject matter, the studies of the high school course lend themselves well to the aim of the religious educator. Even one difficult, and perhaps distasteful, subject persevered in through a sense of duty and mastered, can help, not a little, towards a habit of self-conquest. Here we study more advanced literature to find that the best product of all time is what is Catholic in spirit or in theme; in history those whom the world styles great—its Alexander or its Caesar, its Frederick or Napoleon, while, from some viewpoints, deserving well of their time and nation, are found from others, to stand with their glory strangely dimmed—the Sacred Book tells us that—"the patient man is better than the valiant; and he that ruleth his spirit, than he who taketh cities." What is done in the study of science can, instead of leveling minds to the natural, be made a means of seeing the Creator's footprints in His own work. So that whether the study be of our own bodies, "so strangely and wonderfully made"; or of the laws governing, in such admirable harmony, the various forces of the vast universe; or of that science where, from a few simple elements, Infinite Wisdom directs atom by atom with due weight and measure, to seek that for which it has affinity and thus form all material things that are; or of botany, which among many other things, shows us

the Divine Artist, Who with providential care for its winter rest,

"In its case
Russet and rude folds up the tender germ
Uninjured, with inimitable art,
And ere one flow'ry season fades and dies
Designs the blooming wonders of the next.
Not a flower
But shows some touch in freckle, streak or stain,
Of His unrivalled pencil,—"

from one and all, the deeper we proceed, the more we are forced to cry out in the words of an eminent French surgeon, "Oh, My God, would that I loved Thee as I know Thee", or with one of the Church's canonized children, "If God has so flooded with beauty this earth, our prison house, what can He have in reserve for us in our true heavenly home?" We have found the practice of the Apostleship of Study fraught with splendid results among our high school pupils. To be, through their prayer, study, silence, and even recreation, a means of furthering the interests of the Sacred Heart in souls, deepens in their youthful minds, the sense of responsibility to God and their fellow beings.

Through primary, grammar and high school, we have touched briefly upon what our schools do to inculcate principles of faith and Catholic piety. How much it is to be desired that many more than the favored few might under the same auspices continue and close school life with university honors. None then could, better than they, be charged with the highest positions of trust that our country holds out for its competent citizens.

After our pupils leave us, what is done to keep operative the work the school effected? Effort in this direction may be thought of under the heads, personal influence, alumni associations, the sodality. As to the first, no one can question the magnetic power of strong personality. Given ideal religious, whose hearts overflow with zealous love for the Divine Master, and who, while giving themselves entirely to Him, know how, for His sake, to lend themselves to others

in whatever measure necessity or charity may claim—we know that from such, virtue must go out to enkindle in all hearts that flame which the Lord came to cast on earth and which He wills to keep aglow. The alumni societies are, in the main, intended for social ends. The meetings of the graduates are conducted on the most pleasant lines and continued interest in their Alma Mater is sustained. One excellent direct result should be that our Catholic young people learn that among those of their own religion there are very many whose friendship is well worth the cultivating; and, too, that there is no necessity to go outside of their own faith to make choice of a life partner. The sodality, usually under the patronage of some saint, particularly our dear Mother Mary, has no purpose for its existence other than to foster and increase the spirit of piety among the members. “Be ye perfect as also your Heavenly Father is perfect”, is not a counsel reserved for the few who may care to take it; rather does it assume the character of an obligation to be realized, according to the measure of grace given each soul.

The sodalists may not only be good Catholics, they must strive to be the most fervent members of the flock, ready in their parish to lend a cooperating hand to all that can promote the cause of God. They must be permeated with the thought, that chiefly by their example are they to shed abroad the good odor of Christ and be real apostles. To fortify them against the spirit of worldliness that is rife, the practice of short daily reflection on the great truths, spiritual reading, the frequenting of the sacraments, and the making of an annual retreat of some days, are urged. Practical devotion to Christ’s Mother and ours is the mainspring of all their efforts. Her life is to be their inspiration for every condition, so that if their days are to be spent in duties as simple and unknown as were those of Nazareth, such simple homely duties will be done with love, in union with the amiable and admirable Mother, whom Holy Scripture pictures as the valiant woman. Should the shadow of the Cross fall upon the path of their life’s work, bravely, with her whose sinless heart was pierced from Simeon’s prophecy till night

fell on the first Good Friday, will that painful duty be accepted and performed. But should some noble enterprise be the task God imposes, as His will for them, still, with loving hearts may they turn to Mary, the Seat of Wisdom, the counsel and consolation from its very start, of the Church of Christ, than which, nothing with greater or more far-reaching issues can come into existence. Thus with our gracious Lady as protectress, we pass out from us, to live as noble men and women, those whom God gave us to train.

Have we taught piety? Can it be taught? Ask him, who conscious of the difficulties in the proposed journey of his friend, gives to that friend detailed information as to how to obviate or overcome these difficulties, and even courteously accompanies him part of the way, if the traveler has reached the desired term.

Piety, as its Latin origin shows, means filial devotedness—to God and to parents. It is too, a gift of the Holy Spirit. Like every good gift, it must be asked of Him, Who when His children cry out for bread, will not extend to them a stone. As a virtue, it must be won and intensified by effort. In the things of the soul, St. Ignatius would have us go to our Heavenly Father as though of ourselves we were powerless; and yet work as if our own unaided efforts could win all. Thus in labor and prayer will true piety be shown, and the test applied to our filial devotedness to the Source of Life Eternal, our Lord and Redeemer, Christ Jesus.

DISCUSSION.

BROTHER ALPHONSE, XAV.: This is a scholarly article which it has been a pleasure for us to hear. The good religious who modestly signs herself "A Sister of Charity" has handled her theme well and we congratulate her. Our criticism needless to say will be given in a thoroughly sympathetic spirit.

The subject, "Principles of Faith and Catholic Piety; How Inculcated in Our Schools," is timely. Our schools have met with such success in teaching merely secular studies as to evoke commendation from various disinterested sources. Are they succeeding equally well in the chief purposes for which they exist—in teaching religion? Does the subject admit of scientific treatment as botany, grammar, etc.?

Catholics who know that religion does not consist only or chiefly in feeling but, in truth, in a series of facts, know that the truths and facts of religion can be taught as any other science. The writer of the article we are considering assures us that it may be so treated and shows us how it is done. She tells us that modern pedagogy insists upon the principle of teaching by concrete example and abstract theory. This principle is applied in teaching religion in our schools. A course of Christian Doctrine in a graduated series, carefully adapted to every class from the lowest primary grade to the most advanced class in high school supplies the latter. Christ is proposed as the great example. Christ in every phase of His earthly life—His infancy, boyhood and youth. Personal love of the Master is inculcated. To this end the examples of the saints are held up as concrete arguments. In the beautiful life of an Agatha, an Agnes, a Pancratius, and an Aloysius, are learned the fruits that may be garnered from a life that has Christ for its model. Imitation becomes more attractive, more spontaneous when its possibility is thus palpably demonstrated.

To this end also it is impressed on the pupils in season and out of season that the God who made them is a living God, great, mighty and omnipotent—supporting, sustaining and vivifying all things; justly severe to the offending, but of tender compassion towards all who fear and love Him; bestowing upon them a truly individual love according to the word of the Apostles, "I live in the faith of Christ who loved me and delivered Himself up for me." And because of the many dangers of the present time, God's threats as well as His promises, examples of His punishments as well as of His rewards, as found in Holy Scripture will be forcibly presented to the pupils' consideration.

Again the rules of the different religious teaching bodies require that the teacher himself show forth in his life the qualities of a high Christian character. He is the living book which is daily and hourly held up to the pupils wherein they may read the lineaments of Christ. To this end the teacher must reproduce Christ in his or her own life. Without infringing on the sphere which belongs of right to the Catholic theologian the teacher will show himself familiar with Holy Scripture and Catholic doctrine that he may follow the Gospel injunction and bring forth from his treasure good things both new and old for the instruction and edification of his pupils. The richer the vein from which he draws, the greater the reserve force the teacher is conscious of possessing, the greater effect will his words produce upon his hearers.

The stimulus that comes from corporate action, from working for a common end with others is not neglected. Sodalties and societies of different kinds are employed. Thus love stimulates action, imitation ripens into habit, and habit bears its fruitage in a strong and, noble character after the example of Him who is the Way, the Life and the Truth.

The writer points out what is done to continue the good commenced when the high school diploma has been given. The alumni are kept in touch with their alma mater. Catholic marriages are encouraged, and in this way it is sought to create a favorable environment for the new generation that will spring from such unions. Thus the work is done in a thoroughly scientific way.

Again let us say in conclusion that the writer of the article has handled her theme in an able and comprehensive manner.

A SCHOOL SISTER OF NOTRE DAME: We thoroughly endorse the excellent paper just read by the Sister of Charity. Catechism, Bible history, especially the words and works of our Divine Master, the explanation of the various ceremonies of the Church and the answer to the ordinary objections, which even a child may hear from its non-Catholic companions—form part of the curriculum under the head of "Religion." We think, however, that not sufficient emphasis has been given to the important fact that, in our schools, faith and piety are inculcated also by excellent means not included in the curriculum of the daily class work. We speak of environment.

In or out of school the child is affected by its surroundings. The eye and ear are the two chief avenues to the mind and heart. Place the child anywhere in religious surroundings and you have done much to make it religious. More especially is this true of the school. Experience proves the good effect of the religious atmosphere that pervades our classrooms. Here we find nothing offensive to modesty or savoring of pure worldliness. On the contrary, many objects are displayed for the sole purpose of instilling faith and inspiring devotion.

On entering the child is required to take holy water from the font at the classroom door. From its catechism it knows that through the movements of the heart inspired by the pious use of the sacramentals venial sin is remitted. To ensure this salutary effect, faith and devotion are enjoined. Hence, if the holy water is taken with levity or the sign of the cross negligently made, attention is at once drawn to the fact that no blessing may be expected and the object of the Church is frustrated.

The pupils find waiting for them the teacher robed in a religious habit, the significance of which is felt even by the smallest. Reverence for the religious habit is an instinct with most children. They seem to know at first sight that the sister is not a woman of the world working for a salary, but one who has given her life for the love of God and the religion she teaches. She is therefore a living object lesson. Her beads and her cross inspire the children with a lofty and sometimes an exaggerated idea of her sanctity. By a simple process of reason they arrive at the conclusion that if sister is so good they also must be good.

Everywhere the habit of the teacher helps the pupil. The child never gets so thoroughly used to it as to lose respect for the wearer. It secures

respectful attention and inspires lasting confidence. It assists in maintaining order in the classroom and checks harsh and vulgar expressions, especially among boys, on the playground. There is a battle of words or blows—sister appears on the scene and a change of program instantly ensues.

It takes the bitterness out of reproof and makes the word of encouragement doubly sweet. It soothes the little turbulent hearts and makes a difficult thing easy for the love of God. Many a wayward and stubborn boy says his prayers and does everything better simply because it is sister who asks him.

The day's work begins with prayer. Repeatedly the child is reminded that these are the school prayers and must not take the place of the morning prayers, which should be recited at home after rising. Great attention is paid to the recollection of the child during prayer. It is made to feel that it is speaking to God. Hence slow recitation and intelligent pausing. Ejaculations are repeated before and after remission and at changes of study. Thus with a minimum of time is a maximum amount of good effected in forming the habit of frequently raising the mind to God. How valuable this habit in future manhood and womanhood; how many victories over temptations will it secure; how many sins will it prevent!

During prayer all stand facing the image of our Crucified Savior. No classroom is complete without its crucifix, its statue of Our Lady and its pictures of the Guardian Angel and the saints. Here are the silent but potent factors in the spiritual training of the child. It must be made clear that the pictures and statues are not mere ornaments. They are sacramentals and convey a blessing to all who look upon them with devotion and reflect on the lessons they teach. These objects serve to keep the mind holy, and not seldom are anxious and beseeching eyes observed to turn to the cross and Our Lady during a difficult task or an examination.

The sister who truly understands the art of teaching religion is ever on the alert for the psychological moment to inculcate some truth or impart some spiritual lesson. These she draws from everywhere; from the text-book, from spiritual stories, from the actions and words of her pupils, but especially from the objects that surround her in the classroom. The crucifix is the great teacher. Its lessons of love, atonement, patient suffering and humiliation are inculcated whenever opportunity is afforded and the ingenious sister knows how to create opportunities.

The statue of Our Lady is another prolific source of spiritual inspiration. Surely no child leaves the Catholic school without a love for the august Mother of God. Any statue of Our Lady is an embodiment of all her glories. Sometimes a picture or statue conveys to the mind what words fail to express. In vain may we try to explain in words the love of God for men, but place before the children a picture of the Sacred Heart or the Good Shepherd carrying the lost sheep, or Christ healing

the sick or caressing little children and all is immediately understood and felt. A good method is to change the pictures from one classroom to another at stated periods.

Potted plants on the window sill will serve as material for many an object lesson in religion. As they are pleasing to us, so are we pleasing to God if we grow in virtue as they grow in strength and beauty. The lily has its peculiar value in illustrating the purity of an innocent heart. All flowers have roots; faith must be the root of all our actions. Kind deeds and words are likened to the little seeds from which the flowers spring. A pupil brings a bunch of flowers to school. The teacher places some in a vase of water and some she leaves on the desk to wither and die. She is then ready for the moral lesson. The means of grace, prayer and the sacraments preserve the spiritual life of the soul as water preserves the flowers. When these are neglected, the soul languishes and dies. Thus by a combination of faith, ingenuity and love for her work does the sister give tongues to the inanimate objects about her and make them speak of God and holy things. Yet, in all this, great prudence must be employed. Enough spirituality must be given the child to make religion agreeable and delightful, too much at a time might prove the contrary. Like homeopathic medicine, the heavenly doses should be small but frequently administered.

The value of hymns cannot be overestimated as a means of inculcating faith and piety. Rhythm and rhyme delight children, and truths conveyed through the medium of verse in a musical setting never fail to make a deep and lasting impression on the mind. The school hymns learned in childhood often cheer and comfort through life.

Thus the classroom in the Catholic school is not only the storehouse of knowledge, not only the field where battles with hard tasks are daily fought and won; but the house of prayer, the great museum where the spiritual wonders of God in word and work are displayed, the home of faith and piety to which, in after years, the mind will revert with love and thankfulness.

DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, JULY 13, 2:30 P. M.

The meeting was opened with prayer. The Rev. F. A. Moeller, S. J., president, in calling the session to order, made some remarks on the good results accruing from these annual meetings, and called upon the secretary to read the minutes of the previous meeting, which were approved.

The president was authorized to appoint a Committee on Resolutions. The following were appointed: Rev. Edm. A. Burkley, Rev. S. Klopfer, Rev. Wm. Deasy, Rev. P. S. Gilmore, Rev. P. M. Whelan. Rev. M. McCarthy, S. J., delivered an interesting and energetic discourse on "Catholic Centres for the Deaf in New York and New Jersey."

After discussion the meeting adjourned.

SECOND SESSION

JULY 14, 9:30 A. M.

The meeting was opened with prayer. "Educational Facilities for Deaf-Mute Boys in Canada," was treated in a paper by Brother H. Gaudet, C. S. V. "Caring for the Deaf in the Diocese of Pittsburg," was the subject of a paper by Rev. Thos. Coakley. In the absence of Father Coakley, the paper was read by Rev. H. C. Boyle. After discussion the conference adjourned.

THIRD SESSION

2:30 P. M.

The meeting opened with prayer. A paper on "The Ephpheta School for the Deaf and Kindred Institutions", was read by Miss Annie M. Larkin.

This was followed by Sister M. Borgia's paper on "Schools for the Deaf in St. Louis." In the absence of Sister Borgia,

the paper was read by the secretary. After discussion the meeting adjourned.

FOURTH SESSION

JULY 15, 9:30 A. M.

The conference opened with prayer. Then came a paper on "The Le Couteulx St. Mary's Institute for the Deaf," by Sister Mary Dositheus. At this session almost every member took part in discussion on work for the deaf, difficulties to be encountered, ways and means for success, and so forth.

ELECTION OF OFFICERS

It was moved by Rev. P. S. Gilmore, and seconded by Rev. Edm. A. Burkley, that the present officers, Rev. F. A. Moeller, S. J., President; Rev. S. Klopfer, Treasurer; Rev. P. M. Whelan, Secretary, be re-elected. The motion was unanimously agreed to.

Rev. G. A. Keelan, S. J., moved, and Rev. Edm. A. Burkley seconded the adoption of the following resolution:

Recognizing that the neglected condition of our deaf-mutes is due in great measure to a lack of appreciation of their needs and circumstances, we the members of the Deaf-Mute Conference, pledge ourselves to do all that lies in our power to make their sad condition better known and to urge immediate action in their behalf.

The resolution having been unanimously adopted, the meeting adjourned.

P. M. WHELAN,
Secretary.

Present at the Conference:

Rev. F. A. Moeller, S. J., Chicago.
Rev. S. Klopfer, St. Francis, Wis.
Rev. Edm. A. Burkley, Columbus, Ohio.
Rev. P. S. Gilmore, Buffalo, N. Y.
Rev. M. A. Hebert, East Providence, R. I.
Rev. D. J. Lavery, St. Louis, Mo.
Rev. J. F. Quinn, Hartford, Conn.
Rev. M. McCarthy, S. J., New York.
Rev. G. A. Keelan, S. J., Boston, Mass.

Rev. Wm. Deasy, Randolph, Mass.

Rev. P. M. Whelan, Ambler, Pa.

Horace G. Hilton, New York City.

Miss Annie M. Larkin, Westchester, New York.

Miss Mary A. Kennedy, St. Joseph's Institute, 188th Street, New York.

Brother H. Gaudet, C. S. V., Montreal, Canada.

Brother J. A. Jean, C. S. V., Montreal, Canada.

Sister M. Lambert, Baltimore, Md.

Miss Gertrude B. Sorrells, Baltimore, Md.

Sister Mary Stephen Harding, Baltimore, Md.

Sister Mary Dosithea, Buffalo, N. Y.

Sister M. Emerentia, Buffalo, N. Y.

Sister M. Imelda, Providence, R. I.

Sister M. Anthony, Providence, R. I.

Sister Rose Gertrude, Hartford, Conn.

Sister M. Cecilia, Pittsburg, Pa.

PAPERS

CATHOLIC CENTRES FOR THE DEAF IN NEW YORK AND NEW JERSEY

REV. MICHAEL R. MC CARTHY, FORDHAM UNIVERSITY, FORDHAM,
NEW YORK CITY.

When I was a boy in Boston many years ago, it was amongst my greatest delights to go down to Faneuil Hall and listen to the oratory of Wendell Phillips, and I remember on one occasion when there was much ado about the progress of the Indian, the great speaker said, "I shall believe that the Indian is making progress when he shows more consideration for his squaw." I carried away the thought that the civilization of a nation may be tested by the measure of its consideration for the weak, and now the thought comes up in a new form this moment and it seems to me that the heart of this Association will ring true only when it gives practical consideration to the cause of the helpless deaf-mutes. Theirs is what may be called a compelling appeal. The story of the deaf-mute is one of the most pitiful in all human annals. Before the Christian era, amongst civilized peoples, they were the victims of the most cruel theories; for example, that thought was impossible without language, and as the deaf-mutes had no language then it were impossible to educate them. Therefore the Spartans threw them into the great pit at Taygetus into which the deformed were thrown as useless to the state. The Athenians treated them no better for, it is said, they put them to death without pity and no one raised a voice against the deed. The Romans, too, by law cast them like blind kittens into the Tiber. Of course there were a few examples of better treatment, notably where the afflicted one was of high station; but I am speaking of the general attitude of humanity toward the deaf. As late in the history of the world as 1750 Doctor Johnson said, "Deafness is one of the most desperate of

human calamities." Desperate, indeed, for in all those ages up to that time the deaf-mutes had had no language, that entrance key to human intercourse, and hence they were debarred as unfitted from the pleasures and offices of social society and condemned to the lowliest drudgery; they were thrust out from the home circle to hide the family shame, pelted with malignant cruelty as cursed and half-witted, and so over a lonely path under a sore burden they staggered and stumbled along until they sank hopeless into a welcome grave.

Here is a curious subject of study for the psychologist, that the mind of humanity should regard this merely physical defect of deafness as a mental and moral blight and carry out the error in cruel practice for ages. Why, I remember the time, not so very long ago, when boys on the street would say, "There goes a dummy—let's throw a brick at him." Moreover, it is only recently, and that under pressure, that the Civil Service Bureau has lifted the deaf-mute out of the fool class.

How widely different was the attitude of our Blessed Lord and Savior toward the afflicted when He came on earth to dwell amongst us! Dark as had been the disposition of humanity there yet seems to have been a throb of commiseration in the human heart, or perhaps it was rather by divine inspiration that the people brought to Him one who was deaf and dumb. At once He drew him to Himself, dispelled the cloud of infamy that hung around him, placed him fairly within the view of all as one beloved of God, took his face within His blessed hands, loosened his bonds and marked him as an object of care and kindness to His followers for all time. But how slowly and grudgingly was the lesson of the Divine Master learned and practiced! Whatsoever things that are true, honest, pure and lovely have come to us through Christianity; but in the case of the deaf-mutes surely the amelioration has been tardy. For centuries, as we have seen, the deaf-mute continued to drag out his life as a despised outcast. In our own country the first school was opened for them not until 1817, though in Europe their admission into society had begun some fifty years previously. Then only the dread and pitiful past was closed, and the deaf-mute began to come forth from his cruel isolation with a sob of gratitude for

his deliverance, a joyous hope for a better life and an eager response to every kindly eye and helping hand.

How terribly the capability and powers of these souls were underrated or ignored may be gathered from a comparison of the old and new conditions and the resultant progress achieved even with a meagre encouragement. After but a few decades of opportunity we find the deaf-mutes rising to become editors, teachers, engineers, bankers, inventors, lawyers, architects, and, in fact, succeeding in all the many human industries wherein mere hearing is unessential. In the artistic field as painters, engravers, and sculptors, the success of the deaf has been so marked that their deprivation and consequent seclusion would seem to have been an advantage. The statue of Lafayette in Washington, the gift of France to our nation, and the statue of Father Serra in California, are both the admired work of deaf-mutes. Human knowledge and training, then, have in a wonderful degree developed the talent of these children of silence. The religious aspect of their condition is still far from gratifying; indeed, it is a cause of grief and bitterness from the Catholic standpoint.

It is a distressing thing to contemplate the historical fact of these little children being flung into the pit or the river by the pagans; but it is infinitely more grievous to behold their immortal souls abandoned by Catholics. From Father Moeller's comprehensive article in the Catholic Encyclopaedia we gather that out of one hundred and thirty-nine schools for the deaf in the United States, only thirteen are Catholic, and in a population of over forty thousand, of whom probably one third are Catholic, only a thousand and two are trained up in the true faith. Here, truly, is a crying grievance. From the testimony of those who have studied the subject it appears uncontrovertible that the education of the vast majority of our Catholic children throughout this land of free conscience is under the powerful influence of teachers who are not in sympathy with our religion, and hence the little ones are beguiled of their priceless heritage and after years of deadly instillation of sermons, lectures and copious literature unfriendly to our Church return home oftentimes with a contempt for the faith of their parents, and, what is heart-breaking, frequently the brighter ones amongst them are

led to devote the rest of their lives to the destruction of the faith in others and to the propagation of heresy. Am I exaggerating?

Let me give you an example, one which is a type of not a few cases. Some time ago a young woman called on me, a simple Irish girl, one of that class we know so well who would not go out without her beads in her pocket and her scapular on her neck; she came to me with tears in her eyes to ask me to visit her deaf-mute brother for whom she had offered many prayers and Masses. What of him? He had been educated in a non-sectarian school, and was now preaching as a lay reader in the Episcopal church. Of course, I visited and tried to plead and reason with him, but all in vain. He died some time after and was buried from the Protestant church. Deaf-mute persons in Philadelphia, Baltimore and Chicago, are sons of simple Irish and German Catholic parents. The original proselytizers will tell us frankly from their point of view that they are simply doing for the spiritual good of the deaf-mute that which the Catholic Church is either unable or unwilling to undertake. Oh, the pity and the shame of it! As for the deaf-mute himself, he is certainly placed in a quandary requiring a spirit of renunciation looked for only in those of more generous training. On one side, the rich resources, the easier employment, the fine promises of the seducers, and on the other side not only the poverty but the actual indifference of their friends. Still for all that, the ordeal is encountered with a true martyr spirit, as we sometimes observe when we meet them in the mission.

The missions are given over a wide field, and in detail differ somewhat from those given to hearing people. First the mission is announced in the newspapers, which, by the way, are always ready to print stories about the deaf-mutes as if they were visitors from the moon—and also graphic circulars describing the necessity and advantages of the services are mailed to them, as they usually live in widely scattered districts. The evening services open with an exhibition of stereopticon views accompanied with a talk on the subjects shown, and this exhibition serves the double purpose of attracting the congregation on time and also of impressing the young and those who are unable readily to follow the sign language. The subject of the

slides is usually the life of our Savior, and interest is enhanced by pious stories and descriptions of the people and places represented. Besides, the pictures help to put the congregation in the proper frame of mind. Then follows the sermon, which is delivered by the preacher in sign and oral language simultaneously, while he is mounted on a roomy platform which gives him space for picturesque effects. The light is an important consideration and should be shaded from the eyes of the congregation while distinctly illuminating the features and action of the preacher. The sermons treat of the more striking subjects, the four last things, the life of our Lord, the sacraments and heaven. When time allows much value is placed on the exercise of the Way of the Cross, as a training for perseverance in devotion after the mission.

New York City, owing to the advantages and the care of the fine Catholic schools, offers the most bountiful field for missionary effort. With headquarters at St. Francis Xavier's there are branches at Jersey City, Brooklyn, Fordham and Westchester, and Sunday schools at St. Rose's and St. Vincent's for children attending the neighboring non-Catholic institutions. In the course of a few years this mission center has had as many as thirty marriages amongst its members and, strange to say, the offspring from these unions in every case have been hearing and speaking children, so quickly does nature work back to the normal. One of the members also has become a cloistered nun with the community at Hunt's Point and others too would enter religion if they could but find an order to receive them.

Only a small section of a vast field is cultivated by a few workers although a rich harvest offers itself to the true missionary with a love for souls whom our Savior designated by a special mark of favor. Their condition is one which peculiarly appeals to zeal, for, denied religion in the state schools by law, or instilled with false teaching through craft or error, their souls are starved at home through ignorance or neglect of those who should but do not know their language. The sheep lift up their heads and are not fed.

Above all, then, there should be change wrought in the popular mind which regards them with a blind repugnance; then pastors

should be aroused to assume the just care of the little souls in the institutions within their parishes, a manifest duty; room should be made for them in the parish schools and in the Sunday school classes; teachers should be invited to learn their simple sign language; in a word, heed should be given to the divine prompting and all due means taken to train these children of silence to grow up attached to their Mother Church and encourage them to strive for a place of respect and higher usefulness in Christian society, and that after the hard struggle here they may at least secure the happiness of the next life.

EDUCATIONAL FACILITIES FOR CATHOLIC DEAF-MUTE BOYS IN THE PROVINCE OF QUEBEC, CANADA

BY REV. H. GAUDET, C. S. V., ECOLE CATHOLIQUE DES SOURDS-MUETS, VILLE ST. LOUIS, MONTREAL, QUEBEC, CANADA.

I am delighted to have been called upon to read a paper on the Education of Deaf-Mutes in Canada, before this most honorable assembly; indeed, it greatly flatters me. But first of all I must beg for the greatest possible amount of indulgence on your part, as I have to address you in a language not my own. The time allotted to me being rather short, I will go straight to the point without any further preamble.

1. *History of Montreal Catholic Male Institute for Deaf and Dumb.* The first effort made to found a deaf and dumb institute in the Province of Quebec was in the year 1830. Mr. McDonald, a barrister of Quebec, was sent to the United States to study the different systems of teaching the deaf-mutes. After having taught for one year in the Hartford Institute, he returned to Quebec and opened in 1831 a school which was closed in 1834 for want of support.

In 1836 another attempt was made in St. Hyacinthe by Bishop Prince, but this incipient school fell through before three years had gone by.

At the close of the year 1848, His Grace, Ignatius Bourget, second bishop of Montreal, took in hand the work of founding

a school for deaf-mutes. Father Charles Irénée Lagorce, parish priest of St. Charles on Richelieu river, who, for one year, was endeavoring to impart religious instruction to two deaf-mutes of his own parish, was intrusted with the direction of the institute above spoken of. The class, which numbered ten pupils, opened November 27, 1848, in Hochelaga, a suburb of Montreal.

In 1849 it was transferred to a private house, and in 1850 was finally installed in a three-story building of 75 by 45 feet, purposely built for the deaf by Bishop Bourget. In the spring of the following year Father Lagorce went to France, there to study the different systems of teaching the deaf-mutes and the sign language. He returned to Canada during the summer of 1852 and resumed his work.

In 1856 Father Lagorce withdrew, leaving the management of the institution to the Clerics of St. Viator.

Father Lagorce was succeeded as principal of the school first by Rev. Brother Young, a deaf-mute himself and a former teacher of Forestier Institute of Lyons, who arrived in Canada in December, 1855. Next, by Rev. Alfred Bélanger, C. S. V., from 1864 to 1883, a first term; and a second term from 1895 to 1900. In 1870 he visited some of the European institutes and introduced in our school the oral method. In 1880 he attended the Congress of Milan and brought over to our school the pure oral method, which was readily put into practice in all its particulars. In 1878 he caused a story to be added to our main building, and in 1881 had workshops built.

Rev. Father Boucher was the successor of Father Bélanger in 1884. A year after, Rev. Father Manseau succeeded Father Boucher and remained at the head of the institution until 1895. Then Father Bélanger returned as principal of the school for five years more. Rev. Father Cadieux is our principal since 1900.

For some years we tried to keep a farm-school to teach farming to the pupils during their school years; but this we found did not work satisfactorily. Moreover, we could not well afford such heavy expenses. A school of that kind would succeed well after the school years are over.

Deaf-mutes of all ages above nine are admitted into our school. Old, uneducated deaf are decreasing in number every year.

2. *Our Pupils.* Our institution is intended for children, either totally or partially deaf, and consequently unable to receive instruction in the common schools. Our institute is not an asylum, but a real boarding school in which are admitted only such deaf-mutes as are capable of being instructed. It is a school intended for boys only. On no account are pupils received before nine years old; but from that upwards there is no limit.

Since its foundation our establishment has registered one thousand entries. For the last ten or fifteen years the annual registration has not varied much; there were 115 pupils on the roll last year. The annual attendance would be considerably larger if it were possible to keep, for two or three years more, those who leave us at the end of the fifth year, on account of having made their first Communion, which is the only object most of parents seem to have in view when sending their boys to school. This is due to the fact that many of them are very poor. The term of instruction is generally five years. For a long time we have been trying our best to have it last for eight years, as stated in our program. But in order to be able to carry such a design into effect we would need a more considerable grant from the Government; or be sufficiently endowed to be able to take charge of the pupils when through with their first Communion. Most of the parents being deprived of wealth, the outfit they must give the child when about to leave home, often drains their purse.

Pupils are given instruction either by the oral method or sign language, according to their dispositions. But I am pleased to state that the number of students placed under the sign method, which is from thirty to forty, is decreasing year by year.

A special class for Catholics speaking English has been regularly kept open for over thirty years. Besides the English pupils born in the Province of Quebec, this class has also received from the sister Provinces of the Dominion and eastern part of the United States, a good number of deaf-mutes of Irish nationality and French-Americans, who, after having received education in English-Protestant schools, came to us to prepare themselves to make their first Communion.

3. *Religious Instruction. Moral Training.* Religious instruction is given daily in the classroom at an appointed hour. Moreover, the whole teaching is impregnated with religious spirit, and each of the daily events offers an opportunity of making remarks and giving advice, which greatly advances the moral training of the pupils.

The prayers of rule are said in common. Pupils hear Mass every morning. Frequent and even daily Communion is in honor. Every evening a lecture of fifteen minutes is given to the pupils by the principal on their duties as students, Christians and citizens.

Every evening also, at 7 o'clock, pupils have leave to make a short visit to the Blessed Sacrament or to give themselves up to any other pious exercises according to each one's own devotion. The confraternities of the Guard of Honor of the Sacred Heart of Jesus, of the Holy Guardian Angels, and of the Apostleship of Prayer, are likewise honored in our school. Pupils enroll themselves of their own accord, and have to deserve by their good behavior, the honor of being members of one of these confraternities.

During the months appointed by the Church, spiritual exercises are held in the chapel in honor of the Sacred Heart of Jesus, of the Blessed Virgin Mary, of St. Joseph, and for the souls in purgatory. In our schools there are two confessors, to whom the pupils may address themselves freely every morning and evening. In order to give the students a greater courage for study and train them to virtue, we make use of a particular stimulating system of notes. Pupils are continually under the superintendence of some of the religious, and discipline is firm but at the same time paternal. A half-year's report of pupils' standing is sent to parents or guardians twice a year.

4. *Hygiene.* We do our utmost to have hygienic rules observed. After each meal the pupils are allowed to play for an hour at least. Weather permitting, play hours are spent out of doors; arc-lamps have been installed in the playgrounds, so as to enable pupils to go out during the evening's play-time, even in the winter season. They are taught gymnastic drill every day. A physician often calls at our institute and several first class dis-

pensaries attached to hospitals (among others, that of Hotel Dieu) give our pupils medical care free of charge.

5. *Method of Teaching.* We prefer the pure oral method to any other for the following reasons:

1. Speech allows the deaf-mute when he leaves the institution to develop every day the amount of knowledge he has acquired, by having more frequent opportunities to talk with everybody.

2. It helps him powerfully in the acquisition of the genius of the language he is learning.

3. It develops the lungs more or less atrophied by inaction.

4. It really restores the deaf-mute to society.

But the oral method could not be applied indiscriminately to all deaf-mutes. In order that success may favor our efforts the pupil must:

1. Not be over fifteen years of age.

2. Have good sight.

3. Be able to spend at least five years at school.

Moreover, the oralists must be completely separated from the others for recreations, studies, work, etc.

This is the reason why we have maintained the department of dactylology, where those who are not apt to be taught speech and by speech may receive their teaching through signs and writing. In this latter department the means employed are writing and manual spelling. Occasionally, while explaining catechism and history, we make use of signs. In teaching a language, we proceed according to the intuitive or perceptive method. Our school apparatus is abundantly furnished with charts and tableaux necessary to the intuitive teaching of the language, object lessons and catechism.

Our natural history museum includes 100 mammalia, 400 birds, 30 reptiles, a few specimens of fishes, and 4,000 insects, a herbarium and collections of minerals, coins and stamps.

6. *Course of Studies.* Our aim is to impart to our pupils the knowledge that the average young man should have to begin his career in life, that is: Speech, a written language, a serious and practical knowledge of catechism, rather, extensive notions on ciphering, geography, history, natural sciences, etc

If it were in our power to keep these children a longer space of time, we might develop even more the elementary knowledge already acquired, and have them remember it forever. Thus, it would spare us the sorrow of seeing them given over too soon by themselves, sometimes quickly forget a portion of the primary instruction they acquired by close study.

7. *Industrial Departments.* To the scientific department we have added an industrial one, in which the pupils receive, every day, two hours of theoretical and practical lessons. Different trades are taught, such as printing, stereotypography, book-binding, shoemaking, tailoring, joinery, painting, and blacksmithing.

When our pupils are through their studies they may come back to the institution to finish learning their trade. They are in charge of officers all the time and have an hour of class every evening.

8. *Revenue.* The revenue of the institution is derived from the annual grant of \$9,861.72 on the part of the Provincial Government, and the fees paid by the parents of the pupils and by the "Committee of the Deaf-Mutes Society of the Diocese of Quebec." These amount to \$2,500 or \$3,000 annually.

This revenue has to suffice for the board, tuition, washing, etc., of over one hundred pupils; to pay a large retinue of servants, including a pretty large teaching staff.

9. *Work of Preservation and Perseverance for the Former Students.* A club, having for its patron saint, St. Francis de Sales, was organized in 1901 with the commendable view of gathering all of the former pupils living in Montreal. The number of its members varies each year from between fifty to sixty. One of the halls of our institute has been put at its disposal and some games have been installed therein.

This hall is always open, but it is chiefly frequented at night and on Sundays. The religious willingly share in their amusements and in the proper time, know how to slip in a word of counsel which is gratefully accepted.

A monthly lecture is given from September till May by one of the members of the club, and all deaf-mutes of the city are

kindly invited to attend. These lectures are well followed. On each Sunday of the school term a sermon is preached to both alumni and old pupils of Montreal. These latter are over a hundred. At the close of the sermon the Benediction of the Most Blessed Sacrament is given them.

The ex-pupils may have help and counsel at any time of the day from their former teachers, who, in fact, do them many favors, either in securing positions for them or helping them in their bargains or differences.

Every year, during the Lenten season, old pupils are invited to attend the spiritual exercises of an eight days' mission. On these days a sermon is delivered every evening, and in the day time lessons of catechism and short sermons are given to those who can attend them. The last mission was attended by one hundred and forty-one ex-pupils of Montreal or from the country. In the course of the year, Rev. Father Director and his assistant give all the deaf-mutes of Montreal a call. During the holidays, circumstances permitting, they visit the deaf of the country. Those living in large cities are visited every year, but those of small remote places every two or three years.

That we may be able to maintain regular relations with the old pupils, a small monthly review, bearing the name of "L'Ami des Sourds-Muets" (The Deaf-Mutes' Friend) was founded in March, 1908. This little paper is much esteemed and highly appreciated, especially by the deaf living in the country, who find in it a relief for their loneliness. This review keeps up partly by subscriptions and partly by means of gifts.

This is what, at the request of our distinguished Father Chairman of this Congress, I thought best to let you know of our work, which was begun by a holy prelate assisted by a devoted priest. Nowadays, like sixty years ago, this work keeps on by dint of sacrifices, which, I am most sure, are the tokens of abundant spiritual fruits: sole reward worth seeking after upon earth.

STATUS OF CATHOLIC DEAF-MUTES IN PITTSBURG

REV. THOMAS F. COAKLEY, D. D., PITTSBURG, PA.

According to the United States Government census for 1900, one person in every 851 is deaf, the ratio being 1175 to each million of the inhabitants. With a Catholic population of 435,000 in the Pittsburgh diocese, there are consequently 511 Catholic deaf. One-third of these, more than 170, are deaf-mutes, unable to speak at all, to which must be added 12 per cent, or 60 persons, who speak so imperfectly that their only method of communication is by means of writing or the sign language. This makes a total of 230 deaf-mutes, a small congregation, in the Pittsburgh diocese alone. Of this appalling number, 56 per cent, or 128 deaf-mutes, are less than 20 years old, and therefore of school age.

This total of 511 Catholic deaf is by no means exaggerated. It is based on the government reports, and upon the Chancellor's statement to the Catholic Directory. The ratio is further substantiated by the tabulated census reports of the State of Pennsylvania, showing that the Pittsburgh district is fully up to the average throughout the country.

Of this startling number, on September 1, 1908, not half a dozen practical Catholic deaf-mutes could be found throughout the length and breadth of the Pittsburgh diocese. Deaf-mutes there were in abundance, and in almost every parish, but they were not Catholics. Their faith had been stolen from them, because to get an education at all they were forced to attend Protestant or state schools for the deaf, where the doctrines of Protestantism seem to have formed a part of their instruction. Children with ancient and venerable Catholic names, with pious and devoted Catholic fathers and mothers, were graduated from these state institutions professed Protestants, Theosophists, Christian Scientists, or anything but Catholics. They not only became Protestants themselves, but undertook to propagate Protestantism.

Some of the most zealous teachers in Protestant Sunday schools to-day who are working among the deaf-mutes in the city of Pittsburg are children of Catholic parents.

It was to counteract this stupendous loss to the Church, and to save the souls of these unfortunate children, that on September 7, 1908, Bishop Canevin opened a school for the Catholic deaf at 1613 Lowrie street, North Side, Pittsburg. It is in charge of the Sisters of Charity, who for a year previous to the opening of the institution, had studied in various schools for the deaf. When the school was first opened, the existence of not a single deaf-mute child was known, and every one but the great-hearted, far-sighted Bishop of Pittsburg was discouraged. A priest was soon assigned to the work, who devoted a considerable portion of his time to locating the Catholic deaf-mute adults and children. Within two months ten pupils were secured, and a Sunday school for the adult deaf was opened in the Church of the Epiphany, Pittsburg, with an enrollment of forty adults, while at Jeannette, Pa., another Sunday school was started, with an attendance of six adults. The ten pupils in the school increased to twenty-three in May, while applications have been received from ten other children to gain admittance upon the reopening of the institution in September. This will make the opening registration thirty-three children, and more are being discovered every week.

During the year sixteen deaf-mutes, five children and eleven adults, made their first Holy Communion; thirteen of them were confirmed at one time in the Cathedral at Pittsburg, and others at intervals, corresponding to the time required for their proper preparation, made their first Communion, and were confirmed in their own parish churches. The religious instruction of the children comprises not only the catechism and the Bible History in the regular course of studies, but twice each week one of the ten priests of the diocese familiar with the sign language gives an instruction of half an hour at the school. The religious instruction of the adults, on Sunday afternoons, at the Church of the Epiphany, in a very central part of the city, consists in the recitation of the catechism for about three quarters of an hour, after which there is a sermon in the sign

language by a priest. All the services for the adults are held in the church itself, and not in the basement, the idea being to make the deaf-mutes feel that they have equal privileges and consequently equal responsibilities with their brethren who are endowed with all their faculties.

Every opportunity is afforded them to go to the sacraments frequently, and many of the children and adults are monthly communicants. Some write their confessions, while the majority merely use the examination of conscience found in the ordinary prayer book. The school is a building of eighteen rooms, with a large lawn, front and rear. Three classrooms were in use during the year, and eminently satisfactory results were achieved in oral work, every one of the children, even those who had previously received no training whatever, being able to pronounce all the sounds in Miss Yale's charts.

A class of ten priests from various parts of the diocese meets once each week in Pittsburg for study, instruction and practice in the sign language, under a competent professor, so that there is no necessity for any Catholic deaf-mute in the 7,200 square miles in the ten large counties of Western Pennsylvania, comprising the Pittsburg diocese, being deprived of the spiritual ministrations of a priest who is able to converse with him in the sign language.

No attempt has yet been made to impart religious instruction to the children attending the state institution for the deaf in Pittsburg, for the reason that this institution has been treated by the ecclesiastical authorities the same as any other public school. There is not a shadow of an excuse for Catholic parents sending their children to such an institution. Our Catholic school for deaf-mutes charges a small tuition for children whose parents are able to pay; but for those who cannot, and the vast majority are such, the children are maintained absolutely without any charge, the charitable offerings and the traditional generosity of the devoted Catholic people of Pittsburg providing for the support of the school.

During the year the writer has been called on to administer the sacraments and to give religious instruction to deaf-mutes from four states, and in seven dioceses, in Maryland, West Vir-

ginia, Ohio and Pennsylvania. Considering the facility with which the sign language is acquired, and the ease with which it can be mastered, and the terrifying number of deaf-mutes who have fallen away from the Church, but who would be good Catholics were an opportunity afforded them to converse with a priest in their own language, it is very much to be desired that priests in other dioceses take up the work, since it offers so little difficulty and is so fruitful in results. Any priest can obtain a working knowledge of the sign language in a couple of months.

The writer wishes, on behalf of the Bishop of Pittsburg, to make public acknowledgment of his gratitude to the various Catholic institutions, schools and teachers of the deaf throughout the country for the many suggestions and the valuable information so generously accorded during the year, in order to make possible the successful inauguration of the Pittsburg School for Deaf-Mutes.

THE EPHPHETA SCHOOL FOR THE DEAF AND KINDRED INSTITUTIONS

MISS MARY HENDRICK, CHICAGO, ILL.

Twenty-five years of ceaseless effort, of almost pitiful struggle for existence; at one time, buoyant with hope, at another, chilled by disappointment; yet, through all, never despairing of success or forgetful of its high aim—such, in brief is the history of the Ephpheta School.

The sadly neglected condition of the Catholic deaf appealed, almost at the same time, to the great hearts of two saintly missionaries—the one, a Redemptorist, the other a Jesuit. To each had come the sorrow of looking helplessly on while a soul entitled to all the consolations of our holy religion passed unshriven into the presence of its Maker. Through no fault of their own, had these poor children of silence been deprived of their rightful heritage; nor could the parents be blamed when, finding no Catholic school open to receive them, they entrusted their children to some finely equipped state institution. They were invariably

assured there would be no interference with religion. Treacherous and delusive promise, through which thousands of helpless souls have been robbed of their faith! Into the minds of those two holy priests—each laboring in his own field—there had come the inspiration that, eventually gave existence to the Ephpheta School.

As early as 1878, Father Damen, S. J., applied to the management of St. Joseph's Institute for help in founding a school for the deaf, at Chicago; but the institute at Fordham was struggling with its own difficulties; and a teacher could not be spared. Meanwhile, the appeal of a poor mother had awakened the zeal of a kind-hearted lady, who, in her turn, interested some of her friends in the neglected cause. An association was soon formed, having for the director the Rev. Father Meurer, C. SS. R., to whose sad experience with the deaf I have just alluded. Very soon, however, the good Father was called to labor in another field; and the newly-formed society looked to Father Damen for future direction.

In October of the same year—1884—the Ephpheta School for the Deaf came into existence. It opened as a day school, under peculiarly happy auspices; for the Ephpheta Society, which was to support and sustain it, had been organized among the most prominent Catholic ladies of Chicago.

Through the kindness of the Jesuit Fathers, a classroom was provided in the old parish residence building on Twelfth street: but before the end of the first year it became evident that, owing to the wide area over which the deaf are necessarily scattered, a day school would be totally inadequate. Placing children here and there in families was tried; but the results were not calculated to arouse enthusiasm;—so it became clear that accommodations for boarding pupils must be provided. In 1886 the management of St. Joseph's Home generously sacrificed all the space that could be spared, for classrooms and dormitories, and when all preparations were completed the school was removed to its present quarters.

After a few years of self-sacrificing labors the Ephpheta Society surrendered to the home the guardianship of the little school. The burden of its support fell heavily on the institution that had

offered it a shelter; and as years went by, and both home and school grew in numbers, the cramped conditions became almost intolerable.

Gladly would any shelter, however humble, have been accepted for the school, could such shelter have been regarded as its very own. Having no identity, so to speak, appearing simply as an annex to another work, it failed to receive all the help and sympathy that would have come had it been better known.

Yet encouragement and consolation were not wanting. The pupils for the most part were strongly attached to their teachers, and the school. When the poverty of the latter was sneeringly commented upon by pupils of other institutions our boys and girls would reply proudly: "Yes, our school is poor; but it is *Catholic*." This love of our holy religion has been, undoubtedly, the strong uplifting force in the school life, as well as in the after life, of the boys and girls who have passed through the Ephpheta School during the quarter century of its existence.

The maintenance of two departments was, from the beginning, a perplexing problem. In 1897, the number of pupils having reached 115, it seemed impossible to continue longer on the same lines; and the managers decided to dismiss the sixty-four boys then in attendance. Since that time all applications for the admission of boys have been refused. In the last three years more than two hundred children have had to be turned away. The present number of pupils is seventy-five—fifty-seven girls and eighteen boys. These latter, of course, are day pupils.

An association formed several years ago under the title of The Ephpheta Union has been of immense help. Its promoters circulate the "Voice of the Deaf"—a twenty-five cent annual, published at the Ephpheta School. To their noble efforts is largely due the fact that the school has been kept open during the last ten years. It is to be hoped that their number, still very small, will steadily increase.

Notwithstanding the efforts of the promoters and the occasional help given by kind and sympathetic friends, the clouds seemed to close more and more darkly around the little school; and the hearts of those who had labored for it so long and faith-

fully grew heavy with apprehension. The abandonment of the work seemed imminent; when, at the end of a novena to St. Joseph, came the welcome news that a legacy of \$100,000 had been left to the Ephpheta School. Words cannot express the joy that filled the hearts of all; the dreary past was forgotten in bright anticipations of the future. But disappointments were still to be experienced. The relatives of the deceased benefactress were determined to contest the will; and when matters were finally settled, the legacy had dwindled to \$43,000. With this and the remainder of another contested bequest, together with the proceeds of a lecture and bazaar, it has been made possible to begin the erection of a school building—only part of which will be finished for the present. His Grace, the Most Reverend Archbishop of Chicago, has given his kind encouragement to the work, and a brighter day seems to have dawned.

The Ephpheta Auxiliary for Deaf Mutes—the inspiration of a great hearted friend of the school—was founded two years ago and aims to give practical help to the cause. How earnestly and well these noble hearted ladies have labored may be realized from the fact that in one year \$22,000 have been raised for the new building.

The method used in the Ephpheta School is that ordinarily known as the "Combined." The work of the classrooms is carried on by means of speech and writing. Signs and the manual alphabet are permitted at recreation; and in large gatherings, where speech and lip-reading would be inadequate. The courses of study are similar in most respects to those of primary and grammar schools for the hearing. Drawing and wood-carving receive careful attention. The girls are taught plain and fancy needlework and instructed in the various branches of domestic economy. Those sufficiently advanced are taught dressmaking. A number of former pupils are now earning good wages.

After leaving school, the pupils become members of the Ephpheta sodalities; returning for the monthly meetings and the annual mission for the deaf. I cannot better close this brief ac-

count of the Ephpheta School than by the following extract from the "Voice of the Deaf":

"When all these years the burden and heat of the day have been the portion of those who have lived for the deaf-mutes, it is not likely they will tire or faint when victory is in sight. No; rather they who have sown in tears shall now reap in joy. Bringing their sheaves with them, they will enter upon a new lease of devoted labor in the vineyard of the Lord."

St. Joseph's Schools for the Deaf are three in number—collectively they form the St. Joseph's Institute for Improved Instruction of Deaf-Mutes. It was founded in 1869, at Fordham; and for years had to struggle with poverty and the difficulties that ordinarily beset the way of our Catholic Schools for the Deaf. In 1875, it began to receive public funds and from that time its growth has been rapid.

It is now one of the largest institutions in the United States. Its pupils at present number 498. The boys' department is at Westchester; the girls' schools are located at Fordham and Brooklyn. The combined method is used, but signs are prohibited in the schoolroom, where all work must be carried on by speech or writing. The boys have their option of the following industries—carpentry, tailoring, shoemaking, printing. The latter seems to be generally preferred by the boys and their parents, and a large number of graduates are earning their living in press or composing rooms. There is also a well equipped art department; and many former pupils have found employment in establishments where artistic training and ability are demanded. The girls are taught plain and fancy needlework, machine sewing and dressmaking. They have regular classes in cooking and are instructed in every branch of domestic science. Drawing from cast and from life, and painting in oil and water colors are taught by competent teachers.

These schools are now filled to their utmost capacity. No provision for buildings is made by the state, which pays only for board and tuition, and exacts an account of every penny spent. St. Joseph's Institute has never been the recipient of pri-

vate charity to any great extent. Only a few legacies have fallen to it and these have been very small.

It was feared that the day school opened a year ago by the Board of Education would reduce the number of our pupils, but, so far from this being the case, the attendance this year has been the largest in the history of the institution.

THE DEAF OF ST. LOUIS

BY A SISTER OF ST. JOSEPH.

In 1836, when St. Louis was not the size it now is, Bishop Rosati, a faithful shepherd of the Master's flock, found therein, even at that early time and in that small area, some little lambs to whose imprisoned souls he could not tell of that Master; for those souls were closed to his gentle voice, and on *his* ever ready ears no sound ever broke that might be an echo of the wants or aspirations of the spirit within, for they were deaf and dumb.

The good bishop, in his paternal zeal, questioned many and deliberated long, as to how he could reach and save these souls, one day to lay them at the Master's feet, a conquest as of "a pearl brought from afar," from darkness and isolation.

Where was Bishop Rosati to go for help? To whom could he give the care of these precious pearls? How deeply he felt the trust of the Master, who placed them in his keeping!

From the North, where the Dakotas built their tents and worshipped the Great Spirit, to the cheery South, where fragrant flowers and crystal streams sang His praises; from the mighty waters of the Pacific that receives the setting sun in its folds of peace to the Bay State, with its Athens of America (in which we are favored to meet to-day, in a common vital cause), in one word, throughout the length and breadth of our cherished Republic, Bishop Rosati could not find one—priest or religious, to care for his deaf-mutes.

The Cyrenean sent to aid the good bishop bear his cross was then, as always, near to help—a friend told His Grace of Sisters in France who cared for deaf-mutes.

Distance and expense were slight obstacles with the good bishop when souls were to be saved, and so arrangements were made to have two Sisters of St. Joseph come from the fountain head in France, the home of De L'Epee, where deaf-mute education was flourishing.

The ship in which the two Sisters, Sister Celestine and Sister St. John, sailed was wrecked and there was no trace of the two missionaries for weeks; at last they landed in New Orleans, from which place, by boat, they reached St. Louis and called on Bishop Rosati. Doubting that they were the Sisters for whom he had sent, he asked them to make some of the deaf-mute signs; they immediately did so; and His Grace requesting an explanation of their meaning, one of the Sisters replied: "I am hungering for the bread of France."

This double proof that they were from France and that they knew the signs was sufficient to convince the bishop that they were the long expected Sisters, who came to St. Louis to train and care for deaf-mutes.

Thus began in St. Louis the education of the deaf-mutes, which has been kept up by the Sisters of St. Joseph ever since. It has had its ups and downs, but from here, like the tree planted near running waters, have branched out schools for the deaf—one to Buffalo, N. Y., one to Longwood, South St. Louis, and one to Oakland, California, besides the new location for the girls at 901 North Garrison avenue, St. Louis, for twenty-three years located on Cass avenue.

On account of the lack of worldly goods of many of the deaf-mutes, for deaf-mute and poverty seem to be synonymous terms, the sisters in order to support them, have since 1836, often been obliged to place them in apartments of an orphan asylum, or in sister teachers' houses, that all might be cared for from a common fund. Where too many interests are in the same house, some one of them is sure to suffer, and so the Sisters of St. Joseph gave to the boys a school in General Hancock's beautiful, rustic home at 9439 South Broadway, and the girls have as their school Whitaker's mansion, 901 Garrison avenue, which is a real mansion of comfort to the deaf-mutes, and the rooms are so arranged as to elicit from visitors remarks like: "One would think it was

built for the deaf-mutes." "What healthy, sun-exposed classrooms." "What high, well-ventilated dormitories," etc.

An addition has recently been erected as a north wing, comprising a chapel, with a seating capacity of 200, and an assembly or playroom for the use of the children. A clergyman, addressing the deaf-mutes a few weeks ago, said he had never seen such a beautiful, bright assembly hall. The playgrounds, too, are spacious and pretty; covered with God's velvet carpet of green, with here and there a shady nook.

While others are wearing out brain and muscle to build a school for the deaf on the "Home Plan" the deaf-mutes of St. Louis have one put into their hands; they feel St. Joseph did it and thank him for it.

The pupils who wish, after being graduated from the eighth grade, return to take up more advanced studies; two young ladies who graduated have come back to help us teach, there being an increase of pupils and a dearth of sisters; although both these young ladies are totally deaf they do remarkably well in furthering lip-reading, and as to the other lessons in the grades of their pupils, their success is on a par with that of a hearing teacher.

The boys are just as lucky as the girls with the interior of their school, homelike and inviting, and their surroundings such as to cause Longwood to be known as the "Eden of St. Louis." Here they have fifty-four acres all their own, to come in contact with nature and learn of nature's God.

The boys who wish are taught agriculture, gardening, printing, baking, painting, etc., and some have acquired such skill in the same as to be employed on the grounds and elsewhere, and earn a living thereby. Those who prefer to learn any other trade are introduced, through the influence of the sisters, into the city factories, where these trades are used. The girls are taught sewing, needlework, bookkeeping, typewriting, painting, cooking and housework. One young lady, an adept in dressmaking, is head of a department in a large dry goods store, although the twenty under her can speak and hear. Another pupil is making a most comfortable living by fancy needlework which she makes and sells and still another is self-supporting, coloring photos and samples

for canvassers. Those employed as typewriters or assistant book-keepers spend years with the same well pleased employer.

Pupils are received at the age of seven years in both schools and remain until about eighteen; the day of closing, each year, as a rule, brings many tear-filled eyes; they are happy at school, and while a desire to see dear ones at home is very apparent, still a sorrow on leaving loved haunts, a beautiful school, devoted teachers, who understand their every wish, seems to be the master-feeling as the silent little ones file out.

Everything to make the pupils happy is done during the year; holidays are celebrated; Santa Claus appears in life form, and the birthday of each pupil is noted and kept, as in a happy family circle.

Various other ways of making the children happy are resorted to, and they in return so respond to it all that the parents tell us they get the calendar in August and show them that it is time to get ready to go back to school. In September, a little nine-year-old, nursed in the lap of comfort, once inside the gate, broke away from her astonished father and exclaiming, "Home! home!" made her way up to her old classroom.

The method employed is that of the combined system, with special attention given to speech during class hours; even outside of class hours a teacher may be seen talking to a little deaf child, usually in short sentences and monosyllables at first, then in more difficult sentences and longer words. If the child cannot grasp the whole sentence after frequent repetition on the part of the teacher, each word is spoken by itself until the little child triumphantly catches it; should this method of speaking in single words fail to be understood by the child, the last resource of spelling the words is used, the child endeavoring to see each letter on the teacher's lips; the teacher, to be sure that the pupil gets the correct letter, provides it with a pad and lead pencil, or the more convenient pocket book-slate, on which it writes each letter as the teacher speaks; the smile of victory the little child gives, as it sees in writing the word it has tried so hard to understand, well repays the time and labor; the writing is preferred to making the letters on the fingers, in order to discourage the use of the hands altogether; after a few months, writing even,

will not be necessary, as the child's eye, from constant practice, will soon be trained so as to recognize the letters on the lips, and very often, as all the teachers of the deaf know, get the word before it is half spelled.

The books used in our classes are those of the hearing children, and when consistent with our principles, those used in Washington, D. C., at the National College for the Deaf, are placed in the hands of the larger pupils, so that those who take examinations for the college become familiar with the text of these.

This Spring, 1909, a party of ladies and gentlemen, accompanied by their professor, from the class of philanthropy of a well known university in St. Louis, spent an afternoon in our schoolrooms and heard girls in the sixth grade recite a lesson in U. S. history, taking the questions from the teacher's lips and answering the same orally; they heard little tots seven years old read from a primary chart, etc., etc. Everything the visitors saw and heard was such a revelation that they said far from considering the pupils in the class of defectives, they found them possessed of more than the average intelligence of hearing children of the same age.

A source of instruction and education is a bi-weekly outing to some manufacturing concern, where in the company of their teachers, everything in the handicraft there pursued is explained, from the raw material or the seed in the ground to the finished article; these visits often afford subject matter for the next two weeks, in lip-reading lessons, daily news items, and letters to home friends, besides broadening the mind of the children, teaching them economy in the use of material, the arduous labor and toil of supplying them with the necessities or luxuries of life, etc.

On holidays during the scholastic year the pupils are often invited to the mother house of our teachers, to the academy, or to the institutions of the city, as to the homes for the aged, the orphan, the blind, etc., where the work of the Church extends even to the aged and infant, thus refuting the prejudice hidden in the locked-up minds of the deaf, that the Catholic Church does nothing for them.

The grown Catholic deaf-mutes have two Sundays in the month on which they meet. Until two years ago they were ex-

pected to attend religious meetings every Sunday, but on the plea that they had no Sunday afternoon to visit their friends, the attendance was very unsatisfactory; since the rule of coming every second and fourth Sundays has been adopted, numbers and enthusiasm are perceptibly increased. On the afternoon of the second Sunday of the month is the meeting of the members of the League of the Sacred Heart; the statue of the Sacred Heart is made prominent in some place, other than where it has been all month, and lights and flowers surround it; the flowers being the offering of the members, who delight in purchasing them "for the Sacred Heart." The league has been a source of bringing many of the adult deaf. Twice a year the badge of the Sacred Heart is given to those who have been members six months; the ceremonies of giving it, also the Promoter's cross, are in the chapel, at the altar railing and of a solemn nature. The new members look forward to it with eagerness. After the religious part of the league meeting there is an impromptu entertainment and refreshments.

The day of reception into the sodality is also made as elaborate and attractive as will be permitted in our devotion to the Immaculate Conception, which is the prized title of our new school.

There is also a society, the S. F. D., St. Francis de Sales Society of the Deaf, which meets on the fourth Sunday, and is well organized with a code of rules, officers, and a treasurer's account that is proudly hinted at, at each meeting.

While there are 500 deaf in St. Louis and a supposed one-half to be Catholics, with these societies about 125 come in contact with the sisters. Within the last two years six young men were brought into the Church, some to be baptized and some to make their first Communion. Of the twenty-five converts in the past few years, seventy-five per cent. were induced to embrace the Catholic religion by former pupils of the schools who were so thoroughly Catholic that they could lead others into the true fold by the force of their persuasions.

At the gatherings on Sundays, these young men and women converts are conspicuous by their faithful attendance; just the last Sunday of June, 1909, some of the men came into the hall looking rather warm, and an explanation brought out the fact

that in order to be at the religious meeting in the afternoon they had their baseball game *in the morning*.

I thank good Father Moeller, S. J., for the privilege of saying something about the deaf-mutes, and also, my kind listeners, for your patience. In closing, I wish to say, that if any of you can, *please come* to the Rome of America, and spend a week with us and the deaf of St. Louis. You can make no satisfactory visit in less time than a week. If you come in these torrid days of summer, rest assured you will not have a "cool reception," and if you come in the season of holly and snowballs, twenty below zero, rest doubly assured that you will have a doubly "warm reception."

LE COUTEULX ST. MARY'S INSTITUTION FOR THE
IMPROVED INSTRUCTION OF DEAF-
MUTES, BUFFALO, N. Y.

SISTER M. DOSITHEUS.

The name of Louis Le Couteulx de Caumont is justly held in grateful remembrance in Buffalo; it is interwoven with its early history, and especially memorable for the large charities and benefactions with which it is connected. Among these, stands out prominently this institution, the land for which was donated by him, and which in grateful recognition of the fact, is styled "Le Couteulx St. Mary's Institution for the Improved Instruction of Deaf-Mutes."

On the twenty-sixth day of September, 1853, there was incorporated in the city of Buffalo, N. Y., a society or corporation, known as "Le Couteulx St. Mary's Benevolent Society for the Deaf and Dumb." This society was established for benevolent and charitable purposes and to aid and instruct the deaf and dumb. Rt. Rev. John Timon, the first bishop of Buffalo, was the founder, and chief promoter of this society. He was chosen its first president.

Not having sufficient means to erect a building on the land so generously donated by Mr. Le Couteulx, the Bishop, in 1856,

purchased three small frame buildings, which were in the neighborhood, and which he had moved on the lot.

The next problem was where to find teachers for the new foundation. When the first missionary Sisters of St. Joseph came to America, in 1836, the Bishop, then Father Timon, was one of the priests who met them at New Orleans, and conducted them to their mission at St. Louis, Mo. There were six sisters in this band, two others having been detained in France until the following year to learn the sign-language and prepare themselves for the instruction of deaf-mutes on the American mission. To these sisters he applied for help. Three sisters came to Buffalo in 1857, and immediately opened a day school for hearing children, to enable them to support themselves, and prepare the institution for the reception of the deaf. The instruction of the deaf was begun in 1859, with four girls, who boarded at the institution, and a few boys who lived in the vicinity, attending as day pupils. As the parents of these pupils were unable to pay for their tuition, etc., and the sisters were without sufficient means of support, they were obliged to suspend the instruction of this class in 1861, and the sisters returned to St. Louis.

Had it not been for the indomitable zeal and courage of the Bishop, whose charity for those afflicted children was unbounded, every idea of its continuance would have been abandoned. During the suspension of instruction the Bishop sent a sister (Rev. Mother Mary Anne Burke, who has had charge of the institution since its reopening in 1862) to the Institution for the Deaf and Dumb, in Philadelphia, to become acquainted with the methods of instruction in use in that well known, excellent institution. This instruction was cheerfully and gratuitously given by the late A. B. Hutton, principal of that institution, in a manner which may be easily understood, when it is remembered that forty years of his life were devoted to the education of the deaf.

In the meantime, the Bishop had erected a brick building, four stories and basement, 28 by 34 feet, affording at that time spacious sitting rooms, dining rooms, dormitories, kitchen, etc. The frame houses were converted into classrooms.

In November, 1862, the instruction of the deaf was resumed, with more cheerful prospects. There were two teachers, one a

deaf-mute, a graduate of the New York institution, who was both pupil and teacher. Although a young woman, she had never had instruction in her faith, consequently had not received Communion nor Confirmation. There were eleven pupils at the end of the first year.

The following table will show the growth in numbers as the institution became known:

YEAR	YEAR	YEAR	YEAR
1862-3..... 11	1874-5..... 90	1886-7.....156	1897-8.....168
1863-4..... 14	1875-6.....100	1887-8.....157	1898-9.....180
1864-5..... 19	1876-7.....132	1888-9.....164	1899-0.....188
1865-6..... 31	1877-8.....136	1889-0.....158	1900-1.....187
1866-7..... 36	1878-9.....131	1890-1.....141	1901-2.....184
1867-8..... 48	1879-0.....130	1891-2.....152	1902-3.....191
1868-9..... 52	1880-1.....131	1892-3.....147	1903-4.....185
1869-0..... 66	1881-2.....150	1893-4.....154	1904-5.....188
1870-1..... 66	1882-3.....167	1894-5.....148	1905-6.....195
1871-2..... 74	1883-4.....167	1895-6.....155	1906-7.....186
1872-3..... 84	1884-5.....150	1896-7.....154	1907-8.....191
1873-4..... 94	1885-6.....168		

From the re-opening of the school in 1862, nine hundred pupils have been registered. At the close of the term in June there were 176 pupils.

There was no permanent support until 1871, when the State law relating to the "Education and maintenance of deaf children under the age of twelve years" was amended, so that the institution was privileged to receive such children as county beneficiaries. In 1872 the Legislature of the State of New York extended the benefits of the law for children upwards of twelve years of age, to this institution.

As the number of pupils increased additions were made to the first brick building, from time to time, until the original plan was completed in 1880, making a frontage of 170 feet. In 1883, twenty-three and a half acres of land were purchased, at a cost of \$30,000.00. A frame building on the place was fitted up for little boys, and the following year thirty boys were transferred to this building, known as the "Branch." In 1897 the erection of a new building, calculated to meet the requirements of two hundred pupils, was begun on the "Branch" property. This build-

ing was dedicated November 20, 1898, and the whole school moved into it in January, 1899. It is most advantageously situated. It occupies one of the highest points within the city limits, and is far enough removed from the crowded portion to ensure, at all times, an abundance of pure air. The grounds are spacious, giving ample room for field sports.

The building has a frontage on Main street of 222 feet, and a depth of 175 feet on Dewey avenue. It is three stories high, with basement; is built of Medina sandstone, red pressed brick, with terra cotta trimmings. The architecture is of the French Renaissance style. There are two wings and a central block. The left wing is occupied by the boys, and the right by the girls; the central block contains an assembly hall and chapel. No expense was spared to make it a model of its kind. It cost about \$120,000.00. The present indebtedness is \$30,000.

With buildings that are thoroughly up to date in every appointment, the school life of the teachers and pupils has been rendered more agreeable, and their efforts have been productive of more satisfactory results than formerly. The rooms are thoroughly heated and well ventilated; the dormitories and dining rooms large and airy, the study halls spacious and well lighted.

While the state has generously provided for the tuition and maintenance of the pupils who reside therein, no appropriation for buildings has ever been made. The institution has had to depend on the generosity of friends and the sisters' salaries for funds for this purpose. A portion of the "Branch" property was sold to the U. S. Government for a Marine hospital, for \$22,000, which helped to lessen our indebtedness.

The system of instruction in use in the institution is the one known as the "combined," or American system. This system includes all known methods. By using the method best suited to the pupil we are enabled to reach all grades of mental ability, and give to each pupil as much instruction as his mental capacity will allow.

The school is for the deaf as a class, and not solely for the especially gifted among them. As among hearing children, so among the deaf, there are various degrees of intelligence, some possessing brilliant minds and quick perception, while in others,

natural dullness and slowness in seizing, and difficulty in retaining impressions from without, are still further heightened by their infirmities. The former, by reason of their superior mental endowments, soon acquire a knowledge of written language, and facility in expressing their thoughts by means of it. The latter, on the contrary, master the rudiments of knowledge with difficulty, and only after the most persevering efforts on the part of the teacher.

The method used in the beginning was the manual, or sign, method, the one in general use in all the American schools at that time. Many of the early pupils were graduates of those schools, who came here to receive religious instruction and be prepared for the reception of the sacraments. The sign language has always been used in imparting religious instruction.

Articulation, or the teaching of speech, having been introduced into several schools for the deaf, in the early seventies, this institution was one of the first to adopt it. Two of the sisters went to Boston in 1873, to study "visible speech" and its symbols, under Professor Alexander Graham Bell, son of the inventor of this method. This method shows how the organs of speech are used, and how the movements of the mouth in speech may be interpreted by the eye. For a number of years speech was taught through Bell's symbols, but as it was found that it could be taught as easily by the German method, or method of imitation, in which the pupil is taught by watching the speech of the teacher, to speak the words thus presented, the symbols were dropped. Charts prepared by the teachers, with the diagrams of the vocal organs, for the principal elements of speech, with the corresponding letter and symbol written under each diagram, have helped the pupils in acquiring speech. The pupils are taught to speak and read printed and written language. The use of written language begins when the child is admitted to the school and is continued throughout the course. The course of studies followed at present is that which is prescribed by the Regents' syllabus. A number of pupils have received Regents' preliminary or pre-academic certificates, and two have earned first-year academic certificates.

There are at present seventeen teachers in charge of literary classes. Most of our teachers have been trained in the institu-

tion. Teachers have come from other schools to be trained here. Every two or three years some of the sisters visit similar schools for the purpose of comparing methods, and adopting whatever they may find to be helpful in the work. They have also attended conventions of instructors of the deaf.

In 1901, the Convention of American Instructors of the Deaf held its sixteenth tri-ennial meeting in our institution. There were nearly four hundred persons present. All of our teachers were present.

The industrial training of the pupils has received constant attention since 1874. This department has been carried on under competent instructors, with a view to cultivating habits of industry, and teaching such trades as would enable the pupils to secure employment at or near their homes. There are at present seven instructors in this department. Pupils of proper age and sufficient ability are instructed in some line of daily employment, so as to prepare them to pursue some avocation, by which they may be able to make an honorable living after they leave school. Many of them evince a great eagerness for instruction in this department and show great interest in their work, knowing well that the discipline of hand, eye, mind, practical judgment, and the formation of industrial habits, thus acquired, will be of inestimable value to them. The boys are instructed in printing, tailoring, carpentry and chair-caning; the girls in plain and fancy sewing, dressmaking, cooking, and housework.

In March, 1886, new type, press, etc., were purchased, and the publication of a weekly magazine, entitled "Le Couteulx Leader" was begun. This magazine was dedicated "to the memory of the Abbe de L'Epee, to whose charity we owe the first perfected system for the education of the deaf." The "Leader" is now in its twenty-fourth year. It is in charge of one of the sisters, a practical printer, who has for her assistant a graduate of the school, who was one of her first apprentices. The pupils evince great interest in their school paper and enjoy the privilege of contributing to the "Pupils' Corner."

Printing is a valuable auxiliary in the education of those employed at it. They learn a good trade, and moreover acquire in the very act of practicing it, much valuable information and an

increased knowledge of language. Many of our former pupils have steady and remunerative employment in newspaper and job printing offices.

Nearly all the clothing needed by the pupils is made in the institution. The tailor shop is in charge of a former pupil, who learned his trade while in school.

There are three graduates employed in the primary department, four in the domestic department and one on the farm.

In order to keep in touch with the pupils after they leave school an invitation was sent to all former pupils whose addresses were known to meet at the institution in July, 1906. Upwards of a hundred responded to the invitation. They remained at the institution from three days to a week, renewing old friendships, etc. They organized an alumni association, elected officers and decided to meet biennially. The second meeting was held in 1908, with a good attendance.

As mentioned above, many of the early pupils were graduates of the state schools, who came to the institution to be instructed in Christian Doctrine and prepared for the sacraments. As a rule, they remained only a year or two. The task of instructing them was not an easy one. Children of Catholic parents, they had no love for our holy faith.

The chaplains, as a rule, knew nothing about the sign language. Occasionally they preached to the pupils, the teachers interpreting the sermons for them.

In 1879 Rt. Rev. Bishop Ryan sent a young seminarian, Rev. P. S. Dunne, to the Institution for the Deaf at Mile End, Montreal, to learn the sign language, particularly the religious signs. After six months he returned to Buffalo, and was ordained in the institution chapel, February 20, 1880. He was chaplain of the institution until his death, June 18, 1894. Rev. P. S. Gilmore was ordained in December of the same year. He has been and is still connected with the institution as chaplain. Besides attending to the spiritual wants of the pupils he has charge of the adult deaf of the city, and nearby towns. The adult deaf meet at the old institution, now known as "St. Mary's Home," two Sundays a month for sermon and Benediction.

The pupils are now prepared for the sacraments at the average age at which hearing children are prepared. They write or speak their confession, as that is what they usually do after they leave school. There were seventy communicants present at the close of school.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, July 13, 1909.

The sixth annual meeting of the Seminary Department of the Catholic Educational Association was called to order at Boston College, Boston, on Tuesday, July 13, 1909, at 2:45 p. m., by the President, Very Rev. E. R. Dyer, S. S., D. D. The meeting opened with prayer. It was attended by representatives of nine seminaries, Boston, Niagara, Dunwoodie, Overbrook, Brooklyn, Baltimore, Emmitsburg, St. Vincent's of Pittsburg and St. John's of Collegeville, Minn. The minutes of the preceding meeting were approved as printed. A motion was carried that the President appoint a committee to draw up the resolutions of the Department. The report of the Secretary on the requirements of entrance into the Seminary was read and approved. Dr. Dyer next read his paper on "The Intellectual Requirements of Admission into the Seminary," which was then discussed at length by all members of the conference. It was voted that the discussion be resumed at the next session. The President announced the appointment of Fathers Stehle, Hctor and Leahy to serve as a committee on resolutions. The meeting adjourned.

SECOND SESSION

The second session was opened by the President with prayer, on Wednesday morning at 9:45 o'clock. The minutes of the preceding session were read and accepted. The Conference resumed the discussion of Dr. Dyer's paper, and on his suggestion took a vote on the various propositions it put forth, one by one. Proposition No. 3, that it is advisable that entrance to the Seminary be regularly by examination, was taken up first; it was adopted as the mind of the Conference, some voices dissenting. In regard

to proposition No. 1, it was unanimously voted that our resolutions' committee be instructed to draw up a resolution to this effect, viz.: That the Seminaries should insist upon the carrying out of the decree of the last Baltimore Council, ordaining that the preparatory course of candidates for the Seminary comprise six years of secondary education, i. e., four years of high school and two years of college. It was then unanimously voted that a committee be appointed by the President to draw up a scheme of entrance requirements based upon the requirements laid down by the Baltimore Council, that this committee consist of five members, chosen, as far as practical, from different ecclesiastical provinces; and that the committee be instructed to report to the Executive Board of the Department at the time of the Fall meeting, if possible, and later in the year to send out and submit to the various seminaries the results which they will have reached.

The Conference took up the second number on Dr. Dyer's plan. It reads: "Exceptions are to be made to the requirements of the program in the following cases, and in no others: (a) To comply with the wishes of a bishop in regard to his subject, provided that the candidate shows that he possesses what is necessary to follow the courses; (b) if a candidate presents reliable attestations to a marked degree of good sense, of honesty of character, of religious-mindedness and of energy, with, of course, the same proviso as in (a), and the sanction of the bishop concerned."

This was unanimously accepted by the Conference. (No. 3 had already been accepted.) No. 4 reads: "Let the Seminaries which adopt the proposed program agree not to accept before the lapse of at least one year any student rejected for deficiency in entrance requirements by any other seminary entering into this agreement." After some discussion this was laid upon the table.

The Conference unanimously voted No. 5: "Let each seminary promptly forward to all the others acting in concert a list of such students as have failed to meet the accepted entrance requirements. (Indeed, I would propose here that we communicate to one another early in the school year a full list of all our students, so that anyone who may have gone from one seminary to another without proper letters, etc., may be at once noted and reported.)" No. 6 had already been implicitly carried: "The conclusions of

this Conference should be submitted to the various seminaries for their assent or observations. The Seminary Department at its meeting of next year should determine whether or not they have been accepted by a sufficient number to make it practically possible to carry them out." It was made clear from the discussion that there was no question of binding the seminaries at present to any part of the proposed plan, but simply of ascertaining the mind of the Conference regarding the program that should be carried out in the future. No. 7 was carried: "The program finally determined upon should be considered in full force only two years after its acceptance by the Seminary Conference. This provision should be introduced in order that the colleges may have reasonable time to prepare their students to meet the seminary demands."

The next business was the reading by Dr. Herrick, of Dunwoodie, of his paper, entitled: "The Teaching of the Natural Sciences in the Seminary; Its Necessity, Character and Extent." The time was too late for discussion of the paper, which was postponed till the next session; and the Conference, after expressing its appreciation and thanks to Dr. Herrick for his most excellent and comprehensive paper, adjourned.

THIRD SESSION

The meeting was opened on Thursday at 9:45 a. m., with prayer by the President. The minutes of the preceding meeting were read and accepted. The Conference took up the election of officers for the ensuing year. The reluctance of the candidates proposed for the office of President necessitated the resort to a secret ballot, which resulted in the election of the Very Rev. Francis P. Havey, S. S., D. D., President of St. John's Seminary, Boston. Very Rev. E. J. Walsh, C. M., D. D., President of Niagara Seminary and University, was unanimously chosen Vice President, and Rev. George V. Leahy, of St. John's Seminary, Boston, was unanimously chosen Secretary. The committee on resolutions presented the following resolutions, which were unanimously adopted:

RESOLUTIONS

WHEREAS, A good liberal education is a prerequisite for proper literary and esthetic culture; and

WHEREAS, Such an education is also of great importance as a preparation for the profitable study of philosophy and of theology; be it

Resolved, That the provisions of the Third Plenary Council of Baltimore (paragraphs 145 and 162) concerning the successful completion of a six years' course in the classics as a preparation for the study of philosophy and of theology, be emphasized again and brought to the notice of those who are concerned and interested in this matter.

WHEREAS, The natural sciences are growing in public importance and are gaining more and more ground in the curricula of the schools; be it

Resolved, That this department discuss fully and investigate the claims of these sciences to more attention in our seminaries, according to the instructions of the Third Plenary Council of Baltimore (paragraphs 149 and 167).

WALTER STEHLE, O. S. B.,
GEORGE V. LEAHY,
WILLIAM C. HOCTOR, C. M.,
Committee on Resolutions.

The Conference then listened to the paper of the Rev. George V. Leahy on "The Science Course in the Seminary," and after a hearty expression of appreciation of its high merits took up the remainder of the session in discussing the two papers upon this topic. The incoming President, Dr. Havey, appointed as members of the Executive Boards of the Department and of the General Association the Very Rev. Fathers Dyer and Stehle. The meeting adjourned.

JOHN F. FENLON, *Secretary*.

PAPERS AND DISCUSSIONS

INTELLECTUAL REQUIREMENTS FOR ENTRANCE INTO THE SEMINARY

REPORT OF THE SECRETARY ON PRESENT REQUIREMENTS.

I have been unable to obtain either statements or catalogues from all the seminaries, so I can give no summary of the "Entrance Requirements" for all seminaries, but only for the few which have furnished me with the data.

(a) Some seminaries receive applicants either on the presentation of testimonials that they have completed a college course in any reputable Catholic college, or by examination.

(b) Others accept no testimonials, but oblige all applicants to pass an examination.

(c) A few, which are affiliated with a preparatory college, accept the certificate of that college in lieu of an examination.

Those seminaries which submit applicants to an examination allow only those applicants who have finished a classical course to undergo the entrance examination. Exceptions are made in special cases, e. g., of students beyond the normal age, but I have learned of no seminary that will receive a student of average age who has not completed his college course, except on request of a bishop, even if he is able to pass the entrance examination with ease. One or two seminaries continue the study of Latin or Greek alongside of philosophy.

Of the character of the examinations required by seminaries I have not always been able to learn anything definite. Some of the statements and catalogues simply state that candidates will be accepted on passing a satisfactory examination, without indicating more definitely the nature of the examination. In some, ability to translate Latin sufficiently well to follow the course of philosophy is all that is tested by examination. Others add a

test in the ability to write good English. Others state that the matter of the examinations comprises all the branches of the college curriculum. The subjects in which candidates are usually examined are Latin, Greek, English history and mathematics. Though some seminaries presuppose certain scientific studies, I find none requiring them for entrance.

The amount of matter prescribed for examination in each branch varies greatly. In Latin, some give merely a passage from Cicero, which the candidate may work out for himself with the aid of a dictionary; others demand sight translation. Some seem to presuppose a knowledge of all the Latin classics seen in the college course; others would examine a candidate on matter seen in his last year only. In general, the matter for translation into English is vaguely indicated; no list of books that must be presented is drawn up; the requirements for admission into one of the collegiate classes read as if they were more strict, though the collegiate course itself is presupposed for seminary candidates. All demand a certain ability to translate English into Latin, but the degree of proficiency required is not apparent.

One or two put among their requirements the ability to understand spoken Latin and to reply in Latin.

As to Greek, some do not demand it at all. Others are content with the translation of St. Luke's Gospel at sight or as a written test; some give a test in the matter seen in the last year, e. g., an oration of Demosthenes with a tragedy, or a book of Homer. Some presuppose the knowledge of the entire collegiate Greek course, without stating definitely the subject of the examination.

In English the test is generally in regard to the candidate's ability to write good English, to his actual reading of English classics and his knowledge of the history of English literature. Some include in the examination the principles of rhetoric, and the analysis of certain English classics. The English requirements do not seem to be above those of the college entrance examination.

In history, a general knowledge is usually sufficient.

In mathematics, the extent of the examination is generally not defined, but is stated by some as including algebra, plane and solid geometry and trigonometry. Many do not require mathematics.

Christian Doctrine is included by certain seminaries among the subjects of examination, likewise Bible History.

I could not learn in the instances where all these branches are matters of examination, whether all are deemed essential, whether, e. g., students who failed in Greek or mathematics would be excluded from the seminary. In one or two instances they might be conditioned, i. e., allowed to enter on condition that they make good their deficiency.

How far the general requirements laid down are actually carried out, what exceptions are made besides those called for by the age of the applicant or the wish of his bishop, I was not able to ascertain. Nor can I state whether the exceptions made are so numerous as to make the actual standard much lower than the standard of the catalogue. The impression produced from reading the catalogues and the letters received is that the actual standard is lower than the standard required by the Board of Examiners for American Colleges for admission to the four years' college course, which our candidates are supposed to have completed.

THE INTELLECTUAL REQUIREMENTS FOR ENTRANCE INTO THE SEMINARY

VERY REV, E. R. DYER, S. S., D. D., ST. MARY'S SEMINARY,
BALTIMORE, MD.

The purpose of this paper is to propose for the discussion of this department of the Catholic Educational Association a plan for enforcing a higher grade of entrance requirements than at present prevails among our seminaries. What these requirements should be is determined in a general way, and even with some detail, by the Third Plenary Council of Baltimore, No. 162 and Nos. 145 to 149, inclusively. A still more detailed program would doubtless have to be traced, but this, I believe, can best be done by a committee, whose work would be submitted to the different seminaries for amendment and suggestion.

The importance and difficulties of this question are both attested by the fact that it will arise whenever the members of this

Conference come together, and by the fact that up to the present we have all felt like running away from it.

All of us who were present at the meeting last year in Cincinnati know how embarrassed we were by its sudden and unexpected appearance on the occasion of the Rev. Dr. Dinneen's paper on the means to promote a spirit of study among our young ecclesiastics. Dr. Dinneen emphasized the importance of classical studies well made for developing intellectual relish and activity, and deplored the fact that so many entered the seminary quite insufficiently grounded in the matters of a collegiate course. Here, one of the guests of the Conference, all of whom had the privileges of the floor, made the remark that the seminaries would seem to have the control of this matter in their own hands by insisting upon proper entrance requirements. The idea was taken up by the Rt. Rev. President General of the Association, who proposed that a conference take place between the members of the College Department and the Seminary Department, in order to come to an understanding as to what the seminaries would require and the colleges could promise to give. The Rt. Rev. Bishop of Covington also spoke strongly in the same sense. I believe that every seminary representative present experienced a feeling of relief when one of them came to the rescue by suggesting that it would be better for the members of the Seminary Department first to come together among themselves and decide as to what plan they should propose for maintaining a proper standard of entrance requirements.

The Third Plenary Council of Baltimore, No. 162, lays down the rule: "*nemini pateat aditus, quin studiorum curriculum pro seminariis minoribus praescriptum, integre ac cum sufficienti successu absolverit. . . .*" In Nos. 145 to 149, inclusively, the curriculum of the preparatory colleges is clearly traced.

The course of studies must extend over a period of not less than six years; the students must be thoroughly grounded in Christian Doctrine; in English, "*Ut ea (lingua) recte, facile, eleganter sive ore sive scripto uti valeant*"; in Latin which they must not only be able to understand, but to write and speak with some facility, and in at least one modern language; they must devote serious attention to Greek, so that they may at least understand

the New Testament in that language; correctness of pronunciation must at all times be insisted upon;—rhetoric is to be taught both theoretically and practically;—history, both sacred and profane, particularly the history of the United States;—geography; mathematics, including arithmetic, algebra, geometry and trigonometry;—and the natural sciences, chemistry, natural history, geology and astronomy, are all to be insisted upon.

With directions so precise and positive one might ask where there is room for a question about entrance requirements.

Everyone, I believe, who has been engaged in seminary work for some years, knows that these prescriptions of the Council are not carried out literally. And every one who has had such an experience knows equally well what is done practically.

During our Cincinnati meeting and for some time after, I discussed the question of entrance requirements with every seminary member whom I met and could converse with. How to maintain a rigid standard of excellence in collegiate work as a necessary condition for admission to the seminary? We all recognize facts like the following: Men of very limited ability about whom their teachers were in doubt as to whether they possessed the essential requirements of priestly knowledge are not rarely found to be the most successful, efficient and respected priests engaged in parochial work; scores of examples of this kind could be cited by any one who has had a long experience in a large seminary or in the administration of a large diocese. Priests such as I refer to are not only successful and highly thought of among the humble and lowly populations, but I could name a number of them in parishes made up largely of the educated and cultured classes about whom the same must be said. Again, there is a still larger number of students who enter the seminary rather poorly equipped in classics, who succeed rather poorly during a few months, but who end by developing real power and acquiring a very creditable knowledge of the matters comprising the seminary curriculum, some of them standing at the very head of their courses.

A rigid adherence to an entrance program of intellectual requirements would exclude all such applicants. I do not know any one conversant with the facts who would not feel deeply that this would be a great pity and a great mistake. Evidently such

was the conviction of the Fathers of the Third Plenary Council; "*singulari vero mentis acie*," they say in the above referred to No. 162, "*ad candidatorum pietatem vitaeque integritatem attendendum erit, quum experientia constet, mediocris ingenii viros, qui spiritu ecclesiastico ac vero animarum zelo sint imbuti, uberores fructus afferre in Vineam Domini quam eos, qui istis eximiis dotibus destituti doctrina et scientia excellunt.*"

A little reflection would show any one familiar with educational work how a sense of the importance of the facts mentioned, supported by the authority of the Council, would tend to bring down to a minimum the standard of entrance requirements, even without having recourse to the often alleged motive of competition for numbers among the various institutions, though this, too, has doubtless at times been responsible for more than we would like to admit. Such a tendency will still more easily and surely develop where there is no common understanding among the seminaries.

Would the following plan, or something like it, eliminate or greatly diminish this tendency, so that the seminaries might effectively insist upon a so much desired higher standard of entrance requirements, is the question that I submit for the consideration of this Conference:

First. The entrance requirements for seminaries are clearly determined for us by the Third Plenary Council of Baltimore in No. 162 and Nos. 145 to 149, inclusively. It will, however, be necessary to draw up a fuller and more detailed program, with precise indications of the matters to be presented under the various headings; of the authors the candidates are expected to have read and to be familiar with; of the kinds of tests by which their knowledge is to be ascertained, etc. The preparation of this program will require great study and care. Nor is it necessary that it should at once comprise all that the Council includes in the college curriculum. To accomplish our purpose prudence requires that we recognize and insist upon only what is at present attainable, and that we seek to prepare the way for the more complete realization of our ideals.

A committee should be appointed to prepare such a program. They should have at least a draft of it ready to submit to the con-

sideration of the Conference before we disperse. The work could be completed at the latest for the fall meeting of the Executive Board of the Association, and could then be sent, as already said, to the different seminaries for suggestion and amendment. The program once accepted should be sent with an indication of the exceptions about to be noted to every candidate applying for admission to the seminary, in order that he should not present himself unless he can reasonably hope to comply with its requirements.

Secondly. Exceptions are to be made to the requirements of the program in the following cases and no others; (a) to comply with the wishes of a bishop in regard to his subject, provided that the candidate shows that he possesses what is necessary to follow the courses; (b) if a candidate presents reliable attestations to a marked degree of good sense, of honesty of character, of religious-mindedness and of energy, with, of course, the proviso that he is able to follow the courses and has the sanction of the bishop concerned.

Thirdly. No college certificate should be accepted as to proficiency in studies, but an examination by the Seminary Board should attest the efficiency of each applicant.

Fourthly. Let the seminaries that adopt the proposed program agree not to accept before the lapse of at least one year any student rejected for deficiency in entrance requirements by any other seminary entering into this agreement.

Fifthly. Let each seminary promptly forward to all the others acting in concert a list of such students as have failed to meet the accepted entrance requirements. (Indeed, I would propose here that we communicate to one another early in the school year a full list of all our students, so that any one who may have gone from one seminary to another without proper letters, etc., may be at once noted and reported.)

Sixthly. The conclusions of this Conference should be submitted to the various seminaries for their assent or observations. The Seminary Department at its meeting of next year should determine whether or not they have been accepted by a sufficient number to make it practically possible to carry them out.

Seventhly. The program finally determined upon should be considered in full force only two years after its acceptance by the Seminary Conference. This provision should be introduced in order that the colleges may have reasonable time to prepare their students to meet the seminary demands.

The plan here outlined would, I believe, be workable without modifying or adding to our present seminary organization. Would it be possible to organize a Board of Examiners, or several such Boards, to meet in various centers throughout the country and to determine the intellectual qualifications of all candidates for the seminary, on a basis of common entrance requirements, just as is done for the different groups of secular colleges?

A bishop with whom I recently discussed this matter, and whose diocese demands quite a large number of students, highly favored this plan. He said that he would willingly send all his applicants for the seminary to be examined by such a board and would pay a proper per capita for the examinations, that such a course would relieve him of no little embarrassment, and that if the bishops generally took the same view of the matter that he does, the fees from the examinations would about meet the expenses of the Board.

I said in beginning that the importance of this question of entrance requirements is shown by the facts there mentioned. Let me in conclusion add a word bearing more directly on this point. If the seminaries can insist upon candidates for admission giving evidence of possessing the equipment which a proper college course should provide, I am convinced that we would soon see in the colleges far better results, both in intellectual work proper and in the formation of character. Do what we may, both teachers and pupils, with some few exceptions, will be disposed to slight a branch of studies not looked upon as a necessary requirement. If, for instance, it becomes known among the colleges that students who neglect Greek or mathematics are accepted all the same in the seminaries, and go through their course without any special embarrassment, it will only be the enthusiastic teacher or student who will give to these subjects the application needed for their proper mastery. The loss in character development by failure to put their best energies into their work, by believing that

they may slight any branch of studies imposed by their superiors, is doubtless far greater than the intellectual loss. There were a number of students in a college that I know well from a diocese which sometime ago insisted quite rigorously upon a good knowledge of Greek in all its candidates for the seminary. The President of the college told me that the boys from this diocese not only worked at their Greek and mastered it well, but that their example was a real incentive to a certain number of others.

I believe that it is within the power of the seminaries by mutual consent to maintain a proper standard of intellectual entrance requirements. I am persuaded that there is no other needed reform which if loyally carried out would be productive of such far-reaching and telling results upon the formation of our candidates for the priesthood.

SCIENCE IN THE SEMINARY

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At present it is hardly necessary to lay stress upon the fact, known to all, that science—physical science—plays a very important rôle in modern life. The last century, we might say, is the century of science, and the present age is an age of scientific investigation and practical application of the facts and laws discovered by such investigation.

Now the priest, as a cultured gentleman, should have information which is supplied to every high school graduate at the present day. In every school of higher grade throughout the country science is taught more or less successfully. To be ignorant of the laws of physics and of chemistry, to be ignorant of the elements of physiology, is to be ignorant of things that the average school graduate knows.

Not only from the viewpoint of general culture is the study of science in the seminary necessary, but from the narrower view of clerical training. For we all know that the attacks that are made upon religion to-day are most frequently made in the name of science, so-called. Take for instance, the crusade waged by

Haeckel and his friends in Germany against religion; it is undertaken in the name of science. The same applies in large measure to the religious difficulties in France. It is asserted by her opponents that it is a war between Science (spelt with a capital) and the ignorance fostered by the Church—between the enlightenment of positive science and the darkness of superstition.

If then the cause of science is falsely set against the cause of religion, it behooves the Church to educate her priests in the elements of science so that they may be able to distinguish between *true* science and *false* science. Some seem to think that the only relation between science and theology is one of conflict, but there can be no conflict between true science and true theology. They both treat of truth, and since truth is one, these two departments of knowledge, although they may cross and recross at various points, can never contradict each other.

According to St. Thomas, philosophy is the handmaid of theology, and as philosophy is the handmaid of theology, so in the same sense may science be said to be the handmaid of philosophy. One's philosophy is shaped to account for the facts and laws made known by inductive study. So, in so far as theology makes use of philosophy in the expression of her truth she must at the same time make use of science also.

To show by a few examples the relation between the two sciences, let us turn our attention to some points of contact between physical science and theology. The question of miracles immediately demands consideration of the laws of nature, their character, their frequency, constancy, etc. The tract, "*De homine*," calls for a consideration of the problems of positive anthropology. The tract, "*De Deo Creatore*," requires a discussion of the facts offered by geology. In truth the points of contact are so numerous that we could say that the two sciences touch along lines rather than at points.

What sciences are to be taught? Assuming without the formality of a proof the need of science courses in the seminary, the question arises, what sciences are to be taught, because the name of the natural sciences is legion.

The answer to this question will depend altogether upon what is taught in the preparatory course. Certainly physics and chem-

istry are the fundamental sciences. Their facts and principles are constantly used in the other sciences, so that, if they are not taught in the preparatory course, they should be included in the seminary course. However, in my opinion, they should be pre-supposed in the seminary, and other sciences should form the matter of the seminary course. Most of our Catholic colleges teach physics and chemistry, so that, if there is a repetition in the seminary, it is in a way a loss of time; for, if the courses are given in the colleges, as they should be, there is no need of repeating them in the seminary. Moreover, the laboratory work that ought to go with chemistry and physics can be better undertaken in the college than in the seminary, where so much time is given to spiritual exercises.

Let us suppose then that the student, upon entering the philosophical department, has had a good training in physics and in chemistry—at least a year, better two years. He is familiar with the terms: energy, mass, gravity, ether, wave-motion, etc.; with the terms: atom, molecule, reaction, inorganic, organic, etc., etc. He knows what the conservation of energy means, he knows that a force can be resolved, he knows something about electricity; also, he understands that an acid neutralizes a base, that carbon is an element and can exist in a number of different forms, and so on. Granting this preliminary knowledge, it seems to me that the best course in the natural sciences for the seminary is the one that comes closest to philosophy and theology. According to this principle, parallel with the course in "*Philosophia Naturalis*" there ought to be given a course in general biology and in geology. These two sciences will furnish many facts that can be discussed in the philosophical course. They will provide, as it were, ammunition for discussion. Instead of talking about life and its various forms from abstract general principles, the student will have a large number of facts that he will want to square with his theories. For example, when a student has learned that the heart of a dog can be made to live for hours after its removal from the body—to beat and to propel blood through an artificial circulation—after learning this, the student sees the need of making the principle of life of such a nature as to include such facts. Our students are too apt to neglect facts, and to be satisfied with

merely deductive reasoning from general principles. But the inductive method is just as important, as a method, as the deductive, and the natural sciences are those sciences that bring out the best, the great method of induction. It would be advisable, if not otherwise provided for, to teach the elements of inductive logic along with the course in science. If this could be done, the teacher could constantly illustrate the principles of induction by concrete examples, taken from the matter treated.

Further, to return to the main question at issue, along with the course in "Psychologia Rationalis" there should be given a course in physiological psychology which would treat of the nervous system, the sense organs, and their respective activities. There ought to be also a course in the elements of anthropology, considered in an inductive way.

These sciences would constitute a two years' course in the philosophical department. The ideal, of course, would be to have them coordinated with the courses of philosophy proper. For example, physiological psychology ought to precede and offer a preparation for rational psychology; biology and geology should likewise come before natural philosophy. This is not difficult to arrange; for it can be secured by allowing logic to come first in the philosophical course. While logic is studied on the one hand biology and geology would be studied on the other. This coordination of the work in natural science and in philosophy is important. I would suggest the following order for the two years: Logic and metaphysics in philosophy, biology and geology in science (first year's work); natural philosophy and rational psychology in philosophy, physiological psychology and anthropology in science. (Second year's work.) As regards ethics and natural theology the question of coordination scarcely arises.

Character of the Courses. Having determined what sciences to teach, the further question arises, How shall we teach them? It is evident that all these sciences cannot be covered thoroughly in the short space of two years with the time usually allotted the natural sciences in the seminary. A system of elimination is clearly needed, and this will depend very largely upon the teacher in charge. We must *adapt* the courses to the needs of our

students. They are not going to become physicians, so biology need not be presented with all the details that accompany a course intended for those who are later to study medicine. What the seminary course in the natural sciences should attempt is to draw in bold outline the fundamental facts, and their interpretation, i. e., the theories of the respective sciences. It is well to point out the philosophical implications as the course proceeds, in order to show the "use" of the facts and theories to the budding philosopher.

Let us trace in merest outline the various courses proposed, and we shall begin with the first year course of biology and geology.

Biology and geology. The course in biology should give the student a good grasp of the leading facts of animal and vegetable anatomy and physiology; some ideas concerning classification should be introduced, and the outlines of human physiology ought also, if possible, form a part of the course. In my own case, I begin with the anatomy of the frog, and then give its physiology. After this a series of animal types, beginning with the amoeba, is taken up, and an outline of classification is given. Then follows the embryology of the frog, which is taught at a time when specimens of the developing tadpole can be obtained. A brief outline of human physiology, excluding the nervous system and the sense organs, which are dealt with later in the course of physiological psychology, completes that part of the course devoted to animals. A very brief consideration of the main divisions of the vegetable kingdom has to suffice for the botanical part of the course. A certain amount of laboratory work is essential to give a real interest in the work in biology. I require the dissection of the frog, the crawfish, and the mussel, supplemented by work with the compound microscope on the tissues of the frog, and on the minute forms.

In presenting the course to the students the instructor should use illustrative material as much as possible—alcoholic specimens, models in wax, charts, lantern slides, etc. All these devices add interest to the subject, and really without them, the subject matter is well nigh incomprehensible. For the physiological part of the work, a set of cheap physiological apparatus is necessary, if the course is not to degenerate into mere learning what "the

book says." The physiological part of the course offers a fine opportunity to show the methods of scientific investigation, and it ought to be the aim of the teacher to give not only the main facts of the science, but to illustrate the methods by means of which these facts have been, and are yet obtained. It is the inductive method, experiment and observation, that has revolutionized thought, and this modern method, as already insisted upon, ought to be brought home to the student of philosophy, so that he can understand what induction really is.

As to the theories of evolution, heredity, mendelism, etc., it is better not to allow too much time to be wasted over these questions—and I say "wasted" advisedly, for these problems require a much more elaborate course, if they are to be considered at all adequately, than the seminary can offer. Of course, something should be given, but the student must be made to realize the largeness of these disputed questions, and to appreciate the difficulty of giving a positive answer. What we want is a good fundamental course. If the student becomes interested, he can read along the lines of these broader questions later, and in an intelligent way. But without a foundation he will be helpless.

The geological course should, in my estimation, aim at imparting in outline the action of geological processes, and how these processes have produced the present earth-surface. The student should learn how the atmospheric agents, the rivers, the ocean, have all acted to produce the present configuration of the lands and waters. The main facts of paleontology, or the study of fossils, can be presented in an interesting way, if the instructor has at his command a well selected series of lantern slides. Several of the public museums furnish such slides at nominal prices. Where a large museum is located near the seminary an occasional visit on the part of the class will reveal the wealth of forms that once lived on the surface of the earth. Additional interest can be aroused, if the instructor will familiarize himself with the geology of the particular locality where he teaches, and if he draws his examples as largely as possible from the immediately surrounding country. The folios of the U. S. Geological Survey are useful in this respect. An occasional geological tramp on the "free day" does a great deal to arouse the interest of the semi-

narians, and to make the science alive. The rocks begin to speak to them of past ages, and to unfold a history of which they never dreamed.

In order to round out the work in geology I always devote about eight classes to a discussion of cosmological problems, treating LaPlace's theory, the Planetesimal theory, theories of the structure of the universe, etc. This gives the student a smattering of astronomy and shows him how the development of the earth is but one of the many problems of cosmogony.

Text-Book and Equipment. The question of text-book is a difficult one because there is no book written for the special course that must be given in the seminary. Father Guibert's excellent "In the Beginning" (Les Origines) is too general to be really a good class-book, however good a reference book it may be. I have found it better to make a selection of matter and present this to the class *viva voce*. This requires note-taking, but this is not a real disadvantage, because our students need a certain amount of practice in this very valuable exercise. For my part, I don't think they use their pens enough when studying and in class. Ready use of the pen in jotting down notes is no bad preparation for a theological candidate.

The equipment of apparatus is something that must be acquired gradually and with discernment. It is a question of making a dollar go as far as possible. Polished brass is not essential, and cheap but serviceable instruments are capable of doing a great deal in competent hands. A laboratory room is desirable but is not essential. A few tables arranged along the wall of the classroom are enough to transform it into a laboratory. What is needed is an instructor who is interested in the subject matter, and who is willing to give a few hours to the laboratory work.

Time Devoted to the Course. How much time should be given to the course? It is hardly worth while to have a course in the natural sciences without giving them a fair share of the time allotted to the courses in the philosophical department. Five hours a week, in my opinion, are demanded for the courses proposed. The laboratory periods will have to fall into the study hours; for it can be scarcely expected that regular class hours shall be devoted to this work—at least at present. In my own

case the laboratory course is gone through in two-hour periods with groups of ten students. With forty in a class four afternoons are required from the instructor to get through the laboratory work. This is a rather heavy burden, to be sure, but one which could be lightened somewhat by having a few second year philosophers assist.

The laboratory work is valuable, for it brings the student into contact with what he is studying and gives him a little taste of discovering truth at first hand. A few simple dissections from which drawings are made will give the student an idea of animal structure that he will not soon forget.

Anthropology and Physiological Psychology. For the second year's work these two subjects would constitute the course in science, as already stated. It would be well to have anthropology come immediately after the course in geology, for the question of the antiquity of man can best be treated in connection with the subject of the glacial period. The course of anthropology ought to attempt to give the young philosopher some general notions regarding the past history of man, prehistory, as the French call it; regarding the origin of culture; regarding the main divisions of the human family, etc. If any science at all comes into relation with theology it is anthropology. Let me cite, merely for the sake of example, the headings of some of the chapters in one of the smaller text-books of the science. We have: Physical evolution of man; his mental evolution; antiquity of man; palaeolithic, neolithic, and metal ages; specific unity of man; varietal diversity; mental criteria of race, under which heading we find discussed, among other questions, origin of language, origin of culture, origin of religion. Surely we find enough points of contact here to warrant the science being placed in the philosophical course. The chief difficulty to the introduction of anthropology as a subject of study in the seminary is its newness. So much of the science is still in a state of flux that it is hard to offer a solid course. But I think that with proper care an instructive and substantial course can be worked out. Father Guibert gives some good matter in the work before referred to. We have several eminent authorities in anthropology who are priests; I have only to mention

Abbe Breuil of the University of Fribourg, Dr. Obermaier of Vienna, also Father P. W. Schmidt, S. V. D., the very competent editor of "Anthropos." It is to be hoped that one of these or another will give us a text-book suitable for the seminary.

In the course of physiological psychology the proper method of procedure, I think, is to give the mere elements of the anatomy and physiology of the central nervous system, and then to take up each sense department, describing its organ, the functions of this organ, and the sensations that arise through its activity. I find that the course proves an interesting one, if well illustrated with experiments. The apparatus necessary for such a course need not be expensive, and adds a great deal to making clear the action of the sense organs. Laboratory work in connection with this course is quite feasible, and it is advisable to have it where possible. We ought not to be behind in taking up what is good and profitable in the "new psychology."

Equipped with the notions obtained from such a study, the student can begin rational psychology to a much better advantage. The questions of epistemology become quite real to him after having mastered the *modus operandi* of the eye, of the ear, and of the other sense organs.

Need of Trained Teachers. So much for the general character of the science courses in the seminary. But it must not be forgotten that the success of the course will depend upon the teacher. To teach the sciences successfully requires training, and consequently the priest who is to take charge of this work should have made a special course in the subjects he proposes to teach. Without special training on the part of the instructor the work becomes mere dry text-book dust, and the word science falls into disrepute. The courses must be made *attractive*, and this is only possible when the instructor is himself interested, and willing to employ all forms of illustration possible, such as specimens, charts, models, lantern slides, experiments, etc.

At present there is no lack of well conducted courses in the natural sciences in some of our seminaries, but what is true for some ought to be true for all. The science courses have their place in the seminary, and, it seems to me, it would be a great pity if they should lose their position in the curriculum. We

who have charge of them ought to do all in our power to make them fit in with the other courses, that is, we ought to show that they have a great many points of contact with philosophy and theology.

Priests have done a great deal for science in the past. We have only to mention the names of such men as Steno, Haüy, Secchi and Mendel. They are not inactive to-day; but here in the United States it is to be feared that we do not, as a body, take the interest in natural science shown by our brethren across the Atlantic, especially in France and Germany. Many a priest on a lonely mission could find a great deal to interest him if he had some knowledge of zoology, botany, or geology. If he does not obtain this knowledge in the seminary, he will hardly become acquainted with it later. The reason why we have not more interest in the physical sciences is just because most of us have never studied them; they are a *terra incognita*. Now this should not continue, because science is playing a more prominent part in life to-day than ever before; it is also exercising a tremendous influence upon philosophic thought. We cannot afford, as leaders of thought, to stand still, but we must get acquainted with this young giant ready to run his course. Let us be able to exclaim, knowing the reason thereof,

Benedicite, omnia opera Domini, Domino, laudate et super-exaltate eum in saecula.

TEACHING OF SCIENCE IN SEMINARIES

BY REV. GEORGE V. LEAHY, S. T. L.

This year for the first time, the Catholic Educational Association takes up for consideration the teaching of the natural sciences in the seminary. As a recognition of their department, the action is naturally gratifying to the professors engaged in teaching these branches. In their behalf the present writer wishes to express thanks to the committee who have thus given the favor of their endorsement to this portion of the seminary's work.

In view of this endorsement, it is unnecessary to institute an argument in favor of the general principle that there should be some provision for science in our seminaries. There are not wanting, indeed, clerical educators who question this first elementary principle, professing themselves unable to see any reason for the inclusion of science in the seminary course of training. It is enough to answer that these objectors are at variance with all who have written on clerical studies as well as with the great mass of broad-minded scholars. Speaking at the Massachusetts Institute of Technology recently, Mr. Bryce, the British Ambassador, averred that, whatever an educated man's profession or vocation, there should be included in his preparation a thorough drilling in at least one physical science. The testimony is particularly valuable as emanating from a scholar known to all the world not as a scientist but as an historian and a statesman. That it may be explicitly applied to preparation for the priesthood is the common agreement of thoughtful men interested in the welfare of our seminaries.

There remains open for discussion, however, the practical problem how the course of science should be planned so as best to subserve the interests of the students. To this fundamental problem the present paper addresses itself. It will consider successively the purpose of the science course, the list of sciences from which selection must be made, and the time that each requires for its adequate handling. From the premises thus obtained it should be easy to decide on a selection of subjects, their arrangement and mode of treatment. The ultimate fruit of our inquiry will be the suggestion of a program of seminary studies in science, as nearly as possible approximating the ideal.

1. The prime motive for the inclusion of science in the seminary curriculum is that the candidate for the priesthood may not remain a stranger to the vast body of knowledge that science has amassed. The motive is of itself all-sufficing and needs no support from ulterior considerations. Science is the study of nature, constituting one of the three great departments into which all knowledge may be divided. As God is the object of our study in theology natural and supernatural, and man in ethics and the humanities, so in science the object of our study is the visible world,

the heavens and the earth, nature inanimate and animate. It is unnecessary to plead for interest in this great department of knowledge. The rich fund of well-established truth that science contains is its own justification.

Although other arguments are not needed, they are nevertheless forthcoming. Apart from their content of truth, the sciences have high educational value, for, as Fr. Hogan has written, they tend "to cure the mind of vagueness and inaccuracy." There are two kinds of knowledge of nature, one that of the child and the savage, of the rude and untutored, the other that of the man of education. The former is vague and superficial, the latter is exact and orderly. For a young man to learn even one science well is to advance his education. Science well taught will infallibly help the seminarian in his more purely ecclesiastical studies. That his positive scientific knowledge may be crowded out in a measure by later acquisitions is immaterial. He will never lose entirely the mental grasp and power that the sciences have given.

The final reason for including science in our curriculum is found in its numerous points of contact with philosophy and fundamental dogma or apologetics. The three departments of knowledge earlier indicated may not be separated. They interlace and intertwine. Nature is God's creation and the theatre of man's temporal destiny. Science is but one part of universal truth. In our age science has been pushed to the extreme of neglecting God and the human soul. There is excellent chance for the teacher of science to restore the equilibrium, by harmonizing the data of science with the fundamental principles of sound philosophy and theology. To neglect the points of contact between science and metaphysics or dogma is to dissociate the former unwisely from other parts of the curriculum. To treat it, on the other hand, as the starting point of philosophical and apologetic investigation is to justify at once its presence in the seminary and even to assign it a place of honor and consequence.

The purpose, therefore, of teaching science in the seminary is partly cultural and partly vocational, to train the student to mental habits of precision and exactitude, to acquaint him with one important class of truths, and to prove the concord that exists between this and all other departments of human knowledge.

This double or triple purpose should not be lost to view when we come finally to decide on a program of science studies for the seminary.

2. Which of the sciences, it may next be asked, are best suited to the attainment of this purpose? The answer can be given, it seems to the writer, only after a somewhat comprehensive survey of the entire field.

The sciences are to be divided evidently according to the aspects of nature that they severally study. There are sciences of the non-living world, narrowly called the physical; there are sciences of the living world, properly called the biological. The physical sciences are four in number, physics, chemistry, geology and astronomy. The biological are four or perhaps five in number, botany, zoology, biology, physiology, with a possible place for psychology.

Each science is rich in its offerings. Physics acquaints us with the most universal of nature's forces and laws. It studies mechanics, heat, light, sound and electricity. It has been the source of nearly all mechanical inventions. If curiosity rules, physics will have a place in the seminary. It certainly should have a part somewhere in the training of the future priest, for it is the most fundamental and logically the most indispensable of all the sciences. But its place is hardly in the seminary, as I shall have occasion to repeat a little farther on. Chemistry, too, is a basic science of universal extension, studying the elemental makeup of all bodies and the power of the elements to effect changes of composition. Of high interest in itself, its details would be beyond the seminary's scope.

From basic the way leads to more particular sciences, the study of our own globe, its structure, dynamics, and history; and the study of those worlds on worlds that lie in fathomless space.

Here are two special departments of nature, where the laws of physics and chemistry find concrete application, and where God's order and plan are directly manifest. Studied under the captions geology and astronomy they have power to fascinate the student, impressing upon him the vastness of time and of space, and enlarging his conception of the Creator. Of the four sciences of the inanimate world, geology and astronomy would

seem to be the most in harmony with the particular purposes of the seminary.

Two decades ago, the science course in the Boston Seminary stopped with the subjects thus far enumerated. The two years' curriculum included physics, geology and astronomy. It was surely a step forward when, a little more than a decade ago, physiology was made a substitute for geology. For physiology is one of the biological sciences, dealing with living bodies and structures, with vital powers and processes. If the powers of inanimate nature are remarkable, the wonders of living nature are immeasurably greater. A science course that omits all consideration of the living world can hardly be esteemed adequate. If we would know nature in its highest manifestations, it is imperative that we study it in some of its living forms. Vital energy is more mysterious and marvelous than mechanical or electrical, and a finer example of God's creative power. If the motion of suns and planets compels admiration for the Almighty Ruler of the universe, still more will that hidden intangible wondrous power by which every seed of plant or animal mounts gradually but infallibly to its adult form.

This power is seen at its best in the human organism, and if place can be found for but one biological science, the one selected should be human physiology. For man's body contains eminently all the powers and faculties and structures of lower organisms. If space can be made for a second, it should be a brief epitome of biology, the general science of life, the comparative study of plant and animal species. True, biology presupposes botany and zoology. But these are within the grasp of children and should be provided long before the seminary is reached.

In the seminary, if possible, some provision should be made for biology, for the following cogent reason: In the scientific world of thought to-day, and perhaps in the whole world of philosophical thought, there is no problem so keenly debated, so living, so urgent, as that of organic evolution. Now organic evolution is a biological problem to be settled in the last analysis only by an actual comparative study of living species. To prepare for this great problem let place be made, if possible, for some study

of biology. In any event, let there not be omitted from the seminary program all mention of the sciences of the living world.

3. At the risk of some repetition, let me once more rehearse this list of sciences, with the view of ascertaining the time that each requires. For time will be an important factor in determining our choice. In estimating the time required for each science, I will assume first that only its elements or main principles are to be taught, and secondly, that these are to be taught well and adequately. Expert knowledge in these branches or a high degree of specialization cannot be reasonably expected from those who are to be priests. But within the limits assigned, careful, thorough, systematic work can be expected and should be demanded.

If physics is selected as one of the courses, it must in justice claim for itself an entire year. Only one who has taught it knows the richness of its material. A year, however, suffices to cover its ground respectably. Chemistry, as needed by the seminarian, could be fittingly compassed in one-fourth the time. True, this is also a fertile subject, but unless one intends to become a professional chemist or pharmacist, one's needs are satisfied with a knowledge of a few of the chemical elements and their modes of combination. By compression, physics and chemistry can be brought within a single year, as is done at St. Mary's Seminary, Baltimore.

There remain, however, enough other sciences of at least equal value to occupy profitably the entire two years allotted to science in the seminary. There are astronomy, the physics of the heavens, and geology, the physics of the earth. The former with its theory of cosmic evolution suggests an apologetic problem of the first importance. Of no less obvious importance is the desirability of harmonizing somehow geological history with the "Six Days" of the first chapter of Genesis. In these two sciences is easily material enough for a splendid course of one year. The year will be doubly interesting and profitable, of course, if physics and chemistry have already been covered. These fundamental branches presupposed, a delightful course could be given in the advanced sciences of astronomy and geology, adequate to the needs of the seminarian and touching at many a point on his studies in cosmology and Holy Scripture.

There remains, as emphasized in an earlier section of this paper, one other set of scientific studies of such undoubted value that they may not be neglected without real loss. Biological study of some sort is needed to make the scientific course respectably complete. Recall what has already been said of the marvels of the living world. Think, too, of the help that cosmology so far as it treats of life will gather from a concurrent course in biology and psychology from physiology. Are there not, moreover, abroad in the world of thought a half dozen biological and apologetic questions of supreme importance, the Origin of Life, the Origin of Species, the Origin of Man, and the Unity of the Human Species?

Of the seminarian's years in science incomparably the most useful, it seems to the writer, would be the one devoted to a selected pair of biological sciences with the apologetic problems that they involve. Logically, physiology should precede, according to the pedagogical rule that we should begin with the better known and proceed thence to the less known. -A first term in the study of the human body would prepare easily and naturally for the comparative study of species that constitutes general biology.

If only the most fundamental notions in biology be given—and they alone are necessary—a fortnight or but little more of the second term will answer for their treatment. There will remain of the term three months in which to handle that most crucial of all scientific problems, the theory of evolution as applied successively to the origin of life, of species, of man, and of the races of mankind.

4. This distribution of the sciences into three years of study suggests a certain thought of paramount importance. It is that there should be an anticipation of a part of the science course before the student enters the seminary.

In our Catholic colleges it has been the custom until recently to defer all study of science until the class of philosophy was reached. In Canadian colleges even mathematics above the grade of arithmetic, has been kept for the concluding years. In petits séminaires or clerical colleges, no science was provided, the expectation being that it would be studied in the seminary simultaneously with philosophy. As a result, the seminary has been

obliged to arrange its curriculum on the supposition that its junior students are entirely unacquainted with the physical sciences. It was through such a genesis that physics and chemistry came to find their way into the seminary.

Tradition seems to be the only reason for clinging to this system. Even the tradition has already been effectually abandoned in the Jesuit colleges, where physics is now begun fully two years before graduation. Departures in the same direction are observable in the clerical colleges.

But the change should be radical and complete. Physics and chemistry belong to a high school or college course, whose purpose is to give general culture. They do not find an apt home in the seminary, whose proper character is that of a professional school, training for a specific vocation. Physics and chemistry, indispensable for general culture, appear to be of all sciences the least related to ecclesiastical studies. They seem to offer the fewest points of contact with philosophy and apologetics.

Moreover, the practice of secular schools, in this country at least, has long since broken away from this tradition. In practically all high schools, not to speak of colleges, the fundamental physical sciences are taught. There seems no valid reason why in this matter we should not set ourselves in accord with the general practice. Not servile imitation is the motive, but a rational harmonization of our curriculum with prevalent local customs.

Could the course of science be thus partially anticipated, what immense gain would accrue to the seminaries! They could then exact physics and a modicum of chemistry as entrance requirements. The foundations laid, the seminary could push forward with the advanced sciences so much more nearly related to its other subjects of instruction. It could arrange a most attractive and profitable two years' course, one year devoted to sciences of the non-living world, the second to sciences of the living world. In the first the candidate for the priesthood would be introduced to the elements of astronomy and geology with the apologetic questions that they suggest, in the second to the elements of physiology and biology with their apologetic problems to-day of unrivalled importance. Entering theology, the student could claim

proudly and gratefully to have received a complete course of instruction in the natural sciences.

5. There remains finally the mooted question whether the teaching of science in the seminary should be positive and informational, or, on the other hand, apologetic. Should science be cultivated solely for its own sake or rather with the prime purpose of defending religious truth? Each form of study has its merit and value. Positive science is eminently satisfying to the mind, enriching it with sure knowledge and developing a sense of security. It demands and cultivates intelligence; let not the opposite be supposed. It begets habits of observation and attention and a healthy spirit of criticism. Its importance can be exaggerated, but it would be a worse exaggeration to deny it all importance. In our home colleges and seminaries as well as in secular schools, this is the kind of scientific instruction that has hitherto been offered almost exclusively.

Some foreign seminaries, attentive to the particular vocation of their pupils, have emphasized the other aspect of science teaching. According to their system, science is of value to the seminarian only in so far as it comes in contact with philosophy or theology. Its sole claim to presence in the seminary is that its assumptions hostile to faith be examined and refuted, or that its worthy data be utilized to illustrate and defend the truths of our holy religion.

With due respect to those who favor such a course, we must express it as our opinion that this concept makes much too little of the intrinsic value of the physical sciences. They are a body of truth, patiently gathered by use of the faculty that is God's best gift to man. Their history tells the progress of humanity. By their material inventions they have in the last century transformed the face of the earth. As well refuse to use the telephone or telegraph or any other human invention as deny the positive value of the facts and principles discovered by natural science. Indeed to the intellectual man the material gifts of science are less excellent than its intrinsic content of well-established truth.

To me it appears that the ideal course of science for the seminary would be a compromise between the two methods hitherto in vogue. Both ends should be aimed at, to impart positive informa-

tion and to establish a harmony between science and revelation, the former because of its inherent value and excellence, the latter because of its bearing on our sacred calling.

Science teaching in the seminary should be both cultural and vocational. If the former character be unduly emphasized, the science course stands apart without distinct relation to the other studies pursued at the self-same moment. If, on the other hand, the positive side be minimized, if all the time be consecrated to apologetic study, we do science an injustice and fail to gather the best fruits that science has produced.

As illustrative of the concept of science teaching advocated in this paper, permit me to append the program of science graciously approved for his seminary by the Most Reverend Archbishop of Boston:

FIRST YEAR—THE NON-LIVING WORLD

First Term—Elements of Astronomy, including its history.

Special Topic—The Nebular Hypothesis in its Relation to the Dogma of Creation.

Second Term—Elements of Geology, especially Historical Geology.

Special Topics—Age of the Earth, Antiquity of Man and Reconciliation of Geology with the "Six Days of Creation."

SECOND YEAR—THE LIVING WORLD

First Term—Elements of Physiology, including History of Medicine.

Special Topic—Physiological Arguments for the Existence of the Human Soul.

Second Term—Brief Epitome of Biology.

Special Topics—Origin of Life, Origin of Species, Origin of Man, and Unity of the Human Species.

The writer begs to submit this program of studies to the assembled convention and craves for it respectful consideration. It epitomizes and embodies the line of thought followed in the present paper. It keeps in mind the purposes of the science course, to cultivate and enrich the mind, and at the same time to associate science with other parts of the seminary curriculum. From a wide field it chooses the sciences that seem most happily suited to the seminarian's needs and most conveniently to be

compassed in the time allotted. For the reasons cited, it recommends an anticipation of physics and chemistry in the college. Lastly it combines the advantages of the two methods hitherto disjoined, the positive and the apologetic.

Let me finally beg that in weighing its merits you will not lose sight of its unity of design. Through and through it is a study of nature consistent and progressive, its successive objects being the heavens, the earth, man, and the living kingdom of which man forms a part. Apologetically it is through and through a study of the great modern theory of evolution as applied now to the heavens, now to the earth, and then in succession to the genesis of life and of its various forms, of man and his various races. Dogmatically, it is throughout a study of creation. Its best fruit will be to establish the necessity of positing a Divine Creator, as Author of the world, of life, of man and of the evolution process itself.

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